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# XXI
# SERMONS.

Viz.

XVII. *AD AULAM.*
III. *AD MAGISTRATUM.*
I. *AD POPULUM.*

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BY

The Right Reverend FATHER in GOD,
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Jerem. vi. 16.

——*Ask for the old Paths, where is the good way, and walk therein.*

Ἢ μ' ἐλέγχειν, ἢν τι μὴ καλῶς λέγω.
Ἢ πεῖσιν ἓν λεχθῆσι συγχωρεῖν λόγοις. Eurip.

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*LONDON*,
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# THE PREFACE.

1. I Had thought to have given ſomewhat *a larger account* in this *Preface*, than now I do: as well concerning *the publiſhing* of theſe *Sermons*, [1. *Why at all?* 2. *Why now?* ſo late? 3 *Why theſe? ſo many? ſo few?*] as concerning the *Sermons* themſelves [1. *The Truth*, and 2. *The Choice* of the *Matters* therein handled. 3. *The Manner* of handling] and ſuch other things, as ſome *Readers* out of curioſity expect to be ſatisfied in. But conſidering with my ſelf, that there may be *times*, wherein it may be a point of the greateſt (a) *Prudence to keep ſilence*; and wherein, as it was wiſely ſaid of old, *Qui benè latuit, benè vixit*, He *liveth beſt*, that *appeareth leaſt*; ſo it may be as truly ſaid, *Qui benè tacuit, benè dixit*, He ſpeaketh beſt that *ſaith leaſt*. I thought it ſafer to ſave that labour, than to adventure the *poſſibility* of having *offence taken*, upon no *better ſecurity* than the not having meant to *give any*.

a Amos 5.13.

2. Therefore in ſhort; thus. After *theſe Sermons* were preached; ſo far was I from any *forwardneſs* to publiſh them, that for ſome years they were thrown aſide without any *thought* at all of printing them, but rather *a reſolution* to the contrary. I could not obſerve any ſuch ſcarcity of *printed Sermons* abroad, as that there ſhould be any great *need* of ſending out more: and *the copying out* of moſt of them again (which was to be done, ere *the work* could be fitted for *the Preſs*, and could not well be done by any other *hand* than *my own*) could not be any ſuch *pleaſing task* to me (eſpecially at theſe years, 69 *current*) as to tempt me to a willingneſs to undergo *a drudgery* of ſo much *toyl* and *irkſomneſs*. Wherefore, though I was often and earneſtly *ſollicited* thereunto, both by the *entreaties* and *letters* of friends, and ſome conſiderable *offers* alſo from ſuch as trade in Books, to quicken me on: yet my *conſent* came on very *heavily*, and my *reſolutions* remained *uncertain*: Until I underſtood that one, who having by ſome means or other light on *a Copy* of one ſingle *Sermon* of mine, preached at *Newport in the Iſle of Wight* during the Treaty there, upon *Gal* 5.22. had (a) *ſurreptitiouſly* without my *conſent*, or ſo much as *knowledge* (and that (b) *negligently* and *imperfectly* enough) printed it. Which, not knowing how to help for what was *paſt*, nor for the *future* how far it might become a *leading example* for others to follow, (as (c) *ill Precedents* ſeldom want *ſeconds*;) but well knowing withal, that there were in ſeveral mens hands, *Copies* alſo of moſt of *the Sermons* here printed: I had no other way left to ſecure the reſt from running *the ſame Fate* their fellow

a *Vide Epiſtolam meam divulgatam* — *Hoc ne oportuit me inconſulto?* Li. 1. Cent. 2. Epiſt. 100.

b — *Et an ſic oportuit? ſolam? imò & corruptam?* Ibid.

c *Exempli improbi res eſt: nec pudus aliquis neget.* Ibid. — *malè exempli eſt, arbitrium hoc ſibi ſumere in ſcripta aliena.* Id. ad lector. prefix 2 Centur. Miſcell.



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fellow had done, than by yielding my *abſolute conſent* to the publiſhing of them, and *preparing* them (as my leiſure would ſerve) for *the Preſs*. For I had learned by this *late*, and ſome *former experiences*, that there are men, of thoſe that (d) *make haſte to be rich*, who bear ſo little *reverence to the Laws* of common *Equity* and *Ingenuity*, that they will tranſgreſs them all, for the gain of (e) *three-half-pence*, or *a piece of bread*. (f) φεῦ, δ' ὀβολὸς ὡς μέγα δύναθον πανταχῆ!

d—nam quæ reverentia legum, Quis pudor, aut metus eſt unquam properantis avari? Juven. Sat. 14.

e Prov. 28. 1.

f Ariſtoph. in Plut.

3. But when thus reſolved, I came to ſeek up my *ſcattered Copies*, which lay *neglected* (ſo little did I value them) ſome in one corner, ſome in another: of the *Two and Twenty*, which I intended to publiſh (viz. *Nineteen Ad Aulam*, preached at *the Court* in my *Attendance*, *Ordinary* and *Occaſional* there; and *Three Ad Magiſtratum*, preached before ſome of *the Reverend Judges* in their *Circuits*:) after the beſt ſearch I could make, I fell ſhort *Five* of my whole number: Thoſe *Ad Magiſtratum* were all *found*; and being all now *publiſhed*, there need no farther *account* to be given of them.

The *Nineteen Ad Aulam* were theſe, *viz.*

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| I. | on *Eccl.* vii. 1. | *Whitehall.* | 1631. |
| II. | on *Prov.* xvi. 7. | *Whitehall.* | 1632. |
| III. | on 1 *Pet.* ii. 17. | *Newark.* | 1633. |
| IV. | 1 on *Luk.* xvi. 8. | *Otelands.* | 1636. |
| V. | on *Pſal.* xix. 13. | *Belvoyr.* | |
| VI. | 1 on *Phil.* iv. 11. | *Greenwich.* | 1637. |
| VII. | 2 on *Phil.* iv. 11. | *Otelands.* | |
| VIII. | on *Iſa.* Lii. 3. | *Greenwich.* | 1638. |
| IX. | on *Rom.* xv. 5. | *Theobalds.* | |
| X. | on *Pſal.* xxxvii. 11. | *Berwick,* | 1639. |
| XI. | on 1 *Tim.* iii. 16. | *Berwick.* | |
| XII. | 1 on 1 *Cor.* x. 23. | *Whitehall.* | 1640. |
| XIII. | on *Pſal.* cxix. 75. | *Whitehall.* | |
| XIV. | 2 on 1 *Cor.* x. 23. | *Hampton.* | |
| XV. | on *Rom.* xv. 6. | *Whitehall.* | 1641. |
| XVI. | on *Pſal.* xxvii. 10. | *Woburne.* | 1647. |
| XVII. | 2 on *Luk.* xvi. 8. | *Stoke Pogeys.* | |
| XVIII. | on *Gal.* v. 22. | *Newport.* | 1648. |
| XIX. | on *Heb.* xii. 3. | *Newport.* | |

Of theſe the I. II. III. IV. and X. were all miſſing; and the XVIII. was before fallen into the hands of another; who would not be perſwaded to *part* with his *Copy*, (as he calleth it,) either to *me* upon entreaty, (perhaps to chaſtiſe me for my *Ignorance*, who was ſo ſilly before as to think I had had *ſome right to my own*;) or to his *fellow-Stationer* upon any *reaſonable* (or rather as I am informed, *unreaſonable*) terms: which is done, though not all out ſo agreeably to *the old Rule*, *Quod tibi fieri non vis*; yet very conformly to *the old Proverb*, Καὶ κεφαλὴν κεφαλῇ.------

4. Of theſe *Six*, thus in hazard to be all left out in *the Impreſſion*; *Three*

*Three* are recovered, and here preſented to *publick view*, and *Three* are not. *The firſt* (*viz.* that on *Eccleſ.* VII. 1.) I made a ſhift by the help of my *memory* to make up (as near, as it would ſerve me, to what I had ſo *long ſince* ſpoken) out of an old *Copy of a Sermon* formerly preached upon *the ſame Text* elſewhere. For I am not aſhamed to profeſs that moſt of thoſe *Ad Aulam* were framed upon ſuch *Texts*, and out of ſuch *Materials*, as I had formerly made uſe of in other places: but always caſt (as it were) into *new moulds*. For both, fit it was the difference of *the Auditories* in the one place, and in the other ſhould be ſomewhat conſidered: and beſides my *firſt crude meditations* being always *haſtily* put together, could never pleaſe me ſo well at (a) *a ſecond* and more leiſurable *review*, as to paſs without ſome *additions*, *defalcations*, and other *alterations*, more or leſs. The *Second* and *Third* alſo (*viz.* that on *Prov.* XVI. 7. and that on 1 *Pet.* II. 17.) it was my good hap, ſearching purpoſely among *the Papers* of my late worthy friend and neighbour (whoſe memory muſt ever be precious with me) *Thomas Harrington* Eſq; deceaſed, there to find; together with *the Copies* of divers others which I wanted not, *tranſcribed* with his own hand. But *the Fourth* and *Fifth* are here ſtill *wanting*, becauſe I could not *find them out*: and ſo is *the Eighteenth* alſo, becauſe I could not *get it in*. *The want* of which *laſt*, though hapning not through *my default*, yet I have made a kind of *compenſation* for, by adding one other *Sermon* of thoſe *Ad Populum*, in lieu of that which is ſo wanting, to make up the number *an even ſcore notwithſtanding*.

a *refrigerata inventionis amore.* Quintil. Epiſt. ad Tryph.

5. As for *the Sermons* themſelves, *the matter* therein contained, *the manner* of handling, &c. I muſt permit all to *the Readers* doom. Who if he be *homo quadratus*, perfectly even, and unbyaſſed both in his *Judgment*, and *Affection*, (that is to ſay, neither *prepoſſeſſed* with ſome *falſe principle* to *foreſtall* the one; nor carried aſide with *partiality* for, or *prejudice* againſt, any *perſon* or *party*, to *corrupt* the other) will be the better able to diſcern, whether I have any where in theſe *Papers* exceeded the bounds of *Truth* and *Soberneſs*, or layed my ſelf open to *the juſt imputation* either of *Flattery* or *Falſhood*. There hath been a generation of men (Ὡιſε οἱ τὴν γενεὰν ἐκεῖνον, and for their own purpoſes, but *Malignants* ſure enough) that laboured very much (when time was) to poſſeſs the world with an opinion, that all *Court-Chaplains* were *Paraſites*, and *their Preaching* little other than *daubing*. I hope theſe *Papers* will appear ſo *innocent* in that behalf, as to contribute ſomewhat towards *the ſhame and confutation* of that *ſlander*.

Luk. 16. 8.

6. The greater fear is, that (as *the times* are) all men will not be well pleaſed with *ſome paſſages* herein, eſpecially where I had occaſion to ſpeak ſomething of our *Church Ceremonies*; then under *com-*

*mand*,

*mand*, but ſince grown into *diſuſe*. But neither ought *the diſpleaſure* of men, nor *the change* of times, to caſt any prejudice upon *the Truth*: which in all *variations* and *turnings* of affairs remaineth *the ſame* it was from the beginning; and hath been *accuſtomed*, and therefore can think it *no new thing*, to find *unkind entertainment* abroad, eſpecially from them whoſe *intereſt* it is *to be* (or at leaſtwiſe *to ſeem to be*) of *a different perſwaſion*. For, that *the Truth* is rather on *my* ſide in this point than on *theirs* that diſſent from me, there is (beſides other) this *ſtrong preſumption* onwards; That I continue of *the ſame judgment* I was of, *twenty*, *thirty*, *forty* years ago; and *profeſs* ſo to do, with no great hopes of bettering my *temporal condition* by ſo profeſſing: whereas hundreds of thoſe, who now decry *the Ceremonies* (as they do alſo ſome other things of greater importance) as *Popiſh* and *Antichriſtian*, did (not many years ſince) both *uſe* them themſelves, and by their *ſubſcriptions* approve *the enjoyning* of them; but having ſince in compliance with *the Times* profeſſed their *diſlike* of them, their *portion* is viſibly grown *fatter* thereby. If *the face of affairs* be not now *the ſame* it was, when *the Sermons* wherein this Point is moſt inſiſted on were *preached*; what was *then* done, is not ſure in any juſtice *now* chargeable upon me as *a crime*: who never pretended to be *a Prophet*; nor could *then* either foreſee that *the times* would ſo ſoon have *changed*, or have believed that ſo (a) *many men* would ſo ſoon have *changed* with the times.

a Πάντες πλὴν ὀλίγων τῷ χρόνῳ ἐγενήθησαν. Naz.

7. Of *the preſumption* aforeſaid I have here made uſe; not that the buſineſs ſtandeth in need of ſuch *a Reſerve*, for want of *competent proof* otherwiſe, which is the caſe wherein (b) *the Lawyers* chiefly allow it: but to ſave the labour of doing that over again in *the Preface*, which I conceive to be already done in *the work* it ſelf. With what *ſucceſs* I know not: that lieth in the breſt of *the Reader*. But that *I ſpake* no otherwiſe than *I thought*, and what my *intentions* were therein; that lieth in *my own breſt*, and can not be known to *the Reader*; who is therefore in *charity* bound to believe *the beſt*, where there appeareth no *pregnant probability* to the contrary. The diſcourſes themſelves, for much of *the matter*, directly tend to *the peace* both of *Church* and *State*, by endeavouring to perſwade to *Unity* and *Obedience*: and for *the manner* of handling, have much in them of *Plainneſs*, little (I think nothing at all) of *Bitterneſs*, and ſo are of a temper fitter to *inſtruct*, than to *provoke*. And theſe I am ſure are no *Symptomes* of very bad *Intentions*. If there be no worſe *Conſtruction* made of them than *I meant*, nor worſe *Uſe*; I truſt they neither will deſerve *much blame*, nor can do *much hurt*. Howſoever, having now adventured them abroad, though having little elſe to commend them but *Truth* and *Perſpicuity*, two things which I have always had in my care (for whereto elſe ſerveth that δύναμις ἑρμηνευτικὴ wherewith God

b *ubi deficit plena probatio, præſumptionibus agendum eſt.*

hath

hath endued man, but to *ſpeak reaſon*, and to *be underſtood?*) if by the good bleſſing of Almighty God, *whom I deſire to ſerve in the ſpirit of my mind*, they may become (in any little degree) inſtrumental to *his Glory*, *the edification* of his *Church*, and the promoting of any *one ſoul* in *Faith* and *Holineſs* towards the attainment of everlaſting ſalvation: I ſhall have great cauſe of *rejoycing* in it, as a ſingular *evidence* of his *undeſerved mercy* towards me, and an incomparably *rich reward* of ſo *poor* and unworthy *labours*. Yet dare I not promiſe to my ſelf any *great hopes*, that any thing that can be ſpoken in *an argument* of this nature, though with never ſo much ſtrength of *reaſon*, and evidence of *truth*, ſhould work any kindly effect upon the men of this generation: when *the times* are nothing *favourable*, and *themſelves* altogether *undiſpoſed* to receive it: No more than the choiſeſt *Muſick* can affect *the ear* that is *ſtopt up*; or the moſt proper *Phyſick* operate upon him, that either *cannot*, or *will not* take it. But as *the Sun*, when it ſhineth cleareſt in a bright day, if *the beams* thereof be intercepted by *a beam* too, (but of another kind), lying upon *the eye*, is to the party ſo *blinded*, as if *the light* were not at all: ſo I fear it is in this caſe. Not through any incapacity in *the Organ* ſo much, eſpecially in *the learneder* part among them; as from the interpoſition of *an unſound Principle*, which they have received with ſo much *affection*, that for the great *complacency* they have in it, they are loth to have it *removed*. And as they of *the Roman* party, having once throughly imbibed this *grand Principle*, that *the Catholick Church* (and that muſt needs be it of *Rome*) *is infallible*, are thereby rendred incapable to receive any *impreſſions* from the moſt *regular* and *concluding diſcourſes* that can be tendred to them, if they diſcern any thing therein diſagreeing from *the dictates of Rome*; and ſo are perpetually ſhut up into a neceſſity of *erring* (if that *Church* can err) unleſs they can be wrought off from the belief of that *Principle*: which is not very eaſily to be done, after they have once *ſwallowed* it, and *digeſted* it, without the great *mercy of God*, and a huge meaſure of *ſelf-denial*: Even ſo have theſe our *Anti-ceremonian Brethren* framed to themſelves *a falſe Principle* likewiſe, which holdeth them in *Errour*, and hardeneth them againſt all *impreſſions* or but *Offers of reaſon* to the contrary.

8. All *Errors*, *Sects*, and *Hereſies*, as they are mixed with ſome *inferiour Truths*, to make them the more *paſſable to others*; ſo do they uſually owe their original to ſome *eminent Truths* (either *miſ-underſtood*, or *miſ-applied*) whereby they become the leſs *diſcernable* to their own *Teachers*: whence it is that ſuch *Teachers* (a) *both deceive, and are deceived*. To apply this then to the buſineſs in hand. There is a moſt ſound and *eminent Truth*, juſtly maintained in our own and other *Reformed Churches*, concerning *the Perfection* and *Sufficiency* of

(a) 2 Tim. 3. 13.

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the holy *Scriptures*. Which is to be underſtood of the revelation of *ſupernatural truths*, and *the ſubſtantials* of Gods Worſhip; and the advancing of *Moral* and *Civil* duties to a more *ſublime* and *ſpiritual* height, by directing them to a more *noble end*, and exacting performance of them in *a holy manner*: But without any purpoſe thereby to exclude *the belief* of what is otherwiſe *reaſonable*, or *the practice* of what is *prudential*. This *Orthodox Truth* hath by an unhappy *miſ-underſtanding* proved that *great ſtone of offence*, whereat all our late *Sectaries* have ſtumbled. Upon this *foundation* (as they had laid it) began our *Anti-ceremonians* firſt to raiſe their ſo often renewed *Models of Reformation*: but they had firſt *transformed* it into quite *another* thing; by them perhaps miſtaken for *the ſame*, but really as diſtant from it, as *Falſhood* from *Truth*; to wit this, That *Nothing might lawfully be done or uſed in the Churches of Chriſt, unleſs there were either Command or Example for it in the Scriptures*. Whence they inferred, that whatſoever had been *otherwiſe done* or *uſed*, was to be caſt out as *Popiſh*, *Antichriſtian*, and *Superſtitious*. This is that unſound corrupt *Principle* whereof I ſpake: that *root of bitterneſs*, whoſe *ſtem* in proceſs of time hath brought forth all theſe numerous *branches* of *Sects* and *Hereſies*, wherewith this *ſinful Nation* is now ſo much peſtered.

9. It is not my purpoſe, nor is this a place for it, to make any large diſcovery of *the cauſe* of *the miſtake*; the unſoundneſs of *the Tenent it ſelf*, and how pernicious it is in *the Conſequents*. Yet I cannot but humbly and earneſtly intreat them, for the love of *God*, and the comfort of their *own ſouls*; as they tender the peace of *the Church*, and the honour of *our Religion*; and in compaſſion to thouſands *of their Chriſtian Brethren*, who are otherwiſe in great danger to be either *miſled* or *ſcandalized*: that they would think it poſſible for *themſelves* to be miſtaken in their *Principle*, as wel as *others*; and poſſible alſo for thoſe *Principles* they reſt upon to have ſome *frailties* and *infirmities* in them, though not hitherto by them *adverted*, becauſe never *ſuſpected*; That therefore they would not haſten to *their concluſion*, before they are well aſſured of *the Premiſſes*, nor ſo freely beſtow the name of *Popiſh* and *Superſtitious* upon *the opinions* or *actions of their Brethren*, as they have uſed to do, before they have firſt and *throughly examined* the ſolidity of *their own grounds*: finally, and in order thereunto, That they would not therefore *deſpiſe the offer* of theſe few things enſuing to their conſideration, becauſe *tendered* by one that ſtandeth better affected to their *Perſons* than *Opinions*.

10. And *firſt* I beſeech them to *conſider*, how *unluckily* they have at once both *ſtraitned* too much, and yet too much *widened*, that which they would have to be *the adequate Rule* of warrantable actions; by leaving out *Prudence*, and taking in *Example*. Nor doth it

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ſound well, that *the examples of men*, though never ſo *godly*, ſhould as to the effect of *warranting* our actions, ſtand in ſo near *equipage* with the *commands of God*, as they are here placed *joyntly* together without any *character of difference* ſo much as in *degree*. But the ſuperadding of *Examples* to *Commands* in ſuch manner as in this *Aſſertion* is done, either *ſignifieth nothing*, or *overthroweth* all the reſt: which is ſo evident, that I wonder how it could eſcape their own obſervation. For that *Example* which is by them ſuppoſed *ſufficient* for our warranty, was it ſelf either *warranted* by ſome *command* or former *Example*, or it was not. If it were; then the adding of it clearly *ſignifieth nothing*: for then that *warrant* we have *by it*, proceedeth not *from it*, but from that precedent *Command* or *Example* which *warranted* it. If it were *not*; then was it done meerly upon the dictates of *Prudence* and *Reaſon*: and then if we be ſufficiently *warranted by that Example* (as is ſtill by them ſuppoſed) to *act after* it, we are alſo ſufficiently *thereby warranted* to act upon the meer dictates of *Prudence* and *Reaſon*, without the neceſſity of any other either *Command* or former *Example* for ſo doing. What is *the proper uſe* that ought to be made of *Examples*, is touched upon a little in *the* 8^th^. *Serm. Ad Aulam*, towards the latter end; but is very needful to be better underſtood than it is, conſidering *the ill uſe* that hath been made of *Scripture examples* both in *former*, &(much more)in theſe our *later times*.

11. *Secondly*, I beſeech them to *conſider* (whereof alſo I have given ſome touch *more than once* in the enſuing *Sermons*) what *ſcandal* is given, and what *advantage* to *the Anabaptiſts*, *Familiſts*, *Quakers*, and the whole crue of our modern *Sectaries*, by what other *name* or *title* ſoever they are called or diſtinguiſhed. When this *gap* was once opened [*What command* have you in *Scripture*, or *what Example* for this or that?] *Unâ Euruſque Notuſque*: it was like the opening of *Pandora*'s Box, or the *Trojan* Horſe. As if all had been let looſe; ſwarms of *Sectaries* of all ſorts broke in, and (as *the Frogs* and *Locuſts* in *Egypt*) overſpread *the face of the Land*. Nor ſo only; but (as often it hapneth) theſe *young Striplings* ſoon outſtript their *Leaders*, and that upon their own *ground*: leaving thoſe *many Paraſangs* behind them, who had firſt ſhewed them *the way*, and made entrance for them. For as thoſe ſaid to others; *What Commands or Example* have you for *kneeling* at the *Communion*? For wearing *a Surplice*, &c? For *Lord Biſhops*? For a penned *Liturgie*? For keeping *Holy-days*? &c. and there ſtopt: So theſe to them; Where are your *Lay-Presbyters*, your *Claſſes*, &c. to be found in Scripture? Where your *Steeple-houſes*, your *National Church*? Your *Tithes* and *Mortuaries*? Your *Infant-ſprinklings*? Nay, where your *Meeter-Pſalms*? Your *two Sacraments*? Your obſerving *a weekly Sabbath*? (for ſo far I find they are gone, and how much farther, I know not, *already*: and how much farther

they will *hereafter*, for *Erranti nullus terminus*, God only knoweth) ſhew us ſay they, *a Command* or *Example* for them in *Scripture*.

Juven. Sat. 2. *Fugerunt trepidi vera & manifeſta loquentem*
*Stoïcidæ*----

Thus do theſe *pay* them home in *their own metal*: and how *the pay* can be honeſtly *refuſed*, till they order their *Mintage* better, I yet underſtand not. If any of them ſhall ſay, with him in the Satyriſt,

Id. Sat. 14. ---- *-hæc ego nunquam*
*Mandavi (dices olim) nec talia ſuaſi*;

the reply is ready in the next verſe there,

*Mentis cauſa malæ tamen eſt, & origo, penes te.*

I doubt not but many of thoſe that *made a ſtand* ſooner, are highly diſpleaſed with thoſe that *ruſh on* headlong and adventured *farther*; yea, and it may be, *declaim* againſt them with ſome *vehemency* both in *the Pulpit* and *Preſs*. But truly no great reaſon, if they lent them their *premiſſes*, to fall out with them about *the Concluſion*. *The Maſter* in the Fable did not well to beat his *Maid* for ſerving him with *thin Milk*, when it was his *own Cow* that gave it. For why ſhould he that *giveth* another *Scandal*, be angry with him for *taking* it? Or he that helpeth to ſet it *on tumbling* down the hill, blame *the ſtone* if it *tumble* on ſtill *Ex virtute impreſſâ*, and do *not ſtop* juſt where he would have it? So miſchievous a thing is it, as *Ariſtotle* often obſerveth, Τὸ μὴ καλῶς λαβεῖν τὰς πρώτας ἀρχάς: not to lay the *foundation* upon *a firm bottom* at the firſt. It had been *beſt*, if this had been looked to *ſooner*, and from *the beginning*: but *better* than not at all, if it would be well *conſidered yet*, and ſome *remedy* thought on to help it as much as may be, before it grow *paſt all hope* of recovery.

Ariſt. 3. de cœlo 7. *See alſo* 1 de cœlo 5. de inceſſu animal. cap. 7. de generat. animal. cap. 7.

12. But *thirdly*, and above all I beſeech them to *conſider*, whether that ἀμετρία τῆς ἀνθολκῆς, which many times *marreth* a good buſineſs, hath carried them; and how mightily (though *unwittingly*, and I verily believe moſt of them *unwillingly*) they promote *the intereſt of Rome*, whilſt they do with very great *violence* (but not with equal *prudence*) oppoſe againſt it: ſo verifying that of the *Hiſtorian Poet*, ſpoken in another caſe,

Basil.

Lucan. ——*Omnia dat qui juſta negat.*

I mean, in caſting out not *Ceremonies* only, but *Epiſcopacy* alſo, and *Liturgy*, and *Feſtivals* out of the Church, as *Popiſh* and *Antichriſtian*, ——*Hoc Ithacus velit*. If any of theſe things be otherwiſe *guilty*, and deſerve ſuch *a relegation* upon any *other account* (which yet is more than I know) *farewel they*: But to be ſent away packing barely upon *this ſcore*, that they are *Popiſh* and *Antichriſtian*; this bringeth in ſuch a plentiful harveſt of *Proſelites* to *the Jeſuite*, that he doth not now, as formerly, *gaudere intus & in ſinu* (laugh in his ſleeve, as we ſay) but γυμνῇ τῇ κεφαλῇ, openly and in the face of the Sun *triumph* gloriouſly

glorioufly and in every *Pamphlet proclaim* his victories to the World. If you ſhall ſay, that *the Scandal* is *taken* by them, not *given* by you: it is (to all but your ſelves) as much as *nothing*: whilſt the contrary is *demonſtrable*, and that there is in theſe very *pretenſions*, a proper (and as I may ſay *a natural*) *tendency* to produce ſuch *effects*, as we ſee to have *enſued* thereupon. The truth whereof will evidently appear by ſtating *the Caſe* thus A man otherwiſe *rational* and *conſcientious*, but ſomewhat wavering in point of *Religion*, yet deſiring in ſincerity of heart to be of *the truer Church*, if he knew which were it, hath ſome *temptations* offered him by his *education, friends, books, the confuſions* among us, or otherwiſe, to incline him towards *the Church of Rome*. Which *temptations*, being not able of himſelf to *conquer*, he repaireth to *a Presbyterian* (ſuppoſe) or *Independent*; he acquainteth him with his *doubts*, and deſireth *ſatisfaction* therein: telleth him among other things, that he had a good opinion of *the Church of England* heretofore, whilſt ſhe had *Epiſcopal Government*, and a *well-formed Liturgie*, and did obſerve *Chriſtian Feſtivals*, and ſome kind of *outward decency* in the worſhip of God, as all *the Churches of Chriſt* had and did in *the pureſt* and *primitive* times; but now that all theſe things are *laid aſide*, he muſt needs be of *another mind*, unleſs they can fully *ſatisfie* him concerning the premiſſes. In this *Caſe*, I would fain know what poſſible *ſatisfaction* ſuch a man could receive from either of theſe, holding to their *Principles*. To tell him theſe things were *Popiſh*, and therefore to be caſt out of *the Church*, were the next way to put him *quite off*: he would preſently *conclude* (and it is impoſſible he ſhould do otherwiſe, being already ſo *prepared* as in *the Caſe* is ſuppoſed) that certainly then that which we call *Popery* is *the old Religion*, which in *the pureſt* and *primitive* times was profeſſed in all *Chriſtian Churches* throughout the world. That only σοφὸν φάρμακον, which is uſually *the laſt Reſerve* in theſe diſputes, That *the myſtery of iniquity* began to work betimes; will ſeem (to him) but a ridiculous *begging of the Queſtion*; and he will tell them, that every *Sectary* may ſay the ſame to them. Whereas *the ſober Engliſh Proteſtant*, is able by the grace of God, with much *evidence of truth*, and without forſaking his *old principles*, to juſtifie *the Church of England*, from all imputations of *Hereſie* or *Schiſm*, and *the Religion* thereof as it ſtood *by Law eſtabliſhed* from the like imputation of *Novelty*; and to apply *proper* and *pertinent anſwers* to all *the Objections* of thoſe (whether *Papiſts*, or *others*) that are contrary-minded, to the full *ſatisfaction* of all ſuch, as have not by ſome *partial affection* or other rendred themſelves *uncapable* to receive them.

12. I confeſs I had no purpoſe (as may appear by the beginning of my *Preface*) when I ſet pen to paper, to have ſaid *much*, if any

thing at all, of *these matters*: But I had so very much more to say for the pressing of each of these *three Considerations*, and the business withal seemed to me of so much *importance*, that after I had once begun, I had much ado to repress my self from drawing *this Preface* into a yet far greater length. But since I have thus adventured to *unbowel* my self, and to lay open the very *inmost thoughts* of my heart in this *sad business* before God and the world: I shall hope to find so much *charity* from all my *Christian Brethren*, as to shew me my *Error*, if in any thing I have now said I be *mistaken*, that I may *retract* it; and to pardon those *excesses in modo loquendi*, if they can observe any such, which might possibly (whilst I was passionately intent upon *the matter*) unawares drop from my Pen. *Civilities* which we mutually owe one to another, -----*damus hanc veniam, petimúsq; vicissim.* Considering how hard a thing it is, amidst so many *passions* and *infirmities*, as our corrupt nature is subject to, to *do* or *say* all that is *needful* in a weighty business, and not in something or other to *over-say*, or *over-do*: Yet this I can say in *sincerity* of my heart, and with *Comfort*, that my desire was (the nature of the business considered) both to *speak as plain*, and to *offend as little* as might be. If I can approve my *carriage* herein to the *judgment* and *consciences* of *sober* and *charitable* men; it will be some *rejoycing* to me: but I am not hereby *justified*. I must finally *stand or fall to my own Master*, who is the only infallible *Judge* of all mens *hearts* and *ways*. Humbly I beseech him to look well if there be *any way of wickedness* or *hypocrisie* in me; timely to *cover* it himself, and *discover* it to me, that it may be by his *grace* repented of, and pardoned by his *mercy*; by the same *mercy* and *grace* to *guide my feet* into the ways of *Peace* and *Truth*, and to lead *me in the way everlasting*.

Decemb. 31. 1655.

*O be favourable and gracious unto Sion: build thou the walls of Jerusalem; Repair the breaches thereof; and make no long tarrying, O Lord our helper and our Redeemer.*

ETIAM VENI DOMINE JESU.

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The Reader is desired to take notice, That the Eighteenth Sermon (one of those mentioned by the Author in his Preface to have been formerly omitted) is in this Impression added.

The

Aristophanes 2. L. IV. 0

De Gallus

THE

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Of the ſeveral enſuing

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33 II. *That a man be content* VVITH HIS PRESENT ESTATE.
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AD

# AD
# AULAM.

## The first Sermon.

## *WHITE-HALL*, November 1631.

### Eccles. 7. 1.

*A good Name is better than precious Oyntment: and* ——

1. WHere *the Author* professeth himself *a Preacher*, it cannot be improper to stile the Treatise *a Sermon*. This *Book* is such; *a Sermon*: and, the Preacher being a King, *a Royal Sermon*. He took a very *large*, but withal a very *barren Text*. His Text *the whole World*, with (*a*) all the pleasures, and profits, and honours, and endeavours, and businesses, and events, that are to be found *under the Sun*. From which so *large a Text*, after as exact a survey thereof taken, as unwearied *diligence* in *searching*, joyned with incomparable *wisdom* in *judging* could make, he could not yet with all his skill raise any more than this one bare and short *Conclusion*; proposed in the very entrance of *his Sermon*, as the only *Doctrinal Point* to be insisted upon throughout: *Vanity* (b) *of Vanities, saith the Preacher, Vanity of Vanities, all is vanity*. This he *proveth* all along by sundry *Instances, many* in number, and *various* for the kind, to make the *Induction* perfect: that so having fully established *the main Doctrine*, (which he therefore often inculcateth in his passage along,) that *all things in the World are but Vanity*; he might the more effectually enforce *the main Use* which he intended to *infer* from it, and reserveth (as *good Orators* use to do) for the close and *Epilogue* of the whole *Sermon*; namely, that quitting *the World* and *the Vanities* thereof, men should betake themselves to that which alone is free from *vanity*, to wit, *the fear and service of God*, (c) *Hear the conclusion of the whole matter: fear God, and keep his Commandments: for this is the whole duty of man.*

a *Quicquid agunt homines; votum, timor, ira, voluptas, Gaudia, discursus.* — Juvenal. Satyr. 1.

b Eccles. 1. 2.

c Eccl. 12. 13.

2. To the *men of the world*, whose affections are set upon *the World*, and who propose and promise to themselves much *contentment* and *happiness* from the things of this *World*: as *the main Doctrine* it self is, so are most of *the Proofs* and passages of the whole *Sermon*, very *Paradoxes*. We may (not unfitly) therefore call this Book *Solomons Paradoxes*. Look no further than a few of the next following verses of this very Chapter. To prefer (a) *the house of mourning* before the house of *feasting*; (b) *sorrow* before *laughter*; (c) *rebukes* before *Praises*; (d) *the end of a thing* when it shall be no more, before *the beginning* of it, when it is grow-

a Ver. 2. b — 3. c — 5. d — 6.

ing and coming on; a soft *patient* suffering *spirit* before a stout and *haughty mind*; and (e) *learning* before *riches*, as the *Preacher* here doth: what are all these, and other like many, if we respect the (f) *common judgment* of the World, but so many *Paradoxes*? "The Writings of *Zeno* and *Chrysippus* (if we had them "extant) with the whole School of *Stoicks*, would not afford us *Paradoxes* more "or greater, than this little Book of *Solomon* doth. There are no less *than two* in this short verse. Wherein, quite oppositely to what value *the World* usually setteth upon them, *Solomon* out of the depth of that *Wisdom*, wherewith God had filled his heart, preferreth a *good Name* before *precious Ointment*; and *the day of death* before the day of ones *birth*. *Paradoxes* both: Besides the *common opinion*; but (g) most agreeable to *truth* and *reason* both: as to him that shall duly examine them *both*, will clearly appear. It will find us work enough at this time, to examine but *the former* only, in those words. *A good Name is better than a precious Ointment.*

e—12.

f πλάσματα δοκοῦμεν ὄμοια λέγειν, ἃ ὅταν ἄνθρωπον καὶ τοῖς ἀνθρωπίνοις φύσιν. Chrysip. apud Plutarch. de contrar. Stoic.

g παράδοξα μὲν, ἃ μὴν παράλογα. Cleanthes apud eund.

3. Wherein before I come to the pith of *the matter*; I cannot but take notice of an *Elegancy* observable in the very bark and rind of *the Letters* in the Hebrew Text, טוב שם משמן טוב. The Figure *Paranomasia*, as Rhetoricians call it; a near affinity both in *the Letters* and *Sound*, between the words, whereby the *two opposite Terms* of the Comparison are expressed, שם *the Name*, and שמן *the Ointment*. Such *allusions* and *agnominations* are no strangers in either of the *holy Tongues*: but of frequent use both in *the Old* and *New* Testaments. "Examples "might be alledged many: As out of *the Old Testament*: Jer.1.11, 12. Ose.9.15. "Amos 5.5. & 8.2. Ezek.7.6. And out of *the New* many more: ἀίρει and καθαίρει, "Joh. 15.2. ἐργαζεσθαι, and περιεργαζομένους, 2 Thes.3.11. ἐπείδοσαν ἐπειράσθησαν, Heb.11. "37. πειρεία, πειρεία· φθόνου, φόνου· ἀσυνέτους, ἀσυνθέτους, three together, as it were with a "breath, Rom.1.29, 31. But omitting the rest, I shall commend unto you but "*two*, but those very remarkable ones: out of either *Testament*, *one*. The one in "*Isa.* 24. where the Prophet expressing the variety of Gods inevitable judgments "under *three* several appellations, (a) *The Fear*, *the Pit*, and *the Snare*; useth "*three* several words, but agreeing much with one another in letters and sound: "פחד *Pachadh*, *the Fear*; פחת *Pachath*, *the Pit*: פח *Pach*, *the Snare*. The other "in *Rom.* 12. where the Apostle exhorting men not to think of themselves *too* "*highly*, but according to *sobriety*, setteth it off with exquisite *elegancy* thus, "(b) μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν.

a Isa.24 18. See also Isa.5.7.

b Rom.12 3.

4. The more *inconsiderate*, (that I say not, *uncharitable* and *unjust*) they, that pass their *censures* very freely (as I have sometimes heard some do, fondly and rashly enough) upon *Preachers*: When now and then in their *popular Sermons* they let fall the like *Elegancies*, scattering here and there some *flowers of Elocution* among. As if all use of *Rhetorical ornaments* did savour of an *unsanctified spirit*; or were the rank superfluities of *a carnal Wit*; or did adulterate, corrupt, and flatten (a) *the sincere milk* of the Word. Or as if they that made use of such *exornations*, did (b *preach themselves* and their own *wit*, rather than *Christ Jesus* and his *Cross*; or else sought to make (c) *the Faith of their hearers to stand* rather in *the wisdom of men*, then in *the power of God.*

a 1 Pet.2.2.
b 2 Cor.4.5.
c 1 Cor 2.5.
a διαστρέλλονται καὶ —cæteraq; hujusmodi scitamenta, quæ ipsi ἀπυρόκαυστα—immodicè faciunt & rancidè. A.Gell.18. noct.8.
b Translucida illa & versicolor quorundam elocutio, res ipsas effeminat, quæ illo verborum habitu vestiuntur. Quint. 8.in proem. —nimiúmque depicta. Cic.in Oratore.

5. These are the common *Objections*, but they are soon *answered*. "I confess "there may be a fault this way, and (in *young men* especially, before their *judg-* "*ments* are grown to the just *ripeness*) many times there is: And so far *the exceptions* made here against, may be (in some degree) admitted. (a) *Affectation* in this, as in every other thing, is both *tedious* and *ridiculous*: And in *this* by so much more than in *other things*, by how much more the condition of *the person*, and the nature of *the business*, require a sober, serious, and grave deportment. Those *Preachers* therefore, by a little vanity in this kind, take the readiest way to bring, both their own *discretions* into *question*, and *the Sacred Word* they handle into *contempt*, that play with *words* as children do with *a feather*. A too-too (b) *light-coloured* habit, certainly suteth not well with the *gravity* of a Sermon. But, as it will not ill-become a sober *grave Matron* (though she will never be light and garish,

gariſh, yet) to be alwaies *decent* in her attire; yea, and ſometimes alſo (upon fit occaſions) to put on her *Jewels*, and other *coſtlier ornaments*: So neither is it blame-worthy, but rather a commendable thing in *Preachers* of the Goſpel, (though they ought to avoid by all means all fruitleſs *oſtentation* of a frothy *wit*, yet) to endeavour at all times, ſo far as their *gifts* and *leiſure* will permit, to expreſs themſelves in *pertinent* and *proper forms* of ſpeech; yea, and ſometimes alſo (as occaſion may require, and eſpecially (c) *the diſpoſition* and temper of *the hearers*) to put their matter into a more accurate and *elaborate dreſs*, and to adorn their diſcourſes with the choicer habiliments of *Art*.

c *Dandum interdum temporibus atque auribus, nitidius aliquid atque affectatius poſtulantibus.* Quintil. 12. 10.

6. Provided, *Firſt* that it be done *ſeaſonably*, diſcreetly, and with judgment: *Sparingly*, and as it were (a) *offering* it ſelf fairly, and without *enforcement*. And *ſecondly*, that it be directed to *the right end*: Which is, not to gain *glory or applauſe* to the ſpeaker (that is a baſe and *unworthy end*:) much leſs to *poyſon the Judgments*, or *pervert the Conſciences* of their Hearers, by drawing them the more eaſily thereby into *Error* or *Sin* (that is a curſed and *pernicious end*.) But either thereby the better to inform *the Underſtanding*, or (b) to work upon *the affections*, or to quicken *the attention*, or to ſuccour *the memories*, or ſome other way to (c) *pleaſe their Neighbour for his good unto edification*. I may not dwell on a *by-note*: therefore in brief thus. If *Preachers* ſeek with wiſdom *to find out pleaſant words*: beſides the practice of the holy *Prophets* and *Apoſtles* to warrant them therein, they have our *Preachers* warrant alſo for it. Who, as he *profeſſeth* (d) elſewhere the doing of it, ſo here he hath *actually done it*. Look but at the very *outſide*, the ſhell of *the Letter*, and you muſt grant, that *the Preacher hath found out pleaſant words*.

a *Non ſit oratio* [illegible] *ſententia ſine pigmentis, ſucoque puerili.* Cic. 2. de Orat.

b *Excitatoria lamina.* Quinc. 12. 10.

c Rom 15. 2. — *hoc ipſo proderat, quod placebat.* de Cicerone Quintil. Ibid.

d Eccl. 12. 10.

7. But where he profeſſeth that, he profeſſeth another thing withal; "without which, *pleaſant words* would be either to *none*, or to *bad* purpoſe; and that "is, that the things that ſhould be *written, ſhould be upright, even words of Truth*. Search we therefore a little into the pith and kernel of *the matter*; and ſee if he have performed *that part* alſo, as well as the other. *A good name is better than precious Oyntment*. The *Terms* of the compariſon are שם and שמן; *a Name, an Oyntment*. The common *Attribute* wherein they both agree, is *Goodneſs*: The name *good*, the Oyntment *good*. The difference is in the inequality of degree: *Name* and *Oyntment* both good; yet ſo, that of the *two Goods*, the *good Name* is better than the *good Oyntment*. A *good Name* I underſtand then to be, when (a) *the common voice* of men, (either *all*, or *moſt*, or *beſt*) doth from the approved evidence of a mans worthy carriage in the conſtant tenour of his life and converſation, give (b) *a frequent and commendable teſtimony* thereunto.

a *Conſentiens laus bonorum.* Cic. 2. Tuſcul.

b *Gloria eſt frequens de aliquo fama cum laude.* Cic. 2. de invent.

a ὕδωρ ἔλαιον. Sept.

b See Luk. 7. 46

c Ὅμηρος μυρίων ὄνησιν οἴδεν, ἔλαια δὲ αὐτὰ καλεῖ. Euſtath. in Iliad. ν. d μετ' ὀσμάτων. Athenæ. lib. 15.

c *Unguentum*; *oleum conditum.* Δεδαλομένον ἔλαιον. Clem. Alex. 2. pæd. 8. *Omnia unguenta fiunt mixto olivo: nam oleum eſt materia apta ſuſcipiendis odoribus, ſervandiſque.* Caſaub. ad Perſ. Sat. 2.

f See Marſil. Cagnat. 2. var. obſervat. 9.

g *Recreans membra olei liquor.* Plin. 12. nat. hiſt. 1.

8. Then for the other *Term* in the compariſon; whereas we read it *Oyntment*, the Greek calleth it (a) *Oil*. "Between which two though there be ſome (b) *difference*, and accordingly as well in the *Greek* and *Latine* Tongues as in the *Engliſh*, that difference is acknowledged by allowing them diſtinct names (c μύρον "and ἔλαιον in the Greek, *Unguentum* and *Oleum* in the Latine, as well as *Oyntment* and *Oil* in our Engliſh:) yet *the ſame Hebrew word* comprehendeth *both*; and the words are very often *promiſcuouſly* and *reciprocally* uſed the one for the other in the *Greek*, *Latine*, and moſt other Languages; becauſe they *agree* much in the ſame *qualities*, and are much of like *uſe*: and the moſt ancient confections of *Oyntments* did conſiſt for the moſt part of *Oil*, (d) with ſome addition of *herbs*, *ſpices*, or other ingredients. Yea, and even yet, in the moſt precious and exquiſite *Oyntments* (ſuch as are either moſt aromatical for *ſmell*, or of moſt ſoveraign operation for *medicine*) (e) *common Oil* hath a very great part in the confection, and is therefore eſteemed as the *baſis* or *foundation* of all *Oyntments*. But whether *Oil* or *Oyntment*, the word ſeemeth to be here uſed (by a kind of *Synecdoche*) to ſignifie *all the delights* of the Sons of men. Becauſe anciently, and in thoſe *Eaſtern Countries* eſpecially, (f) *Oils* and *Oyntments* were much in uſe, and in great requeſt, for pleaſing (g) *the ſenſes*, for comforting *the brain*, for refreſhing *the ſpirits*, for cheering *the countenance*, for ſuppling the *joynts*, and for ſundry other ſervices tending

tending to *delight* and chearfulness; "Wherein they abounded even unto *Wanton-*
"*ness* and *Luxury*. Whose *excess* therein, as in all other manner of *riotous* and *volup-*
"*tuous* living, was soon followed by *the Greeks*: and thence derived into *Italy*;
"and entertained once at *Rome*, quickly over-spread the greatest part of *the World*,
"then under *her Empire*, as appeareth by the frequent *complaints*, and other *passages*
"in the Writings of the Learned of those times. Not to speak of the great use
"of (h) *Oils* and *Ointments* then, and ever since, in order to *health*, as well as
"*pleasure*.

h *Unguentis legatis, non tantùm ea legata videntur, quibus unguimur voluptatis causâ, sed & valetudinis.* l. in argento. ff. de aur. & arg. leg.

9. The *Epithete* here given to *Ointments*, is in some former Translations *Good*; and so the Hebrew טוב properly signifieth: but in our last rendred *Precious*. All to one effect, for *good* things are ever *precious*; and *the better* they are, *the more precious*. The meaning is, as if *Solomon* had said, A *good Name* is better than the most fragrant and odoriferous *Ointments*, which for their exquisite *pleasantness* are held in greatest *price* and estimation.

10. The word *Better*, "which decideth the whole controversie between the
"*compared terms*, and is the just importance of that which the *Hebrews* in their
"Idiom (for want of *the comparative degree*) express by *the Preposition* מן prefixed;
must here be understood agreeably to *the subject matter*, and with reference to *Bonum jucundum* Better; that is to say, more *pleasant*, more *contentful*: or as *Solomon* saith (a) elsewhere, comparing *a good Name* with Gold and Silver, *Desiderabilius*, more to be wished or desired than a *precious Ointment*; or *Eligibilius*, in the choice to be preferred before it.

a Prov.22.1.

11. From *the Words* thus opened, the whole *result* is briefly this: A *good Name* is a thing very worthy to be of every good man *highly esteemed*; and to be held much more valuable than *Riches*, *pleasures*, *honours*, or whatsoever other *outward things* the men of this World can place their utmost felicity in. Wise *Solomon* hath elsewhere delivered his judgment as positively as may be in this matter, concerning *one* of these, and that (a) *the chiefest* of all the rest in most mens account, the Worldlings *Summum bonum*, Riches, (Prov.22.) (b) *A good name is rather to be chosen than great riches: and loving favour rather than silver and gold.* And the wise Son of *Sirach* also preferreth a good name before (c) *a thousand great Treasures of Gold.* Observe the gradation; Before *gold*, *Treasures of gold*, *great treasures of gold*, *thousands of great treasures of gold*, yea and put *life it self* in to boot. *Sirach* 41. Compare we a little the most esteemed *delights* of the sons of men, those *ointments* that are most *precious* in their esteem, with *a good Name*: and see if it do not in very many respects go beyond them all.

a Prima fere vota & cunctis notissima templis, Divitiæ. Juvenal. Sat. 10.
b Prov.22.1.
c Sirac.41. 12,13.

12. "If we should take an *exact Inventory* of all the particulars *the World* af-
"fords, which worldly men hunt after with such eagerness, that they not only
"spend all their *strength* and *travel*, but adventure their *healths* also and *lives* in
"the pursuit; nor so only, but for the obtaining whereof they truck away their
"*precious souls* too: We shall find them all to come under one of these *three heads*,
"whereunto St. *John* hath reduced them, summing them up as it were in the gross
"(1 *Joh.* 2.) (a) *The lust of the flesh, the lust of the eyes, and the pride of Life.*
"(*Hæc tria pro trino numine mundus habet.*) These are the things so much magni-
"fied and adored in *the World*; with one or other of these baits *Satan* tricketh up all
"his *temptations*, when he layeth wait for our souls; *Riches*, *Honours*, and *Plea-*
"*sures*. And to each of these may the word *Ointment* in the Text (either by way
of *Metaphor*, or *Metonymie* of the adjunct) be very well extended. For *Riches*
*first*, it appeareth that *Ointments* were of ancient time accounted, and are so taken
notice of by *Historians*, as a special part of (b) *the Royal treasure* of Kings and
Princes. And therefore are (c) *the spices and precious Ointments* reckoned amongst
the things which *Hezekiah* shewed to the *Babylonish Embassadours*, when with vain
ostentation he desired they should see *the royal wealth* and magnificence of his *Trea-*
*sures*. *Ointments* also *secondly*, were the Ensigns and Symbols of the greatest *honours*:
as being used in the solemn *consecration* and *inauguration* of men into *the Kingly*
and *Priestly* dignities. Among *the Heathens* indeed in *imitation* of the *Hebrews* (as

a 1 Joh.2.6.

b *Castris Darii Regis expugnatis, in reliquo ejus apparatu Alexander cepit scrinium unguentorum.* Plin.13.nat. hist.1.
c 2 King 20. 13.

many

many other of *their rites* came in *upon that account,*) but among the *Hebrews*, by special appointment from God himself. Insomuch as (*d*) some Interpreters conceive it not improbable, that *Solomon* in this place might have respect to those *Regal* and *Sacerdotal* anointings. But above all, *thirdly*, *Ointments* were the special emblems and expressions of *mirth* and *jollity:* and therefore were used in *entertainments*, and at *feasts*. "Testimonies hereof from the Writings of *Poets* and "*Historians* both *Greek* and *Latine*, in great abundance, besides that I find them "ready (*e*) *collected* by sundry learned men, are of themselves *obvious* every where. "But finding store enough also in *the holy Scriptures*, I need not recite any other. There we read (*f*) of *the Oil of joy*, and (g) *the Oil of gladness*. When thou *fastest*, saith our Saviour, do not by an affected sullenness and sadness make ostentation of thy *fasting*; *as hypocrites do:* but (h) *unge caput*, &c. make semblance rather, by *anointing* thy head, and *washing* thy face, as if thou wert going to a *feast*; that so thou maiest be out of the reach of all temptation to *vain glory* that way, while thou dost *not appear to men to fast*. When *David* recordeth in *Psal.* 23. how bountifully God had dealt with him, and shewed him *his goodness plenteously*, he setteth it forth in this manner; (i) *Thou hast prepared a table before me, thou hast anointed my head with Oil, and my cup runneth over*. To omit other places, hitherto tendeth that *ironical speech* of our Preacher to *the Epicure*, Chap. 9. (k) *Go thy way, eat thy bread with joy, and drink thy drink with a merry heart. Let thy garments be alwaies white* (another sign of *rejoycing* that) *and let thy head lack no ointment. Riches, Honours, Pleasures!* you see *Ointment* hath somewhat to do with *them all*, and so *the word* may well comprehend *them all*.

d Pinedt.

e v. Franc. Luisin. 2. paterg. 16. Bochi, observ. in Ps. 22. F.

f Isa. 61. 3.

g Psal. 45. 7.

h Mat. 6. 17, 18.

i Psal. 23. 5.

k Eccl. 9. 7, 8.

13. Now then to enter into *the Comparison: First*, all these *Ointments* (even the most *precious* of them) are equally *common* to the *Good* and *Bad*. *The worst* of men may have as large a share in them, as *the best*: the most *notorious vicious* liver, as the most *eminently vertuous* person. For though they be *in truth secretly* disposed by the most wise and just hand of *a divine providence:* yet to *the outward appearance* (and farther *our eye* will not pierce) *the dispensation* of them seemeth to come from *Chance* rather than *Justice*, and *Fortune* rather than *Merit*. "This the Preacher took into his *consideration*, and complaineth of it, *Chap.* 9. as one of the great "*evils* and vanities *among those that are done under the Sun, that* (a) *all* (outward) "*things come alike to all*, and that *there is one event to the righteous and to the wicked:* "and thence inferreth, that *no man can know* (so as to pronounce thereof with any "certainty) whether he be in *the love or hatred* of God, *by all that is before him*. "If in respect of these *outward things* there be any *difference* between *the Good* and "the *Bad*; the advantage is rather on the worse side, *bad men* oftentimes having *a* "*larger portion* thereof, than *good men* have. Why *the holy* and *wise God*, the first "cause of all things that happen, suffereth it so to be *as to particulars*; that is *coun*"*sel* to us, and we may not *search* into those secrets: only we are assured *in the ge*"*neral*, that he doth it for *just* and *gracious* ends best known to himself. But as to "*second causes*, we see evidently reason enough to satisfie us, why it should be likely "to fall out thus rather than otherwise; if but in this, that *wicked men*, what "*worldly ends* they propose to themselves they *pursue* to the utmost, *not boggling* "at any thing that they think may *conduce* to the obtaining of the same, be it *right* "or *wrong*; whereas *godly*, and *vertuous* men make conscience both of *End* and "*Means*, and will neither pitch upon any *unworthy End*, nor adventure upon any "*unlawful means*. Hath it not been always seen, and still is, and ever will be (more or less) to the worlds end, That extorting *Usurers*, oppressing *Landlords*, unconscionable *Traders*, corrupt *Magistrates*, and griping *Officers*, have gotten together the greatest *wealth*, and most abounded in *riches*? That obsequious *Flatterers*, temporizing *Sycophants*, perfidious *Traitors*, bold and insolent *Intruders*, bribing and Simoniacal *Chafferers*, have climbed up the highest rounds of *Civil* and *Ecclesiastical preferments*? That men of base and unmanly condition, rather to be called *beasts* than men, if not *Monsters* rather than either of both, (such as some of the old *Assyrian* and *Persian Monarchs*, and after them some of *the Roman Emperours* were)

a Eccl. 9. 1, 3.

were) have surfeited of *pleasures* to the full, and wallowed in all manner of *luxury* and *sensuality?* Worthless and wicked men may swim up to the chin in *Rivers of oil*, and have their *heads* and *beards*, yea and the very *skirts of their garments* too, bedrencht in great abundance with the choicest of these *outward Ointments.*

14. But a *Good Name* is *Peculium bonorum.* Gracious and vertuous men have a more *special Interest*, a kind of *peculiarity* in it: as being (in the ordinary course of Gods providence) the proper *effect*, and (by his good blessing) for the most part the most certain *temporal reward* of Vertue and Piety. (a) *Si qua virtus, si qua laus*, saith the Apostle, Phil. 2. *If there be any vertue, if there be any praise:* As if there could be no *praise* where there is no *vertue*; no more then there can be a (b) *shadow*, where there is no *body* to cast it. It was (c) *by faith* (and the fruits of *faith*) that *the Elders obtained a good report.* The projectors of the Tower of *Babel* aimed by that building to get themselves (d) *a name*; and so they did: but the name was (e) *Babel*, a name of *Confusion*; little comfort or honour to them. Many men are ambitious of *a great name*; and sometimes they (f) *get it* too: as he that set *Diana's Temple* on fire, (g) only to be talked of. But *a great name* is one thing, and a *good name* another. *Greatness* may get a man a *great name*; but *goodness* only a *good name.* You that are *great men*, if you be not *good* withal; do what you can for the preservation of your *name* and memory, use all your best *wit* and *art*, spend the most costly *perfumes* and *precious ointments* you have about it: when you have done your utmost *endeavours*, we may justly put that *rebuke* upon you, which *the Disciples* did unjustly upon the good *woman* in the Gospel, (h) *Quorsum perditio hæc?* Whereunto serveth this waste? *Oleum & operam:* you shall not be able, after all this expence of *oil* and *toil*, to preserve your *names* from stench and putrefaction. It is nothing but godliness and righteousness that can do that. (i) *The memorial of the just* (when *Envy* and *Calumny* have done their *worst* to blast it) *shall yet be blessed: but the name of the wicked* (when *Hypocrisie* and *Flattery* have done their *best* to prevent it) *shall rot* notwithstanding. A *good name* then is therefore first *more excellent* than any *precious Ointment* (either in the *Letter* or *Metaphor*) *because less common.*

a Phil. 4. 8.

b *Gloria umbra virtutis est.* Senec. Ep. 79.

c Heb 11. 2.

d Gen. 11. 4.

e — 9.

f *--& quidem quod petierat, assecutus est.* de Paulania Valer Max. 8. 14.

g *--voto adipiscendæ famæ latioris.* Solin. c. 43.

h Mat. 26. 8.

i Prov 10 7.

14. Compare, *secondly*, the *delight* and comforts, and contents of both: and see the issue. *Oils and Ointments* do give exceeding great *delight* to *the senses*; so as scarce any one kind of thing more: which perhaps might be some cause, why *Solomon* should here make choice of them, rather than any other things, whereby to express *outward* and *sensual pleasures.* And this they do by *three* distinct *qualities:* whereby they affect *three* distinct *senses.* The *Qualities* are; *Lævor*, *Nitor*, *Odor*: The *Senses* affected therewith, *Feeling*, *Seeing*, *Smelling.* The *first Quality* is *Lævor*; a kind of gentle *softness*, and *smoothness*, and supple glibbiness: wherewith *the touch* is much delighted. Upon which quality *David* the Father, and *Solomon* the Son, do both reflect in those *proverbial speeches* of theirs: where speaking, the one of flattering dissemblers, saith (a) *Molliti super oleum, Their words are softer than Oil*, Psal. 55. the other of the whorish woman, saith (b) *her lips drop like a honey-comb; and her mouth is smoother than Oil*, Prov. 5. The *second quality of Oils* and *Ointments* is *Nitor*, a kind of brightness and *varnish*, which they cast upon other bodies, making them look fresh and *glister*: which quality taketh *the eye*, and affecteth *the sight.* As colours laid in *Oil* have a graceful *verdure* and *lustre* beyond those that are not so laid. Of which *quality* the Psalmist maketh special mention, *Psal.* 104. where describing the manifold works of God, among other things he saith that God bringeth *food* out of the Earth, as namely, *Wine* to make glad the heart of man, (c) and *Oil to make him a chearful countenance*, or (as our last Translation hath it, somewhat nearer *the Letter*, but to the same *sense*) *to make his face to shine.* Their *third Quality* is *Odor*; the sweet *fragrancy* which they send forth round about them to a good distance: which maketh them wondrous pleasant to *the Smell.* The Poets therefore sometimes call *Ointments* and *Perfumes* (d) *Odores* in the abstract: as if they were nothing else but *smell.* To this *quality* do refer those reciprocal speeches in *the Canticles*, of *the Spouse* to her well-beloved

a Psal. 55. 21.

b Prov. 5. 3.

c Psal. 104. 14.

d *--perfusus liquidis urget odoribus.* Hor. 1. carm. 5.

beloved in the first Chapter, (*e*) *Because of the savour of thy good Ointments, therefore do the Virgins love thee*; And of him again to her, in the fourth Chapter, (*f*) *How fair is thy love, my sister, my spouse? How much better is thy love than Wine? And the smell of thine Ointments than all Spices?* When *Mary* poured out her costly *Spikenard* on Christs feet, the Story telleth us, that (*g*) *all the house was filled with the Odour of the Ointment*, Joh. 12.

e Cant. 1. 3.
—— 4. 10.
f
g Joh. 12. 3.

16. *Ointments* then are *good* and *pleasant*. But as *Aristotle* sometimes pronounced of *the Rhodian* and *Lesbian Wine*, when he had tasted of both; that (*a*) *the Rhodian* was good too, but *the Lesbian* was the pleasanter: So it may as reasonably be pronounced in the present contest, that though *the precious Ointment* be good and *pleasant* in his kind, yet *the good Name* for goodness and *pleasantness* is far beyond it. For whereas *the precious Ointment*, though it have in it much variety of *pleasure* in regard of *the three* now-mentioned *qualities*: yet can it bring all that delight no farther than to the outward *senses* of *Touch*, *Sight*, and *Smell*. As for that passage in *Psal.* 109. (*b*) *It shall enter like Oil into his bones*: It is perhaps rather to be understood as an *hyperbolical* expression, then to be taken as exactly true *in rigore loquendi*. But as for a *good Name*, that pierceth farther than either *bones* or *marrow*: It entereth into *the inner man*, and bringeth rejoycing to the very *heart* and soul. (*c*) *A good report maketh the bones fat*, saith *Solomon*: and that, I weene, is another-gates matter, than to make *the face to shine*. This for *material Oil*. Then for those other *outward things*, which for some respects (I told you) might be also comprehended under the name of *Ointments*; *Riches*, *Honours*, and worldly *Pleasures*: alas (*d*) how poor and sorry *comforts* are they to a man that hath forfeited his *good Name*; that liveth in no credit nor reputation: that groaneth under the *contempt* and *reproach*, and *infamy* of every *honest*, or but *sober* man! Whereas he that by *godly* and *vertuous* Actions, by doing *Justice*, and exercising *Mercy*, and ordering himself and his affairs *discreetly*, holdeth up his *good Name* and reputation: hath that yet to (*e*) *comfort* himself withal, and to fill his bones *as with marrow and fatness*; though encompassed otherwise with many *outward* (*f*) *wants* and calamities. Without which, even *life* it self would be unpleasant, I say not to a perfect *Christian* only, but even to every *ingenuous moral* man. The worthier sort of men among the *Heathens*, would have chosen rather to have *died* the most *cruel deaths*, than to have *lived infamous* under shame and disgrace. And do not those words of St. *Paul* (1 *Cor.* 9.) shew, that he was not much otherwise minded? (*g*) *It were better for me to die, than that any man should make my glorying void.* Thus a *good Name* is better than any *precious Ointment* (take it as you will, *properly*, or *tropically*) because it yieldeth more solid *content* and satisfaction to him that enjoyeth it, than the other doth.

a —*ut unquam oppidò bonum*: *sed ὃ μὲν ὁ λέσβιος*. A. Gel. 13. noct. Attic. 5.
b Psal. 109. 18.
c Prov. 15. 13.
d τὸ γὰρ ζῆν ὡς κακῶς, πάσας πόνος. Eurip. in Hecub. act. 2.
e —*tamen, dum existimatio est integra, facilè consolatur homines ejus egestatem*. Cic. pro Quinct.
f *Ego si bonam famam mihi servasso, sat ero dives*. Plaut. Mostel. 1. 3.
g 1 Cor. 9 15. ὁ δ' ὄλβιος, ὃν φάμα χρὴ τέκεν' ἀγαθά. Pind. Olymp. 7. 2.

17. Compare them *thirdly*, in those *performances* whereunto they enable us. *Oils* and *Ointments*, by a certain *penetrative* faculty that they have, being well chafed in, do (*a*) supple *the joynts*, and (*b*) strengthen *the sinews* very much, and thereby greatly enable the body for *action*, making it more *nimble* and *vigorous*, than otherwise it would be. Whence it was, that among *the Greeks*, and from their example among *the Romans*, and in other Nations, those that were to exercise Arms, or other feats of Activity in their *solemn Games*, especially (*c*) *Wrestlers*, did usually by *frictions* and *anointings*, prepare and fit their bodies for those *Athletick performances*, to do them with more *agility* and less *weariness*. "Insomuch as *Chrysostome* and other *Greek Fathers* almost every where use the words "ἀλείφειν and ἀλείφεσθαι, not only when they speak of those *preparatory* advantages, "(such as are *prayer*, *fasting*, *meditation* of Christs Sufferings, or of the Joyes of "Heaven, and the like) wherewith Christians may *fortifie* and secure themselves, "when they are to enter *the combate* with their spiritual enemies; but more generally to signify any *preparing* or fitting of a person for any manner of *action* whatsoever.

a —*ut corpus unctione vecte-avi*. Senec. Epist. 53.
b —τὸ ἄλειμμα ῥωστικὸν τῷ σώματος, καὶ εὐτονίας τινὰ ἐμποιητικὸν τοῖς μέλεσι. Joach. Camerar. problem. decur. 8. 1.
c *Exercent patrias oleo labente palestras*. Virgil. Æn. 3.

18. But how much more excellent then is a *good Name*? Which is of such mighty consequence and advantage for *the expediting* of any honest *enterprise* that

we

we take in hand, either in our *Chriſtian* courſe or *civil* life in this World? It is *an old ſaying*, taken up indeed in relation to another matter ſomewhat diſtant from that we are now treating of; but it holdeth no leſs true in this, than in that other reſpect: *Duo cum faciunt idem, non eſt idem.* Let *two men* ſpeak (*a*) the ſame *words*, give the ſame advice, purſue the ſame *buſineſs*, drive the ſame *deſign*; with equal *right*, equal *means*, equal *diligence*, every other thing equal: yet commonly the *ſucceſs* is ſtrangely different, if the one be *well thought of*, and the other labour of *an ill name*. So ſingular an advantage is it, for the crowning of our endeavours with *good ſucceſs*, to be in a *good name*. If there be a *good opinion* held of us, and our *names* once up, (whether we deſerve it or no:) whatſoever we *do* is well *taken*; whatſoever we *propoſe* is readily *entertained*; our *counſels*, yea, and *rebukes* too, carry *weight* and *authority* with them. By which means we are *enabled* (if we have but *grace* to make that good uſe thereof,) to do (*b*) the more *good*, to bring the more *glory* to God, to give better countenance to his *truth*, and to *good cauſes* and *things*. Whereas on the other ſide, (*c*) if we be in *an ill name* (whether we deſerve it or no:) all our *ſpeeches* and *actions* are ill-interpreted; no man *regardeth* much what we *ſay* or *do*; our *propoſals* are ſuſpected; our *counſels* and *rebukes*, though wholſome and juſt, ſcorned and kickt at: ſo as thoſe *men* we ſpeak for, that *ſide* we adhere to, thoſe *cauſes* we defend, thoſe *buſineſſes* we manage, ſhall lie under ſome *prejudice*, and be like to ſpeed the worſe, for *the evil opinion* that is held of us. We know well it ſhould be otherwiſe: *Non quis, ſed quid.* As *the Magiſtrate* that exerciſeth *publick judgment*, ſhould lay aſide all reſpect of *the perſon*, and look at *the cauſe* only: ſo ſhould we all in our *private judgings* of other mens *ſpeeches* and *actions*, look barely upon *the truth* of what they *ſay*, and *the goodneſs* of what they *do*, and accordingly *eſteem* of both; neither better nor worſe, more or leſs, for whatſoever *fore-conceits* we may have of *the perſon*. Otherwiſe how can we avoid the charge of having (d) *the faith of our Lord Jeſus Chriſt the Lord of Glory with reſpect of perſons*? But yet ſince (*e*) men are *corrupt*, and will be *partial* this way, do we what we can; and that *the World* and the affairs thereof are ſo much ſteered by (f) *Opinion*: it will be a point of *godly wiſdom* in us, ſo far to make uſe of this *common corruption*, as not to diſadvantage our ſelves for want of *a good Name*, and good *Opinion*, for the doing of that *good* (whilſt we live here among men *ſubject* to ſuch *frailties*) which we ſhould ſet our *deſires*, and bend our *endeavours* to do. And ſo *a good Name is better than a good Ointment*, in that it enableth us to better and worthier performances.

19. Compare them *Fourthly*, in their *Extenſions*: and that both for *Place*, and *Time*. For *place* firſt. That *Quality* of the *three* before-mentioned, which eſpecially ſetteth a value upon *Ointments*, advancing their *price* and eſteem more eminently than any other conſideration, is their *ſmell*: thoſe being ever held *moſt precious*, and of greateſt *delicacy*, that excel that way. And herein is the *excellency* of the choiceſt Aromatical *Ointments*, that they do not only pleaſe *the ſenſe*, if they be held near to *the Organ*; but they do alſo diſperſe *the fragrancy* of their ſent round about them to a *great diſtance*. Of the ſweeteſt *herbs* and *flowers the ſmell* is not much perceived, unleſs they be held ſomewhat near to *the Noſtril*: But the ſmell of a *precious Ointment* will inſtantly diffuſe it ſelf into every corner, though of a very ſpacious room; as you heard but now of the (a) *Spikenard* poured on our Saviours feet, *Joh.*12. But ſee how in that very thing, wherein the excellency of *precious Ointments* conſiſteth, *a good Name* ſtill goeth beyond it. It is more *diffuſive*, and ſpreadeth farther. Of King *Uzziah*, ſo long as he did well and proſpered, it is ſaid, that (b) *his name ſpread far abroad*, 2 *Chron.*26. And the Prophet ſaith of the People of *Iſrael*, in reſpect of her *firſt comely eſtate*, before ſuch time as ſhe truſted in her own beauty, and played the harlot, that (*c*) *her name went forth among the Heathen for her beauty*, Ezek.16.

20. Beſides, *a good Name*, as it reacheth *farther*, ſo it laſteth *longer* than the moſt *precious Ointments*: and ſo it excelleth in the extenſion of *Time*, as well as of *Place*. As for *Riches*, *Pleaſures*, *Honours*, and whatſoever other *delights* of mortal men,

a—λόγῳ δὲ ἓν τ' ἀνδρὸς ἐσθλοῦ ἔντων ἴσων, κἄτ' ἐν δοκοῦντων, αὐτὸς, ὃ πᾶν τόδ' ἦν. Euripid. in Hecub. act 2.

b Nec vero negligenda eſt fama: nec mediocre telum ad res gerendas exiſtimare oportet benevolentiam civium. Cic. de amicit.

c Τὴν δόξαν τὴν ἑαυτοῦ καταισχύναι, πανταχοῦ λοιπὸν ἄχρηστος ἔσαι κἀδὲν μέγα κερδᾶναι δυνήσεται. Chryſoſt. Tom. (edit. Savil.) 6. Orat 17.

d Jam. 2. 1.

e Τρόπῳ ἐὰν ὁ πείθων τὸν λέγοντα, ὁ λόγος. Menand.

f κυριωτάτην ἔχει τὴν πίστιν τὸ ἦθος. Ariſt. 1. Rhet. *In homine virtutis opinio valet plurimum.*

C.c. in Topic.

a Joh. 12. 3.

b 2 Chro. 26. 15

c Ezek 16. 14.

men, who knoweth not of what *ſhort continuance* they are? They many times (*a*) *take them wings and fly away* from us, leaving us behind to grieve for the loſs. If it happen they *ſtay* with us *to the laſt* (as ſeldom they do;) yet then is *the parting* uncomfortable: we can neither ſecure them from *the ſpoil* of others; nor can they ſecure us from *the wrath* of God. However, *part* we muſt: If they leave not us *whileſt we live*, ſure enough we ſhall leave them *when we die*. It may be when we are *dead*, ſome pious friend or other may beſtow upon our *carcaſſes* the coſt of (*b*) embalming with *Spices*, *Odours*, and *Oyntments*: as we ſee *the Cuſtom* was of old, both amongſt the Heathens, and the People of God. And thoſe *precious Ointments* may perhaps preſerve our *dead bodies* ſome few months longer from *putrefaction*, than otherwiſe they would have endured. But at length, howſoever *the worm* and *the grave* will prevail: and we ſhall turn ſooner or later; firſt to *dirt*, and then to *duſt*. And here is the utmoſt *extenſion*, continuance, and period of the moſt *precious Ointments* (*literal*, or *metaphorical*) the World can afford.

a Prov.23.5.

b Joh.19.40.

21. But *a good Name* is a thing far more *durable*. It ſeldom *leaveth us*, (unleſs through ſome *fault* or *neglect* in our ſelves;) but *continueth* with us all our *life* long. At the hour of *death* alſo it ſtandeth by us, and giveth ſome * *ſweetning* unto the *bitterneſs* of thoſe laſt pangs; when our *conſciences* do not ſuggeſt to our expiring thoughts any thing to the contrary, but that we ſhall *die deſired*, and that thoſe that live by us and ſurvive us, will account *our gain* by that change to be *their loſs*. Yea, and it remaineth *after death* precious in *the memories*, and *mouths*, and *ears*, of thoſe that either *knew* us, or had *heard* of us. Surely no *Ointments* are ſo powerful to *preſerve* our bodily aſhes from *corruption*, as *a good Name* and report is to *preſerve* our Piety and Vertue from *Oblivion*. (a) *Their bodies are buried in peace, but their name liveth for evermore*, Eccluſ.44. And upon this account expreſly it is, that the ſame *Eccleſiaſticus* elſewhere (as you heard before) preferreth (b) *a good Name*, not only before the *greateſt riches*, becauſe it will out-laſt a *thouſand great treaſures of gold*; but even before *life* it ſelf, yea, before *a good life* (at leaſt in this, though in other reſpects it be below it, as but an appurtenance thereunto) that whereas (c) *a good life hath but a few days*, *a good Name* poſſibly may *endure for ever*.

* *Mors tum æquiſſimo animo appetitur, cum ſuis ſe laudibus vita occidens conſolari poteſt.* Cic. 1 Tuſcul.

a Sirac.44.14.

b—41.12.

c—41.13.

22. Now lay all together that hath been ſaid, that *a good Name* is a more *peculiar bleſſing*; That it bringeth more *ſolid content*; That it enableth us more, and to more *worthy performances*; That it is of greater *extenſion* both for *place* and *time*, reaching *farther* and laſting *longer* than the moſt *precious Ointments*, either *literally* or *metaphorically* underſtood: and then judge, if what *Solomon* hath here delivered in *the Text*, how great *a Paradox* ſoever it may ſound in the ears of a Worldling, be not yet a moſt certain and clear *Truth*; viz. That *a good Name is better than a precious Ointment*; and therefore in all reaſon to be preferred by every underſtanding man before *Pleaſures*, *Riches*, *Honours*, or whatſoever other *outward delights* of worldly men.

23. But it is needful you ſhould be here admoniſhed (leſt what hath been hitherto ſaid ſhould be in any part either *miſtaken*, or *miſapplied*) that all this while I have ſpoken but of *material Ointments*, and ſuch other contentment, as *the outward things* of this World can afford. The preeminence of a *good Name* thus far *juſt*, beware ye make not *unjuſt* by *over-ſtretching*. For there is beſides all theſe *a ſpiritual Ointment* alſo; an inward *anointing*, the anointing of *the inner man*, the Soul and Conſcience with *the oil of the Spirit*, the ſaving *graces* and ſweet *comforts* of the Holy Ghoſt; that (a) *oil of gladneſs*, wherewith the bleſſed Son of God was anointed *above his Fellows*, and *without meaſure*, and whereof all the Faithful and elect Children of God are in their meaſure his *fellow* partakers. (b) *Ye have an Unction from the Holy One*, ſaith St. *John*: And again, (c) *The anointing which ye have received of him abideth in you*. This is a ſingular and right *precious Ointment* indeed: infinitely more to be preferred before a *good Name*, than a good name is to be preferred before other common and *outward Ointments*. The inſeparable *adjunct* and *evidence* whereof is that טיבלב, which we uſually call *a good*

a Pſal.45.7.

b 1 Joh.2.20.

c—27.

d Τραύχυε ἀπώλεσεν ἀληθίας φόβος. Plutarch.

e Auguſtin.

f Τὸ Ν πᾶθῶν δ' πρῶτον ἀέθλων δ' Ν ἀκμὴν δ' ἀτίεα μοῖρα. Pind. Pyth. 1. 15.

*Conſcience.* God forbid any man ſhould ſo far tender his (d) *good Name*, as for the preſervation of it to make ſhipwrack of *the other*. (e) *Duæ ſunt res, Conſcientia & Fama, &c.* ſaith St. *Auguſtine*. *Two things* there are, ſaith he, whereof every man ſhould be ſpecially chary, and tender: *his Conſcience*, and his *Credit*. But that, of his *Conſcience*, muſt be his *firſt care*: this, of his *Name* and *Credit*, muſt be content to come (*f*) in *the ſecond* place. Let him *firſt* be ſure to guard his *Conſcience* well: and then may he have a due regard of his *Good Name* alſo. Let it be his *firſt care* to ſecure all *within*, by making *peace* with God, and in his own breſt; that done, (but not before) let him look *abroad* if he will, and caſt about as well as he can, to ſtrengthen his *Reputation* with and before *the world*.

24. A very *prepoſterous* courſe the mean while is that, which thoſe men take, that begin at *the wrong end*; making their *Conſciences* wait upon their *Credit*. Alas, that notwithſtanding the clear evidence both of *Scripture* and *Reaſon* to the contrary, after ſo many ſharp *reprehenſions* by *the Miniſter*, ſo many ſtraight *prohibitions* by *the Magiſtrate*, there ſhould yet be found among *our Gentry*, ſo many ſpirits of that deſperate unchriſtian reſolution; as, upon the ſlighteſt *provoking word* that but toucheth upon their *reputation*, to be ready either to challenge, or to accept *the duell*: Either of which to do, muſt needs leave a deep ſting in *the Conſcience* (if yet it be penetrable and not quite *ſeared up*;) ſince thereby they expoſe themſelves to the greateſt *hazard*, if not inevitable *neceſſity*, of *wilful murther* either of themſelves or their brethren! 2. Alas, that there ſhould ſtill be found amongſt *our Clergy-men*; that formerly being perſwaded that our *Church-Ceremonies* and *Service* were unlawful, and having (during ſuch their perſwaſion) *preached* againſt them openly before their Congregations as *unlawful*, but have been ſince *convinced* in their judgments of *the Lawfulneſs* thereof, ſhould yet withhold their *conformity* thereunto, and chuſe rather, not only to expoſe themſelves to ſuch miſchiefs and inconveniences as that refuſal may bring upon them, but to ſeem alſo (*a*) to perſiſt in their former error (to the great *ſcandal* of their people, and cheating their own *Conſciences*) than by acknowledging that they have erred, adventure the loſs of that great *reputation* they had by their former oppoſition gained amongſt their credulous followers! 3. Alas that there ſhould ſtill be found among *our People*, men who being *conſcious* to themſelves of ſome *ſecret wrongs* done to their brethren in their worldly eſtate by *oppreſſion*, *fraud*, or other *falſe dealing*; do yet hold off from making them juſt *reſtitution* or other meet *compenſation* for the ſame: and ſo become really *cruel* to their own *Conſciences*, whil'ſt they are ſo fondly *tender* over their *reputations* with others, as rather to continue ſtill diſhoneſt in *retaining*, than acknowledge their former diſhoneſty in *obtaining* thoſe ill gotten parcels!

a—ne pudorem pœnitentiámq; fateamur, contumaciâ vindicatis erroribus. Quint. declam. 17.

25. But leaving all theſe to the judgment of God and their own hearts, and to ruminate on that ſad Text, (*Luke 16.*) (a) *That which is highly eſteemed amongſt men, is abomination in the ſight of God*; For thee, Chriſtian brother, who ever thou art, that ſhalt at any time be *in a ſtrait* between *two evils*, ſhaken with doubtings and diſtractions, what to do, when thy *Conſcience* and thy *Credit* lie both at ſtake together: "Thou haſt a ready reſolution from the old Maxim, *E malis mini-*"*mum*. As *the Merchant* in a ſtorm throweth his dear *commodities* into the Sea to ſave *himſelf*: ſo do thou reſolve to (*b*) redeem thy *Conſcience* howſoever, and at any rate; whatſoever betide thy *Credit*. I forbid thee not to be tender of thy *good Name*; (it is an honeſt care:) but I charge thee upon thy ſoul, to be more tender of thy *Conſcience*.

a Luk. 16. 15.

b *Conſcientiæ ſatisfiat: nil in famam laboremus.* Senec. 3. de ira. 41.

26. This *admonition* premiſed; I ſhall now with your patience proceed to ſome *Inferences*, from what hath been delivered concerning the excellency of a *good Name*, and what a *precious* thing it is. But the more *precious* it is, the more grievous *firſt* is their ſin, that ſeek *to rob* others of it. We read in *Pliny*, that there were ſome *Ointments* in the ſhops in his time, made of ſuch (*a*) coſtly ingredients (ſo great was the riot of thoſe times) that (*b*) every *pound weight* was ſold at 400 *Roman Pence*, which by computation (allowing to *the Roman Peny* ſeven pence half-penny

a—μύρῳ βαρυτίμῳ Mat. 26. 7.

b *Excedúntq; quadringentos denarios libræ: tanti emitur voluptas aliena.* Plin. 13. nat. hiſt. 3.

half-peny of our Coyn) cometh to above *twenty two pounds English*: which was a very great rate, especially considering *the time* wherein he lived, about *fifteen hundred years ago*. We would all think, that man had done a very *foul robbery*, that should have broken a *shop*, and carried thence any considerable quantity of such *costly ware*. And must we not then adjudge him a far *worse Thief*, that injuriously taketh away a mans *good Name* from him: which we have heard to be in many respects far more *precious* than the most *precious Ointments* can be? But *Murther* is a Felony of a higher degree than *Theft*. Sometimes we *pity* Thieves: but we *detest* Murtherers. Yet neither *Thieves* nor *Murtherers* are more cruel and injurious, than *Slanderers*, and *Back-biters*, and *Tale-bearers*, and *Whisperers*, and false *Accusers* are. Those bereave a man but of his *Livelihood*, or at most of his *Life*: but these (*c*) take that from him which is justly (*d*) more dear to him than either *Life* or *Livelihood*.

c *Ergo linguæ vestræ acuistis in gladios, quas movistis in mortes, non corporum, sed honorum. Jugulastis non membra, sed nomina.* Optat. lib. 2.

d *In maledicto plus infamiæ quàm in manu: in infamiâ plus pœnæ quàm in morte.* Quint. 6. Instit. 2.

27. It were to be wished that all *malicious* and *envious* persons would lay this to heart, who seek to raise *their own Fame* upon the ruine of *their brothers*: whose daily endeavour it is, and daily practice, to raise *scandalous reports* of others, and to cast *foul aspersions* upon them without cause, to make *their Names* unsavoury, and thereby to render *their Persons* odious, among such as will be ready to spread *the Report* farther (and it is great odds they will do it with some (a) *addition* of their own too) or otherwise make *ill use* of it, to their prejudice. But since such *mischievous persons* will not, or cannot, learn to do better, having been long *accustomed* to do ill; no more than *a Leopard can change his spots*, or *a Blackmore his skin*: It will concern us very much, not to suffer our selves to become *Receivers* to these *Thieves*, or *Abetters* to these *Murderers*, by setting our *Ears* wide open to their *detractions*; but rather to suspect him as *an Impe of Satan*, that delighteth in *Satan's* Office, in being *an accuser of his Brethren*.

a οἰόθαι γὰρ οἱ ἄνθρωποι πολλαπλασιάζειν ἂς ἂν παρὰ λάβωσι φήμας. Procl. in Hesiod.

28. *Secondly*, how distant are they from *Solomons* judgment, that value any *outward thing* in the World (it may be some little sordid (a) *gain*, or some petty slippery *preferment*, or some poor fruitless *pleasure*) at a higher rate than they do *their good Name*: which *Solomon* here so much preferreth before them all? 1. The *Covetous* Worldling, so he may but *lade himself* fast enough *with thick clay*, (*b*) what careth he what men say or think of him? Call him *Churle*, *Miser*, *Caitiff*, *Wretch*, or what else they think good: (c) *at mihi plaudo domi*. Tush, saith he, let them say on: *The Fox fareth best when he is curst*. If this man be *a wise man*, (as himself thinketh none *wiser*;) sure then *Solomon* was not so *wise* a man as he is taken for, to say as he doth, Prov. 22. (d) *A good Name is rather to be chosen than great riches*, &c. 2. The *ambitious* man, that panteth after *Preferment*; what regardeth he, though all the World should tax him of *Flattery*, of *Bribery*, of *Calumny*, of *Treachery*, of *Perjury*: So he can but *climbe up* to *the step* at which he aimed, and from which he knoweth not how soon he may be *justled off* by another as *ambitious* as himself? 3. The *luxurious* Wanton, the prodigal *Gamester*, the *Glutton*, *Drunkard*, or other *voluptuous* beast in any kind, when once imboldned in his ways, *sitteth him down in the seat of the scorner*: laugheth at all mankind that will not (e) *run with him to the same excess of riot*; resolveth (against whatsoever dislikes sober men bewray of his exorbitances) to *take* his own *pleasure* howsoever, and then let others *talk* theirs; bestoweth a *nick-name* (or perhaps *a rime* or two) upon those that censure him: and then, as if he had *stabb'd* them dead, and the day were his, he *insulteth* like *a Conquerour*, and thinketh he hath now quit himself sufficiently for the loss of his *Reputation*.

b Rev. 18. 12. a ἀναισχυντία, ἕξις ψυχῆς ὑπεροπτικὴ ἀδοξίας, ἀντικεῖται χείρους. Plato.

b —*quid enim salvis infamia nummis?* Juvenal Satyr. 1.

—*tunicam mihi malo lupini, Quàm si me toto laudet vicinia Pago.* —Sat. 14.

c Horat. 1. Satyr. 1.

d Prov. 22. 1.

e 1 Pet. 4. 4.

29. *Quid facias illi?* Without more than the ordinary mercy of God, in awakening their *consciences* by some immediate work of his own; *desperate* is the condition of all these men. "*Shame* is the most *powerful* (a) *curbe*, to *restrain* "men from such vicious excesses as are of *evil report*: and *Reproof* seasonably, "lovingly and discreetly tendered, the most *proper Instrument*, to work *Shame* in "those that have done amiss. What hope is there then (as to *humane endeavours*

a —*moderatrix cupiditatum verecundia.* Cic. 2. de finib.

"and the use of *ordinary means*) to reclaim such men from the pursuit of their "*vicious lusts*; as are once grown retchless in their *good names*? Sith they grow "also therewithal *shameless* in sin, and harden their foreheads against all *reproof*. "(b) *Ego illum perditum duco, cui quidem periit pudor.* He is but *a lost man*, that "hath lost all (c) *shame*: there being then nothing left to *keep him back* from "rushing headlong into all manner of wickedness. (d) And *he that being often* "*reproved hardeneth his neck*, must needs be destroyed *without remedy*: inasmuch "as that which is the last and likeliest *remedy* to preserve him from *destruction* (to "wit *reproof*) hath by his *wilful neglect* (in not making use of it) proved *ineffe-* "*ctual* to him.

30. *Thirdly*, the valuableness of *a good Name* in the judgment of so wise a person as *Solomon* was, may sufficiently inform us of the weakness of *that Plea*, which is so often taken up for our own *justification*, and to *put by* the wholsom *admonitions* of our friends, when we are dealt withal for *the reforming* or *forbearing* some things in our practice; which if they be not *evil*, yet are (a) *ill-coloured*, look suspiciously, and carry in their faces some resemblance and (b) *appearance of evil*, and for which we hear not well. It is an (c) *usual Plea* with us in such cases: That, (d) so long as we stand clear in *our own Consciences*, and are sure *our hearts* are honest, we are not to regard *the speeches* and *censures* of men. There is a *time* indeed, and there are *cases*, wherein such a *Plea* will hold good. When men shall go about by proposing *disgraces* to fright us out of any part of that *duty* that by vertue of our (*general* or *particular*) *calling* lieth upon us; or shall endeavour to (e) *put out our names as evil* from amongst men, for having done but that which was our *bounden duty* to do: in such like cases we may seasonably (f) *comfort* our selves in our own *innocency*, flie for refuge, against the *injuries of Tongues* into our own *Consciences*, as into a *Castle*; there repose our selves with security; dis-regarding the *reproaches* of evil men, and professing with St. *Paul*, that (g) *with us it is a very small matter to be judged of them, or of mans judgment.*

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32. Lastly, Sith a *good Name* is a thing so *precious*; it should be the great care of every one of us (next the care of our *souls*) to keep *that* unstained: that so *we* (a) *may be blameless* as well as *harmless*, carrying our selves *as the Sons of God without rebuke*, though we live *in the midst* of never so *crooked*, *perverse* and untoward *a generation*. Scandalous behaviour will render our names unsavourys

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b Plaur. in Bacchid 3.3.
c Αἰδὼς δ' εἰχμὴν πάντων γενέτειρα κακίων. Nazianz. Carm. (ad Olympiad.) 56.
d Prov. 21.1.
a *Malum, aut malè coloratum.* Bernard. 3. de consider.
b Thess. 5. 22.
c *Nec paratum habeas illud è trivio; Sufficit mihi conscientia mea: non curo quid de me loquantur homines.* Hieron. Epist. 11.
d Τὸ σωφρόνως μὲ καθαρὸν ἕως ἐμοῦ πάντες με διαβαλλέτωσαν. Chrys. orat. 2. in Annam.
e Luk. 6. 22.
f *Nec ita cave, quid aliis videatur, mihi puto curandum. Mea mihi conscientia plurìs est, quàm omnium sermo.* Cic. 12. ad Attic. 27.
g 1 Cor. 4. 3.
* *Non sat tuum te officium fecisse, si non id fama adprobat?* Terent. Phorm. 4. 5.
a 2 Cor. 5. 11.
b 1 Per. 2. 12.
c 2 Cor. 8. 21.
d Phil 4. 8.
(*Apostolici & præcepti est, & exempli, ut habeamus rationem non conscientiæ tantùm, sed & famæ.* Hieron. (vel Paulin.) Epist. 14. ad Celantiam.
e 1 Cor. 10. 29.
f Rom. 14 4.
g—*negligere quid de se quisque sentiat non solum arrogantis est, sed etiam dissoluti.* Cic. de offic. lib. 1.
a Phil. 2. 15.

men, who knoweth not of what *ſhort continuance* they are? They many times (*a*) *take them wings and fly away* from us, leaving us behind to grieve for the loſs. If it happen they *ſtay* with us *to the laſt* (as ſeldom they do;) yet then is *the parting* uncomfortable: we can neither ſecure them from *the ſpoil* of others; nor can they ſecure us from *the wrath* of God. However, *part* we muſt: If they leave not us *whileſt we live*, ſure enough we ſhall leave them *when we die*. It may be when we are *dead*, ſome pious friend or other may beſtow upon our *carcaſſes* the coſt of (*b*) embalming with *Spices*, *Odours*, and *Oyntments*: as we ſee *the Cuſtom* was of old, both amongſt the Heathens, and the People of God. And thoſe *precious Ointments* may perhaps preſerve our *dead bodies* ſome few months longer from *putrefaction*, than otherwiſe they would have endured. But at length, howſoever *the worm* and *the grave* will prevail: and we ſhall turn ſooner or later; firſt to *dirt*, and then to *duſt*. And here is the utmoſt *extenſion*, continuance, and period of the moſt *precious Ointments* (*literal*, or *metaphorical*) the World can afford.

a Prov.23.5.

b Joh.19.40.

21. But *a good Name* is a thing far more *durable*. It ſeldom *leaveth us*, (unleſs through ſome *fault* or *neglect* in our ſelves;) but *continueth* with us all our *life* long. At the hour of *death* alſo it ſtandeth by us, and giveth ſome * *ſweetning* unto the *bitterneſs* of thoſe laſt pangs; when our *conſciences* do not ſuggeſt to our expiring thoughts any thing to the contrary, but that we ſhall *die deſired*, and that thoſe that live by us and ſurvive us, will account *our gain* by that change to be *their loſs*. Yea, and it remaineth *after death* precious in *the memories*, and *mouths*, and *ears*, of thoſe that either *knew* us, or had *heard* of us. Surely no *Ointments* are ſo powerful to *preſerve* our bodily aſhes from *corruption*, as *a good Name* and report is to *preſerve* our Piety and Vertue from *Oblivion*. (a) *Their bodies are buried in peace, but their name liveth for evermore*, Eccluſ.44. And upon this account expreſly it is, that the ſame *Eccleſiaſticus* elſewhere (as you heard before) preferreth (b) *a good Name*, not only before the *greateſt riches*, becauſe it will out-laſt a *thouſand great treaſures of gold*; but even before *life* it ſelf, yea, before *a good life* (at leaſt in this, though in other reſpects it be below it, as but an appurtenance thereunto) that whereas (c) *a good life hath but a few days*, *a good Name* poſſibly may *endure for ever*.

* *Mors tum æquiſſimo animo appetitur, cum ſua ſe laudibus vita occidens conſolari poteſt.* Cic. 1 Tuſcul.

a Sirac.44.14.

a b—41 12.

c—41.13.

22. Now lay all together that hath been ſaid, that *a good Name* is a more *peculiar bleſſing*; That it bringeth more *ſolid content*; That it enableth us more, and to more *worthy performances*; That it is of greater *extenſion* both for *place* and *time*, reaching *farther* and laſting *longer* than the moſt *precious Ointments*, either *literally* or *metaphorically* underſtood: and then judge, if what *Solomon* hath here delivered in *the Text*, how great *a Paradox* ſoever it may ſound in the ears of a Worldling, be not yet a moſt certain and clear *Truth*; viz. That *a good Name is better than a precious Ointment*; and therefore in all reaſon to be preferred by every underſtanding man before *Pleaſures*, *Riches*, *Honours*, or whatſoever other *outward delights* of worldly men.

23. But it is needful you ſhould be here admoniſhed (leſt what hath been hitherto ſaid ſhould be in any part either *miſtaken*, or *miſapplied*) that all this while I have ſpoken but of *material Ointments*, and ſuch other contentment, as *the outward things* of this World can afford. The preeminence of *a good Name* thus far *juſt*, beware ye make not *unjuſt* by *over-ſtretching*. For there is beſides all theſe *a ſpiritual Ointment* alſo; an inward *anointing*, the anointing of *the inner man*, the Soul and Conſcience with *the oil of the Spirit*, the ſaving *graces* and ſweet *comforts* of the Holy Ghoſt; that (a) *oil of gladneſs*, wherewith the bleſſed Son of God was anointed *above his Fellows*, and *without meaſure*, and whereof all the Faithful and elect Children of God are in their meaſure his *fellow* partakers. (b) *Ye have an Unction from the Holy One*, ſaith St. *John*: And again, (c) *The anointing which ye have received of him abideth in you*. This is a ſingular and right *precious Ointment* indeed: infinitely more to be preferred before a *good Name*, than a good name is to be preferred before other common and *outward Ointments*. The inſeparable *adjunct* and *evidence* whereof is that טיבלב, which we uſually call *a good*

a Pſal.45.7.

b 1 Joh.2.20.

c—27.

*Conſcience.* God forbid any man ſhould ſo far tender his (d) *good Name*, as for the preſervation of it to make ſhipwrack of *the other*. (e) *Duæ ſunt res, Conſcientia & Fama, &c.* ſaith St. *Auguſtine*. *Two things* there are, ſaith he, whereof every man ſhould be ſpecially chary, and tender: *his Conſcience*, and his *Credit*. But that, of his *Conſcience*, muſt be his *firſt care*: this, of his *Name* and *Credit*, muſt be content to come (f) in *the ſecond* place. Let him *firſt* be ſure to guard his *Conſcience* well: and then may he have a due regard of his *Good Name* alſo. Let it be his *firſt care* to ſecure all *within*, by making *peace* with God, and in his own breſt; that done, (but not before) let him look *abroad* if he will, and caſt about as well as he can, to ſtrengthen his *Reputation* with and before *the World*.

d Γράχυε ἀπώλεσεν ἀδελφόϛ. Plutarch.

e Auguſtin.

f Τὸ Ν πᾶθεῖν δ' πρῶτον ἀέθλων δ' Ν ἀνέων δ' ἀτίεϛ μοῖεϛ. Pind. Pyth. 1.15.

24. A very *prepoſterous* courſe the mean while is that, which thoſe men take, that begin at *the wrong end*; making their *Conſciences* wait upon their *Credit*. Alas, that notwithſtanding the clear evidence both of *Scripture* and *Reaſon* to the contrary, after ſo many ſharp *reprehenſions* by *the Miniſter*, ſo many ſtraight *prohibitions* by *the Magiſtrate*, there ſhould yet be found among *our Gentry*, ſo many ſpirits of that deſperate unchriſtian reſolution; as, upon the ſlighteſt *provoking word* that but toucheth upon their *reputation*, to be ready either to challenge, or to accept *the duell*: Either of which to do, muſt needs leave a deep ſting in *the Conſcience* (if yet it be penetrable and not quite *ſeared up*;) ſince thereby they expoſe themſelves to the greateſt *hazard*, if not inevitable *neceſſity*, of *wilful murther* either of themſelves or their brethren! 2. Alas, that there ſhould ſtill be found amongſt *our Clergy-men*; that formerly being perſwaded that our *Church-Ceremonies* and *Service* were unlawful, and having (during ſuch their perſwaſion) *preached* againſt them openly before their Congregations as *unlawful*, but have been ſince *convinced* in their judgments of *the Lawfulneſs* thereof, ſhould yet withhold their *conformity* thereunto, and chuſe rather, not only to expoſe themſelves to ſuch miſchiefs and inconveniences as that refuſal may bring upon them, but to ſeem alſo (*a*) to perſiſt in their former error (to the great *ſcandal* of their people, and cheating their own *Conſciences*) than by acknowledging that they have erred, adventure the loſs of that great *reputation* they had by their former oppoſition gained amongſt their credulous followers! 3. Alas that there ſhould ſtill be found among *our People*, men who being *conſcious* to themſelves of ſome *ſecret wrongs* done to their brethren in their worldly eſtate by *oppreſſion*, *fraud*, or other *falſe dealing*; do yet hold off from making them juſt *reſtitution* or other meet *compenſation* for the ſame: and ſo become really *cruel* to their own *Conſciences*, whil'ſt they are ſo fondly *tender* over their *reputations* with others, as rather to continue ſtill diſhoneſt in *retaining*, than acknowledge their former diſhoneſty in *obtaining* thoſe ill gotten parcels!

a—*ne pudorem pœnitentiámq; fateamini, contumaciâ vindicatis errorem.* Quinr. declam. 17.

25. But leaving all theſe to the judgment of God and their own hearts, and to ruminate on that ſad Text, (*Luke 16.*) (a) *That which is highly eſteemed amongſt men, is abomination in the ſight of God*; For thee, Chriſtian brother, who ever thou art, that ſhalt at any time be *in a ſtrait* between *two evils*, ſhaken with doubtings and diſtractions, what to do, when thy *Conſcience* and thy *Credit* lie both at ſtake together: "Thou haſt a ready reſolution from the old Maxim, *E malis mini-*"*mum*. As *the Merchant* in a ſtorm throweth his dear *commodities* into the Sea to ſave *himſelf*: ſo do thou reſolve to (*b*) redeem thy *Conſcience* howſoever, and at any rate; whatſoever betide thy *Credit*. I forbid thee not to be tender of thy *good Name*; (it is an honeſt care:) but I charge thee upon thy ſoul, to be more tender of thy *Conſcience*.

a Luk. 16.15.

b *Conſcientiæ ſatisfiat: nil in famam laboremus.* Senec. 3. de ira. 41.

26. This *admonition* premiſed; I ſhall now with your patience proceed to ſome *Inferences*, from what hath been delivered concerning the excellency of a *good Name*, and what a *precious* thing it is. But the more *precious* it is, the more grievous *firſt* is their ſin, that ſeek *to rob* others of it. We read in *Pliny*, that there were ſome *Ointments* in the ſhops in his time, made of ſuch (*a*) coſtly ingredients (ſo great was the riot of thoſe times) that (*b*) every *pound weight* was ſold at 400 *Roman Pence*, which by computation (allowing to *the Roman Peny* ſeven pence half-penny

a—μύρῳ βαρυτίμῳ Mat. 26.7.

b *Exceduntq; quadringentos denarios libræ: tanti emitur voluptas aliena.* Plin. 13. nat. hiſt. 3.

half-peny of our Coyn) cometh to above *twenty two pounds English*: which was a very great rate, especially considering *the time* wherein he lived, about *fifteen hundred years ago*. We would all think, that man had done a very *foul robbery*, that should have broken a *shop*, and carried thence any considerable quantity of such *costly ware*. And must we not then adjudge him a far *worse Thief*, that injuriously taketh away a mans *good Name* from him: which we have heard to be in many respects far more *precious* than the most *precious Ointments* can be? But *Murther* is a Felony of a higher degree than *Theft*. Sometimes we *pity* Thieves: but we *detest* Murtherers. Yet neither *Thieves* nor *Murtherers* are more cruel and injurious, than *Slanderers*, and *Back-biters*, and *Tale-bearers*, and *Whisperers*, and false *Accusers* are. Those bereave a man but of his *Livelihood*, or at most of his *Life*: but these (*c*) take that from him which is justly (*d*) more dear to him than either *Life* or *Livelihood*.

c *Ergo linguas vestras acuistis in gladios, quas movistis in mortes, non corporum, sed honcrum. Jugulastis non membra, sed nomina.* Optat. lib. 2.

d *In maledicto plus infamiæ quàm in manu: in infamiâ plus pœnæ quàm in morte.* Quint. 6. Instit. 2.

27. It were to be wished that all *malicious* and *envious* persons would lay this to heart, who seek to raise *their own Fame* upon the ruine of *their brothers*: whose daily endeavour it is, and daily practice, to raise *scandalous reports* of others, and to cast *foul aspersions* upon them without cause, to make *their Names* unsavoury, and thereby to render *their Persons* odious, among such as will be ready to spread *the Report* farther (and it is great odds they will do it with some (a) *addition* of their own too) or otherwise make *ill use* of it, to their prejudice. But since such *mischievous persons* will not, or cannot, learn to do better, having been long *accustomed* to do ill; no more than *a Leopard can change his spots*, or *a Blackmore his skin*: It will concern us very much, not to suffer our selves to become *Receivers* to these *Thieves*, or *Abetters* to these *Murderers*, by setting our *Ears* wide open to their *detractions*; but rather to suspect him as *an Impe of Satan*, that delighteth in *Satan's* Office, in being *an accuser of his Brethren*.

a διάβολον δὲ οἱ ἄνθρωποι πολλαπλασιάζουσιν ὡς ἂν παραλαβόντα φήμας. Procl. in Hesiod.

b Rev. 12. 10.

28. *Secondly*, how distant are they from *Solomons* judgment, that value any *outward thing* in the World (it may be some little sordid (a) *gain*, or some petty slippery *preferment*, or some poor fruitless *pleasure*) at a higher rate than they do *their good Name*: which *Solomon* here so much preferreth before them all? 1. The *Covetous* Worldling, so he may but *lade himself* fast enough *with thick clay*, (*b*) what careth he what men say or think of him? Call him *Churle*, *Miser*, *Caitiff*, *Wretch*, or what else they think good: (c) *at mihi plaudo domi*. Tush, saith he, let them say on: *The Fox fareth best when he is curst*. If this man be *a wise man*, (as himself thinketh none *wiser*;) sure then *Solomon* was not so *wise* a man as he is taken for, to say as he doth, Prov. 22. (d) *A good Name is rather to be chosen than great riches*, &c. 2. The *ambitious* man, that panteth after *Preferment*; what regardeth he, though all the World should tax him of *Flattery*, of *Bribery*, of *Calumny*, of *Treachery*, of *Perjury*: So he can but *climbe up* to *the step* at which he aimed, and from which he knoweth not how soon he may be *justled off* by another as *ambitious* as himself? 3. The *luxurious* Wanton, the prodigal *Gamester*, the *Glutton*, *Drunkard*, or other *voluptuous* beast in any kind, when once imboldned in his ways, *sitteth him down in the seat of the scorner*: laugheth at all mankind that will not (e) *run with him to the same excess of riot*; resolveth (against whatsoever dislikes sober men bewray of his exorbitances) to *take* his own *pleasure* howsoever, and then let others *talk* theirs; bestoweth a *nick-name* (or perhaps *a rime* or two) upon those that censure him: and then, as if he had *stabb'd* them dead, and the day were his, he *insulteth* like *a Conquerour*, and thinketh he hath now quit himself sufficiently for the loss of his *Reputation*.

c Horat. 1. Satyr. 1.

d Prov. 22. 1.

e 1 Pet. 4. 4.

29. *Quid facias illi*? Without more than the ordinary mercy of God, in awakening their *consciences* by some immediate work of his own, *desperate* is the condition of all these men. "*Shame* is the most *powerful* (a) *curbe*, to *restrain* "men from such vicious excesses as are of *evil report*: and *Reproof* seasonably, "lovingly and discreetly tendered, the most *proper Instrument*, to work *Shame* in "those that have done amiss. What hope is there then (as to *humane endeavours*

a —*moderatrix cupiditatum verecundia.* Cic. 2. de finib.

"and the use of *ordinary means*) to reclaim such men from the pursuit of their "*vicious lusts*; as are once grown retchless in their *good names*? Sith they grow "also therewithal *shameless* in sin, and harden their foreheads against all *reproof*. "(b) *Ego illum perditum duco, cui quidem periit pudor.* He is but *a lost man*, that "hath lost all (c) *shame*: there being then nothing left to *keep him back* from "rushing headlong into all manner of wickedness. (d) And *he that being often* "*reproved hardeneth his neck*, must needs be destroyed *without remedy*: inasmuch "as that which is the last and likeliest *remedy* to preserve him from *destruction* (to "wit *reproof*) hath by his *wilful neglect* (in not making use of it) proved *ineffe-* "*tual* to him.

30. *Thirdly*, the valuableness of *a good Name* in the judgment of so wise a person as *Solomon* was, may sufficiently inform us of the weakness of *that Plea*, which is so often taken up for our own *justification*, and to *put by* the wholsom *admonitions* of our friends, when we are dealt withal for *the reforming* or *forbearing* some things in our practice; which if they be not *evil*, yet are (a) *ill-coloured*, look suspiciously, and carry in their faces some resemblance and (b) *appearance of evil*, and for which we hear not well. It is an (c) *usual Plea* with us in such cases: That, (d) so long as we stand clear in *our own Consciences*, and are sure *our hearts* are honest, we are not to regard *the speeches* and *censures* of men. There is a *time* indeed, and there are *cases*, wherein such a *Plea* will hold good. When men shall go about by proposing *disgraces* to fright us out of any part of that *duty* that by vertue of our (*general* or *particular*) *calling* lieth upon us; or shall endeavour to (e) *put out our names as evil* from amongst men, for having done but that which was our *bounden duty* to do: in such like cases we may seasonably (f) *comfort* our selves in our own *innocency*, flie for refuge, against the *injuries of Tongues* into our own *Consciences*, as into a *Castle*; there repose our selves with security; dis-regarding the *reproaches* of evil men, and professing with St. *Paul*, that (g) *with us it is a very small matter to be judged of them, or of mans judgment.*

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(b) as

b Plaur. in Bacchid 3.3.
c Αἰδὼς δ' οἰκέων πάντων χαλεπωτέρα κακίστων. Nazianz. Carm. (ad Olympiad.) 56.
d Prov. 21. 1.
a *Malum, aut malè coloratum.* Bernard. 3. de consider.
b Thess. 5. 22.
c *Nec paratum habeas illud è trivio; Sufficit mihi conscientia mea: non curo quid de me loquantur homines.* Hieron. Epist. 11.
d Τὸ συνειδός μοι καθαρὸν ἔστω ἐξ οὗ πάντες με διαβαλλόμενον. Chrys. orat. 2. in Annam.
e Luk. 6. 22.
f *Nec in cavè, quid aliis videatur, mihi puto curandum. Mea mihi conscientia plurimi est, quàm omnium sermo.* Cic. 12. ad Attic. 27.
g 1 Cor. 4. 3.
* *Non sat tuum te officium fecisse, si non id fama adprobat?* Terent. Phorm. 4. 5.
a 2 Cor. 5. 11.
b 1 Per. 2. 12.
c 2 Cor. 8. 21.
d Phil 4. 8.
* *Apostolici & præcepti est, & exempli, ut habeamus rationem non conscientiæ tantùm, sed & famæ.* Hieron. (vel Paulin.) Epist. 14. ad Celantiam.
e 1 Cor. 10. 29.
f Rom. 14. 4.
g—*negligere quid de se quisque sentiat non solum arrogantissimi, sed etiam dissoluti.* Cic. de offic. lib. 1.
a Phil. 2. 15.

(*b*) as *dead flies cauſe the Ointment of an Apothecary to ſend forth a ſtinking ſavour.* Apothecaries we ſee are very choice over their *precious Confections* therefore, to preſerve them from *taint* and *putrefaction.* Shall not a *Chriſtian* be as wiſe and chary in his generation, as a *ſhop-keeper* in his; to keep the *ointment of his good Name* from (c) *ſtench* and rottenneſs, which is ſo incomparably more *precious* than the others are? Truly I ſee not why every *honeſt godly man,* ſhould not ſtrive as *earneſtly,* and with as *good hope,* to have *every mans good word,* as he ſhould to live in *peace with every man.* You well know, what the Apoſtle ſaith for that (d *Rom.*12.) *If it be poſſible, ſo much as in you lieth, have peace with all men. That* is not ſolely *in our own power,* nay it is a thing *ſcarce poſſible,* (elſe *the If* were *needleſs*:) ſo is *this* too. But yet ſomewhat we may do *towards it,* and poſſibly by our good *endeavours* obtain it in a *competent meaſure,* (elſe *the exhortation* were *bootleſs*:) and ſo we may do in *this* too.

*b* Eccl.10.1.

*c Odor proſamâ ponitur.* Schindler. lex in באש &c. Gen.34 30. Exod 5.21. 1 Sam.13.4.

*d* Rom.12.18.

33. To excite our *care* the more hereunto; (although *the excellency* of the thing it ſelf, whereof we have ſpoken ſo much already, might alone ſuffice, if it were ſeriouſly conſidered:) yet *conſider* farther. *Firſt,* That the preſervation of our *good names* is a *duty,* which by the *Law of Nature,* and the *Law of Charity* (and whatſoever belongeth to either of theſe is the very *Law of God*) we are *obliged* unto. God hath ingrafted in our *nature,* as *a ſpur* to vertuous and laudable actions, an (a) *appetency of praiſe and glory*: and expecteth that we ſhould make *uſe* of it accordingly, ſo far as it may be *ſervient* to thoſe *ends* for which he gave it, and ſo as it be withal *ſubſervient* to his *glory* that gave it. And *the Law of Charity* binding us to (b) *honour all men,* and to preſerve the juſt *reputation* of our meaneſt *neighbour*; muſt conſequently bind us to do *our ſelves* right in the point of *honour*: foraſmuch as *we* alſo, as *men,* are included in that *generality.* Yea, and that *à fortiori* too; inaſmuch as the duty of *Charity* to be performed to *our ſelves,* is to be the rule and meaſure of that *Charity* which we owe to our *neighbour*: "And it is not ſuppoſable, that he that hath little care of *his own,* "ſhould be meetly tender of *his brothers* reputation.

*a Trahimur omnes laudis ſtudio, & optimus quiſque maximè gloriâ ducitur.* Cic. pro Archia.

*b* Rom.13.7. 1 Pet.2.17.

34. *Conſider ſecondly,* (as but now I touched) that it is partly *in our own power,* what other men ſhall *ſpeak* and *think* of us. Not that we are Lords either of their *tongues* or *thoughts,* (for *men* generally, and *wicked men* eſpecially, challenge a property in theſe *two things,* as abſolute Lords within themſelves: (a) *Our tongues are our own,* ſay they; and *Thought is free.*) But that we may, if we behave our ſelves with godly diſcretion, win *good report,* even from thoſe that in their *hearts* wiſh no good to us; or at leaſt put ſuch a *muzzle* upon their *tongues,* that whereas they would with all their hearts (b) *ſpeak evil of us as of evil doers,* they ſhall not dare *for ſhame to accuſe our good converſation in Chriſt.* For (c) *who is he that will harm you,* ſaith St. *Peter, if ye be followers of that which is good?* As if he had ſaid, Men that have *any ſhame* left in them, will not lightly offer to do you any *harm,* or to ſay any *harm* by you, unleſs by ſome *miſcarriage* or other of your own you give them *the advantage.* The old ſaying, that every man is *Fortunæ ſuæ faber,* and ſo (d) *Famæ* too, is not altogether without truth and reaſon. For ſeldom doth a man miſcarry in *the ſucceſs of his affairs* in the World, or labour of an *ill name*: but where himſelf by ſome ſinful *infirmity* or *negligence,* ſome *raſhneſs, credulity, indiſcretion,* or other *overſight,* hath made a way open for it. This I note the rather, becauſe it falleth out not ſeldom to be the *fate* or *fault* of very good men, biaſſed too much by *ſelf-love* and *partiality,* to impute ſuch *croſſes* and *diſgraces* as they ſometimes meet withal, wholly *to the injuries of wicked men*; which if they would *ſearch* narrowly *at home,* they might perhaps find reaſon enough ſometimes to impute (at leaſt in part) *unto themſelves.* When, by *buſie intermedling* where they need not; by their *heat, violence, and intemperance* of ſpirit in *ſetting on* thoſe things they would fain have done, or *oppoſing* thoſe things they would fain hinder; by their too much *ſtiffneſs or peremptorineſs* either way concerning the uſe of *indifferent things,* without due conſideration of *times, places, perſons,* and other *circumſtances*: by *partaking* with thoſe they think well of

*a* Pſal.12.4.

*b* 1 Pet.3 16.

*c*—13.

*d* Καλῶς ἀλλοτρίαν φησὶν ἀφεῖσθαι, ἢ ἄλλως. Apoſtol. Byzant. in paræm.

of so far as to the *justifying* of their very *errors* and *exorbitances*, and *denying* on the other side to such as are not of their own way such fair and *just respects*, as to men of their condition are in *common civility* due; or by some other like *partialities* and *excesses*, they provoke opposition against themselves, their *persons* and *good names*: from such men especially as do but wait an *opportunity*, and would greedily apprehend any *occasion*, to do them some *displeasure* or *disgrace*.

35. That it may be otherwise, and better with you, Beloved, ponder well I
a Prov.19 3. beseech you, what our *Solomon* wrote long since, Prov.19. (a) *The foolishness of man perverteth his way, and his heart fretteth against the Lord*; or, which cometh to one, *against such persons* as the Lord is pleased to make use of as his *rods* wherewith to give him due *correction*. Neither cast off this care of your *good Names*, by any pretensions of *impossibility*: which is another *Topique of Sophistry* wherewith *Satan* teaches us to *cheat our selves*. It is indeed, and I confess it, something *a hard thing*, and not simply τῶν ἐφ' ἡμῖν, to have *every mans good word*: but I may
b 3 Joh.12. not yield it *impossible*. (b) *Demetrius hath good report of all men, and of the truth it self*, saith St. *John*. Do you *what in you lieth* towards it, and if then men will yet be *unjust*, and *speak evil* of you undeservedly, you have your comforts in *God* and in *Christ*; and some comfort also in *the testimony of your own hearts*, that you have faithfully done what was to be done *on your part* to prevent it, and by walk-
c 2 Cor.11.12. ing *honestly* and *wisely*, to (c) *cut off occasion from them that seek occasion*. But so far as you have been wanting to your selves in doing *your part*; so much you take
d *Fraſtrà irascimur obtrectationibus nostris, si eis ipsi obtrectandi materiam ministramus.* Hieron. Epist.14. off, both from (d) *their blame*, and from *your own comfort*. It concerneth you to have *a great care* of preserving your *good names*, because by your *care* you may do much in it.

36. Consider *thirdly*, that a *good name* is far easier *kept* than *recovered*. Men that have had *losses* in sundry kinds, have in time had some *reparations*. *Samsons locks* were shorn off, but *grew* again: *Jobs Goods* and Cattel driven, but *restored* again: the *widows Child* dead, but *revived* again: *the Sheep* and *the Groat* in the Parable lost, but *found* again. But (a) the *good name* once lost, *the loss* is little better than (b) *desperate*. He had need be a *good Gamester* they say, (and to have very *good fortune* too) that is to play *an after-game* of reputation. The *shipwrack of a good Name*, though in most, and *the most considerable respects*, it be incomparably *less*, yet in this *one circumstance* it is in some sort even *greater* than *the shipwrack of a good Conscience*. The loss there may be recovered again by *Repentance*, which is (c) *tabula secunda post naufragium*: as in *Acts* 27. (d) *some on boards, and some on broken pieces of the ship*, got all safe to Land: But when our *good names* are shipwrackt, all is so shattered in pieces, that it will be hard to find so much as a *board* or *plank* to bring us ashore. And *the Reason* of the difference is manifest: which is this. When we have made *shipwrack* of our *Consciences*, we fall into the hands of *God*: whose *mercies* are great, and his *compassions* fail not; and who, if we timely and unfainedly *repent*, is both *able* and *willing* to restore us. But when we make *shipwrack* of our *good names*, we fall into the hands of *men*: whose *bowels* are narrow, their tendrest *mercies* cruel, and their *charity* too weak and faint to raise up our *credit* again after it is once ruined. I have sometimes in my private thoughts likened a flaw in *the Conscience*, and a flaw in *the*
e *Vitrea fama.* Horat.2.Sat.3. *good Name*, to the breaking of *a bone* in the body, and the breaking of a (e) *Crystal glass* or *China dish*, at the Table. In *the mischance* there is no comparison: a man had better break twenty *glasses* or *dishes* at his Table, than one *bone* in his body. And so a man had better receive twenty wounds in his *good Name*, than but a single raze in his *Conscience*. But yet here the *recovery* is easier than there. A *broken bone* may be *set again*, and every splinter put in his due place: and if it be skilfully handled in *the setting*, and duly tended after, it may in short time knit *as firm* again as ever it was, yea and (as it is said) *firmer* than ever, so as it will break any where else sooner than there. But as for the shivers of a *broken glass* or *earthen dish*, (f) no art can *piece* them so as they shall be either sightly or serviceable:

f ἀσύγκλωστον ὀστρακον. As one breaketh a potters vessel, that cannot be made whole again. *Jer.*19.11.

ſerviceable; they will not abide the *file* nor the *hammer*; neither *ſolder* nor *glue*, nor other *cement* will faſten them handſomly together. The application is obvious to every underſtanding, and therefore I ſhall ſpare it. If *Simon* be once a *Leper*, the *name* will ſtick by him, when the *diſeaſe* hath left him. Let him be cleanſed from his *Leproſie* never ſo perfectly, yet he will be called and known by the name of (g) *Simon the Leper* to his dying day. *Envious* and *malicious* perſons apprehend the truth hereof but too well: one of whoſe *Aphoriſms* it is, (and they practiſe accordingly) *Calumniare fortiter, aliquid adhærebit:* (h) *Come and let us ſmite with the tongue*; and be ſure to ſmite deep enough: and then, though *the grief* may be cured, and perhaps *the skin* grow over again; 'tis odds but he will carry *ſome mark* or print of it to his grave. It ſhould make us very careful to preſerve our *names* from foul aſperſions; becauſe *the ſtains* will not eaſily (if at all) be *ſcoured off* again.

g Mat. 26. 6.

h Jer. 18. 18.

37. But how may that be effectually done, may ſome ſay? Abſolutely to *ſecure* our ſelves from *falſe aſperſions*, truly it is *not in our power:* and therefore I can preſcribe no courſe to prevent it. If *Malice* or *Envy* be minded to *throw them on*, there is no help for it but *patience*. But ſo far as dependeth upon *our ſelves*, and the likelieſt way withal to counter-work the uncharitableneſs of *others*, (to give you a very general anſwer) is: By (a) *eſchewing evil and doing good*; by walking *warily* and *circumſpectly*; by living (b) *ſoberly, righteouſly, and Godly* in this preſent World. *Praiſe* is the reward of *Vertue* (c) as you heard: and the foundation of a *good name* is a *good life*. If any man deſire yet more *particular directions*, as namely *what kinds of actions* are eſpecially to be *practiſed*, and *what kinds* eſpecially to be *ſhunned* in order to this end, I ſhall commend unto his conſideration theſe *five Rules* following; which I ſhall but briefly point at, the time not ſuffering me to inſiſt.

a 1 Pet. 3. 11. —13.

b Tit. 2. 12.

c—*virtutis, quam neceſſariò gloria, etiamſi tu non agas, conſequatur.* Cic. 1. Tuſcul.

38. *Firſt*, Let him look well to his *particular calling*, and the *duties* that belong to him in it; beſtirring himſelf with all *diligence* and *faithfulneſs*, and carrying himſelf *uprightly* and *conſcionably* therein, and be ſure to keep himſelf within *the proper bounds* thereof. This *Rule* is given us, 1 *Theſ.* 4. (a) *That you ſtudy to be quiet, and to do your own buſineſs*; Why ſo? *That ye may walk honeſtly towards them that are without.*

a 1 Theſ. 4. 11, 12.

39. *Secondly*, Let him carry himſelf lowly, dutifully, and reſpectfully to all his *Superiours* and *betters*: to *Magiſtrates*, to *Miniſters*, to his *Parents*, to his *Maſters*, to *the aged*, and to all others agreeably to their reſpective conditions and relations. And this *Rule* we have, as in other places, ſo in 1 *Pet.* 2. (b) *Honour all men, be ſubject* even to your froward *Maſters, ſubmit to the King as ſupreme, and to Governours ſent of him*, &c. Why? *For ſo is the will of God, that with well doing you may put to ſilence the ignorance of fooliſh men.*

b 1 Pet. 2. 13, —18.

40. *Thirdly*, Let him be *wiſe*, *charitable*, and *moderate* (with all brotherly *condeſcenſion*) in the exerciſe of his *Chriſtian Liberty*, and the uſe of *indifferent things*. Not *ſtanding* always upon the utmoſt of what *he may*, or what *he may not* do; but *yielding* much from his own *liberty* for his brothers ſake: conſidering as well, what (as the caſe preſently ſtandeth) is *expedient* for him to do *in relation to others*, as what is ſimply and *in it ſelf lawful* to be done. St. *Paul* giveth us the Rule (*Rom.* 14.) (c) *If thy brother be grieved with thy meat, now walkeſt thou not charitably*, &c. *Let not your good be evil ſpoken of.*

c Rom. 14. 15, 16.

41. *Fourthly*, Let him be *mild*, *gentle*, a lover and maintainer of *peace* and *concord*: not violent, or boyſterous, or peremptory either in his *opinions* or *courſes*: but readier to *compoſe*, than to *kindle* quarrels; and to *qualifie*, than to *exaſperate* differences. This *Rule* we have (*Phil.* 2.) (d) *Do all things without murmurings and diſputings*. And why ſo? *That you may be blameleſs, and harmleſs, and without rebuke.*

d Phil. 2. 14, 15.

42. *Fifthly*, Let him be liberal and merciful, (e) *willing to communicate* the good things that God hath lent him for the comfort and ſupply of thoſe that ſtand

e 1 Tim. 6. 18.

in

f Pſa.112.6,9. in need. This *Rule* I gather out of *Pſal.*112.(f) *The righteous ſhall be had in an everlaſting remembrance. He hath diſperſed abroad, he hath given to the poor: His righteouſneſs ſhall endure for ever: his horn alſo ſhall be exalted with honour.*

43. Whoſo obſerveth theſe directions, his *memory* ſhall (if God ſee it good for him) be like the remembrance of good *Joſiah* in *Eccleſiaſticus*; (a) *Like the compoſition of the perfume made by the art of the Apothecary: ſweet as honey* (in *the mouths* of all that *ſpeak* of him) *and as muſick at a banquet of wine* (in *the ears* of all that *hear* of him.) Or if it be the good pleaſure of God, for the trial of his *faith* and exerciſe of his *patience*, to ſuffer men to (b) *revile him, and to ſpeak all manner of evil againſt him falſely* in this World: it ſhall be abundantly recompenſed him in the encreaſe of *his reward in heaven*, at the laſt great day, when *every man* (*Whoſe name ſhall be found written in the book of life*) (c) *ſhall have praiſe of God*, and of his holy Angels, and of all good men.

a Sirac.49.1.

b Mat 5.11,12.

c 1 Cor.4.5.

AD

# AD AULAM.

## Sermon II.

### *WHITE-HALL*, November 1632.

### Prov. 16. 7.

***When a mans ways please the Lord, he maketh even his enemies to be at peace with him.***

1. THe words contain *two* blessed *fruits* of a gracious conversation: the one more *immediate* and direct, *Acceptance with God*; the other more *remote* and by consequence from the former, *Peace with men*. Or, if you will, a *Duty*, and the *Benefit* of it: and these *two* coupled together (as they seldom go single) in one *conditional proposition* consisting of an *Antecedent*, and a *Consequent*: wherein we have *Gods* part, and *ours*. *Our part* lieth in *the Antecedent*; wherein is supposed *a Duty*, which God expecteth from us *ex debito*; and that is to frame our ways so as to *please the Lord*. *Gods part* lieth in *the Consequent*: wherein *the benefit* is expressed, which (when we have performed *the Duty*) we may comfortably expect from him *ex promisso*; and that is, to have our *enemies to be at peace* with us. The Antecedent in those former words (*when a mans ways please the Lord*;) The Consequent in these latter (*He maketh even his enemies to be at peace with him.*) Of the Antecedent first; wherein *three things* are observable: *The Subject*, *the Act*, and *the Object*. The Subject, *A mans ways*: The Act, *Pleasing*: The Object, *the Lord*. Each of which are first to be *opened apart*, for the clearer understanding of *the words*: and then to be *laid together* again, for the better enforcement of *the thing* contained therein, [*when a mans ways please the Lord.*]

2. *A mans ways*:] That is *the Subject*. A man's (*a*) whole *carriage* in the course of his life, with all his *thoughts*, *speeches*, and *actions*, whether good or bad, are by an usual *Metaphor* in the Scriptures called, *The ways of a man*. And of these *Ways Solomon* speaketh, rather than of his *Person*. Because it is possible, the Lord may graciously accept some man's *person*, and yet take just exception at some of his *ways*. 1. For thus it is; When a man *walketh* in *the beaten track* of the World, without ever turning his feet into God's Testimonies; neither that *man* nor his *ways* can *please the Lord*. 2. Again when a man *walketh* conscionably and constantly in *the good ways of God*, without turning aside, either on the right hand, or on the left; both that *man* and his *ways* are *pleasing unto God*. 3. But

(*a*) ὁδὸς ὁ βίος ἑκάστου. — Basil. in Psal. 1.

then again *thirdly*, when a man in the *more conſtant courſe* of his life *walketh* uprightly, and in a right way, but yet in ſome *few particularities* treadeth awry; (either failing in his *judgment*; or tranſported with *paſſion*; or drawn on by the *example* or *perſwaſion* of others; or miſcarrying through his own *negligence*, *incogitancy*, or other *ſubreption*; or overcome by the ſtrength of ſome prevalent *temptation*; or from what other cauſe ſoever it may proceed:) I ſay, when a man thus *walking* with God *in the main*, hath yet theſe *outſteppings* and deviations *upon the by*, (neither acted *preſumptuouſly*, nor iſſuing from a heart *habitually evil:*) although *the perſon* of ſuch a man may ſtill be *accepted* with God in Chriſt, and *his ways* alſo be *well pleaſing* unto God, in regard of *the main bent* thereof; yet in regard of ſuch his *ſinful deviations*, thoſe *particular paſſages* in his ways do not at all *pleaſe*, but rather highly *diſpleaſe*, the Sacred Majeſty of God.

3. That for the *Subject*. The Act is, *Pleaſing*: and *Pleaſing* hath reference to *Acceptation*. Wherein the *endeavour* is one thing; and the *event* another. *Fortuitum eſt placere*, we uſe to ſay. A man may have a *full intention*, and do his *beſt endeavour* to *pleaſe*, and yet fail of his end: the *event* not anſwering his *expectation*. Which is moſt apparent when we have to deal with *men*. For not only mens *diſpoſitions* are various one from another, and ſo there is (*a*) no poſſibility of *pleaſing all*; becauſe what would *pleaſe* one man, perhaps will not *pleaſe another*: But even *the ſame man* is not alike diſpoſed at all times, and ſo there can be no certainty of *pleaſing any*; Becauſe what would *pleaſe* him at one time, perhaps will *not pleaſe him* at another. Now in propriety of ſpeech, *to pleaſe* ſignifieth rather *the event* in finding acceptance, than *the endeavour* in ſeeking it. But when it undergoeth *a moral conſideration*, it is quite contrary: Then it importeth not ſo much *the event* (which being *not in our power*, ought not to be imputed to us, either to our *praiſe*, or *diſpraiſe*) as *the intention*, and *endeavour*. So as he may be ſaid to *pleaſe* in a *moral ſenſe*, that doth his beſt endeavour to *pleaſe*, however he ſpeed. As St. *Paul* ſaith of himſelf, that he (b) *pleaſed all men in all things*: which in *the event* doubtleſs he neither *did*, (for we know he had (c) *many adverſaries*;) neither *could do*, the thing it ſelf being altogether impoſſible. But he did it in his *intention* and *endeavour*, as he ſundry times expoundeth himſelf. If it be demanded whether of the two is rather meant in *the Text*: I anſwer, both are meant; *The endeavour* principally, and conſequently alſo *the event*. For by reaſon of Gods goodneſs and unchangeableneſs, there may be a good aſſurance of *the event*, where *the deſire* of *pleaſing* is unfeigned, and *the endeavour* faithful. As it was told *Cain* in Geneſis: (d) *If thou doſt well, ſhalt thou not be accepted?* We may *do well*, and not find *acceptance* with men: But was there ever any thing in the World *well done*, and the Lord *accepted* it not? That for the Act, *Pleaſing*.

a—οὐδ' ὅς Ζεὺς, οὐθ' ὅστις πάντας ἀνθρώπους, οὐδ' ἀπέχων. Theogn.

b 1 Cor.10.33. c—16.9.

d Gen.4.7.

4. But *actus diſtinguuntur ſecundum objecta*. Whatſoever the *ways* are, it is a part of every mans intention to *pleaſe* howſoever: it is *the Object* eſpecially that maketh the difference. All men ſtrive to *pleaſe*: but ſome to *pleaſe themſelves*, ſome to *pleaſe other men*, and ſome few to *pleaſe the Lord*. There be that regard not either, the diſpleaſure of *God* or *man*, ſo they may but *pleaſe themſelves*, Αὐθάδεις is St. *Peters* word; it ſignifieth as much as *ſelf-pleaſers*: Tranſlations have well rendred it *ſelf-willed*: men that *will have* their own way in every thing, that *will ſpeak* their pleaſure of every man, that *will ſay* what they liſt, and do what they liſt, let who will take offence at it. St. *Peter* in the ſame place where he hath given us *the name*, hath alſo given us part of their *Character*, (a) *Preſumptuous are they*, ſaith he, *and they are not afraid to ſpeak evil of Dignities*. For commonly you may obſerve it, they that love to *pleaſe themſelves*, ſeldom *pleaſe themſelves* better, than when they have with moſt *petulancy* of ſpleen vented their *diſaffection* towards them *that are in authority*. Which for the moſt part proceedeth from an over-weaning conceit they have of their own either *wiſdom*, or *wit*: although in St. *Auguſtines* judgment, they are quite devoid of both; whoſe cenſure of them is ſharp, (b) *Valde ſtulto hominis*

a 2 Pet.2.10.

b *Aug. lib. de ovibus, cap.9.*

*homini placet, qui ſibi placet:* He that caſteth to pleaſe *himſelf*, caſteth to pleaſe *a very fool.* Nor are they only void of *wiſdom* in his, but in St. *Paul*'s judgment, alſo of *Chriſtianity*; who voucheth againſt them Chriſt's example; (c) *For even Chriſt pleaſed not himſelf*, Rom. 15. c Rom. 15. 3.

5. Beſide St. *Peter*'s ἀνθάδεις, theſe *ſelf-pleaſers*; there are alſo St. *Paul*'s (a) ἀνθρωπάρεσκοι *Men-pleaſers.* And what, is that a fault too? To *pleaſe* other men out of a *Chriſtian indulgence*, by *condeſcending* to their weakneſs, and *gratifying* them in the exerciſe of that *liberty* and *power* we have in things of *indifferent* nature; is ſo far from being a fault, that it is rather a commendable office of *Chriſtian Charity*, which every man ought to practiſe. (b) *Let every one of us pleaſe his neighbour for his good unto edification*, but that muſt be only *in lawful things*, and ſo far forth as may tend to *edification*, and ſubordinately to a greater care of *pleaſing God* in the firſt place. But if we ſhall ſeek to *pleaſe men* beyond this, by doing for their ſakes any *unlawful thing*, or leaving undone any *neceſſary duty*; by accompanying them in their *ſins*, or advancing their *deſigns* in any thing that may offend God: then are we ἀνθρωπάρεσκοι *Men-pleaſers* in an evil ſenſe, and *our ways* will not pleaſe the Lord. St. *Paul*, who in one place profeſſeth men-pleaſing (c *even as I pleaſe all men in all things*) taking it in the better ſenſe; proteſteth againſt it as much in another place (d *If I yet pleaſed men, I ſhould not be the ſervant of Chriſt*;) taking it in the worſe ſenſe. a Eph. 6. 6. Col. 3 22. b Rom. 15 2. c 1 Cor. 10. 33. d Gal. 1. 10.

6. To draw to a head then, we may *pleaſe our ſelves*, and we ſhould ſeek to *pleaſe our brethren*, where theſe may be done, and *the Lord pleaſed withal*: But when the ſame *ways* will not *pleaſe* all, we ought not to be careful to ſatisfie *others* in their unreaſonable *expectancies*, much leſs *our ſelves* in our own inordinate *appetites*: but diſregarding both *our ſelves* and *them*, bend all our ſtudies and endeavours to this one point, how we may approve our *hearts* and our *ways* unto *the Lord*: that is, to *God the only Lord, and our Lord Jeſus Chriſt. God* and *Chriſt* muſt be (in the final reſolution) *the ſole object* of our *pleaſing*. Which is the ſubſtance of the whole words of *the Antecedent* laid *together*, which we have hitherto conſidered *apart*, and cometh now to be handled. The handling whereof we ſhall diſpatch in *three Enquiries*, whereof two concern the *Endeavour*, and one the *Event*. For it may be demanded *firſt*, what *neceſſity of pleaſing God*? And if it be needful, then *ſecondly*, how and by *what means* it may be done? And both theſe belong to *the endeavour*: and then it may be demanded *thirdly*, concerning *the event*, upon what ground it is that any of our endeavours ſhould *pleaſe God*? Of which in their order.

7. *Firſt*, That we ſhould endeavour ſo to walk as to *pleaſe God*. The Apoſtle needed not to have (a) *prayed* ſo earneſtly as he doth, *Col.* 1. and that *without ceaſing*; neither to have *adjured* us ſo deeply as he doth, 1 *Theſ.* 4. even (*b*) by *the Lord Jeſus*; if it did not both well become us in point of *Duty*, and alſo much concern us in point of *Wiſdom* ſo to do. Firſt, it is a *Duty* whereunto we ſtand bound by many Obligations. He is our *Maſter*, our *Captain*, our *Father*, our *King*. Every of which reſpects layeth a ſeveral neceſſity upon us of doing our endeavour to *pleaſe* him: if at leaſt there be in us any care to diſcharge with faithfulneſs, and as we ought, the parts of *Servants*, of *Souldiers*, of *Sons*, of *Subjects*. a Col. 1. 10, 11. b 1 Theſ. 4. 1.

8. *Firſt* he is our Maſter, (a) [*Ye call me Lord and Maſter, and ye ſay well, for ſo I am.*] and we are his ſervants, (b) *O Lord I am thy ſervant, I am thy ſervant and the ſon of thy handmaid.* And he is no honeſt *ſervant* that will not ſtrive to pleaſe his Maſter, (c) [*Exhort Servants to obey their own Maſters, and to pleaſe them well in all things*, Tit. 2.] Next he is our Captain, (d) [*It became him to make the Captain of their ſalvation perfect*] and we are his Souldiers, (e) [*Thou therefore endure hardneſs, as a good Souldier of Jeſus Chriſt*, ſaith Saint *Paul* to *Timothy.*] We received our *Preſt-money*, and book'd our names (*f*) to *ſerve* in his wars, when we bound our ſelves by ſolemn vow, and *took the Sacrament* upon it in our Baptiſm, *manfully to fight under his banner, againſt Sin, the World, and the Devil,* a Joh. 13. 13. b Pſal. 116. 16. c Tit. 2. 9. d Heb. 2. 10. e 2 Tim. 2. 3. f *Vocati ſumus ad militiam Dei vivi jam tunc, cum in Sacramenti verba reſpondimus.* Tertul. ad Martyr. cap. 3.

*Devil, and to continue his faithful Souldiers unto our lives end.* And he is no generous *Souldier*, that will not ſtrive to pleaſe his General. (g) [*No man that warreth entangleth himſelf in the affairs of this life, that he may pleaſe him that hath choſen him to be a Souldier*, 2 Tim. 2.] *Thirdly*, He is our Father, and we his Children, (h) [*I will be a Father to you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty:*] and when we would have any thing of him, we readily *beſpeak him* by the name of *Father*, and that by his own direction, ſaying, *Our Father which art in Heaven.* And that *Son* hath neither *grace* nor *good nature* in him, that will not ſtrive to *pleaſe* his *Father*. It is noted as one of *Eſau*'s impieties, whom the Scripture hath branded as (i) *a profane perſon*, that (k) *he grieved*, and (l) *diſpleaſed* his Parents in the choice of his Wives. (m) [*If I be a Father, where is mine honour?* Mal.1.] Laſtly, He is our King. (n) [*The Lord is a great God, and a great King above all Gods;*] and we are his Subjects, (o) [*his people and the ſheep of his paſture*] and he is no *Loyal Subject* that will not ſtrive to *pleaſe* his Lawful Soveraign. That form of ſpeech (p *if it pleaſe the King*) ſo frequent in the mouth of *Nehemiah*, was no affected ſtrain of *Courtſhip*, but a juſt expreſſion of *Duty:* otherwiſe that religious man would never have uſed it.

g 2 Tim. 2 4.

h 2 Cor. 6 18.

i Heb. 12. 16.
k Gen. 26 35.
l — 28 8
m Mal. 1, 6.
n Pſal. 95. 3.
o — 100 3.

p Nehem. 2. 5, 7, &c.

9. And yet there may be a time wherein all thoſe *Obligations* may ceaſe, of *pleaſing* our earthly *Maſters*, or *Captains*, or *Parents*, or *Princes*. If it be *their pleaſure* we ſhould do ſomething that lawfully we may not: we muſt *diſobey*, though we *diſpleaſe*. Only be we ſure that to colour an evil *diſobedience*, we do not pretend an *unlawfulneſs* where there is none. But we can have *no colour* of plea for refuſing to do *the pleaſure* of our heavenly *Lord and Maſter* in any thing whatſoever; inaſmuch as we are ſure nothing will *pleaſe* him, but what is *juſt* and *right*. With what forehead then can any of us challenge from him either Wages as *Servants*, or Stipends as *Souldiers*, or Proviſion as *Sons*, or Protection as *Subjects:* if we be not careful in every reſpect to frame our ſelves in ſuch ſort as to *pleaſe* him? You ſee it is *our Duty* ſo to do.

10. Yea, and *our Wiſdom too:* in reſpect of the great *benefits* we ſhall reap thereby. There is one great *benefit* expreſſed in the Text; If we pleaſe the Lord, *he will make our enemies to be at peace with us:* of which more anon. The Scriptures

1. mention many other, out of which number I propoſe but theſe *three*. *Firſt*, If we *pleaſe* him, he will *preſerve us* from ſinful temptations. *Solomon*, Eccleſ. 7. ſpeaking

a Eccl. 7. 26. of (a) *the ſtrange woman, whoſe heart is as nets and ſnares, and her hands as bands*, ſaith, that *whoſo pleaſeth the Lord ſhall eſcape from her, but the ſinner ſhall be taken by her*. He that *diſpleaſeth* God by walking in the by-paths of ſin, God ſhall with-hold *his grace* from him, and he ſhall be *tempted* and *foyled:* but whoſo *pleaſeth God*, by walking in his holy ways, God ſhall ſo aſſiſt him with his *grace*,

2. that when he is *tempted*, he ſhall *eſcape*. And that is a very great benefit. *Secondly*, If we pleaſe him, he will *hear our Prayers*, and grant our *Petitions* in whatſoever we ask; if what we ask be agreeable to *his will*, and expedient for *our good:*

c 1 Joh. 3 22. (b *whatſoever we ask, we know we receive of him, becauſe we keep his Commandments, and do thoſe things that are pleaſing in his ſight.*) And that is another very

3. great benefit. *Thirdly*, If we *pleaſe* him in the mean time, he will in the end

c *Ea victoria* (ſpeaking of Martyrdom) *habet & gloriam placendi Deo, & præſidam viveadi in æternum* Tertul. Apol cap 50. (c) *tranſlate* us into his heavenly Kingdom: whereof he hath given us aſſurance in the perſon of *Enoch*; (d) *Whom God tranſlated that he ſhould not ſee death, becauſe before his tranſlation he had this teſtimony that he pleaſed God.* And this is the greateſt *benefit* that can be imagined.

d Heb. 11 5.

11. Go then wretched man, that haſt not cared to *diſpleaſe* the immortal God, for the *pleaſing* of thy ſelf, or of ſome other *mortal man*; caſt up thy Bills, examine thy Accounts, and ſee what thou haſt gained. 1. By *diſpleaſing God* thou haſt ſtrengthened the hands of thoſe *enemies* againſt thee, with whom thou mighteſt have been *at peace*. 2. Thou haſt expoſed thy ſelf for a prey to thoſe *temptations*, from which thou mighteſt have *eſcaped*. 3. Thou haſt blocked up the paſſage againſt thine own *Prayers*, that they cannot have *acceſs* before the Throne of grace. 4. Thou haſt utterly debarred thy ſelf from ever entring into *the Kingdom* of glory.

glory. All this thou haſt *loſt*, not now to be *regained*, ſave only by *bewailing* the time *paſt*, that thou haſt not ſought to *pleaſe him* better heretofore: and by *redeeming* the time *to come*, in ſeeking to *pleaſe him* better hereafter.

12. Which *how* and by what means it may beſt be done, is our next *Enquiry*. Wherein to give you a *general* and eaſie *direction*, without deſcending into particulars, theſe two things will do it, *Likeneſs*, and *Obedience*. For the firſt, (a) *Similis Simili* is a common ſaying, and common experience proveth it true: *Likeneſs* ever breedeth *liking*. As men we ſee are beſt *pleaſed* every one with *ſuch notions* and expreſſions as ſort beſt with their *own fancies*, and with *ſuch companions* as are of their *own temper*. So *good Souldiers* are beſt pleaſed with thoſe that are *valiant*, like themſelves: and *good wits* with thoſe that are *facetious*, like themſelves: and *good Scholars* with thoſe that are *judicious*, like themſelves: and accordingly it is with all other ſorts of men in their kinds. Yea, of ſo great moment is *likeneſs* unto *complacency*; as that two men, if they be of *different diſpoſitions*, as it may be the one of a *quick* ſtirring, and active; the other of a *ſlow*, remiſs, and ſuffering *ſpirit*: or it may be the one of an *open*, free, and pleaſant *converſation*; the other of a ſad, cloſe, and *reſerved temper*: although they may be *honeſt* and *holy* men both; yet I ſay two ſuch men will take little *pleaſure* either in the company of the other, as experience alſo ſheweth. (b) *Oderunt hilarem triſtes*, &c.

a ἥλιξ ἥλικι τέρπει. Ariſt. 2. Rhetor.

b Horat. 1. Epiſt. 18.

13. Now a *wicked man* is altogether *unlike* God, both in his *inward affections*, and in his *outward converſation*. He *loveth* the ways of ſin, which God *hateth*; and (a) *hateth to be reformed*, which God *requireth*. He (b) *ſpeaketh well of* evil men, as the *covetous*, and others *whom God abhorreth*: and (c) *caſteth out their names as evil*, in whom God delighteth. Is it poſſible that God who is (d) *light*, ſhould take pleaſure in him that is nothing but *darkneſs*? And God who is (e) *a Spirit*, in him who is nothing but *fleſh*? And God who is (f) *love*, in him who is nothing but rancour, and *malice*, and uncharitableneſs? And God who is (g) *righteous in all his ways, and holy in all his works*, a juſt, a merciful, a bountiful God; in him who is altogether *unclean*, or *unjuſt*, or *cruel*, or *covetous*? It cannot be.

a Pſal. 50. 17.
b Pſal. 10 3.
c Luk. 6 22.
d 1 Joh. 1. 5.
e Joh. 4. 24.
f 1 Joh. 4. 16.
g Pſal. 145. 17.

14. But then as for the *godly*, no marvel if both their *perſons* and *ways* be well *pleaſing* unto God; being that both their *perſons* are inwardly *renewed* after his *Image*, and their *ways* alſo outwardly *framed* after his *Example*. They *love* what he loveth, *hate* what he hateth in the affections of their *hearts*; and they are (a) *followers of God as dear children* in the converſations of their *lives*. They deſire and endeavour to be (b) *holy* as he is holy; (c) *perfect* as he is perfect; and (d) *merciful* as he their heavenly Father is merciful. And as earthly *Parents*, though they love all their *Children* well, yet commonly love thoſe beſt that are *likeſt* themſelves: So our heavenly Father is well *pleaſed* with all his *Children*, becauſe they are indeed all *like* him; but *beſt pleaſed* with thoſe that nearlieſt *reſemble him*. The more we grow in *likeneſs to him*, the more ſhall we grow alſo in *liking with him*.

a Eph. 5. 1.
b 1 Pet. 1. 16.
c Mat. 5. 48.
d Luke 6. 36.

15. The other thing wherewith to *pleaſe God*, is our *Obedience*, when he beholdeth in our ways a proof of our *willing* and chearful *ſubjection* to his moſt righteous *Commands*. All Superiours are *beſt pleaſed* with thoſe that owe them *ſervice*, when they find them moſt pliable to their *wills*, and moſt careful to obſerve what is given them in *charge*: neither are ever ſo much, or ſo juſtly *diſpleaſed* with them, as when they ſee them to ſlack their own *Obedience*, and ſlight their *Commands*. Do you think *the Centurion* could have been *pleaſed* with thoſe he had under him, if (a) when he ſaid to one *Come*, he ſhould have *gone* the other way? And to another *Go*, he ſhould have *ſtood ſtill*? And to another *do this*, he ſhould have left that undone, and *done* the quite contrary? *Obedience* is a thing wherein God (b) more delighteth than in *Sacrifice*: and the keeping of the Commandment will *pleaſe* him better than a *Bullock that hath horns and hoofs*. The Apoſtle giveth this very reaſon, in *Rom.* 8. why (c) *they that are in the fleſh* (carnal and worldly

a Mat. 8. 9.
b 1 Sam. 15. 22.
c Rom. 8. 7, 8.

worldly men) *cannot pleaſe God*, even becauſe *the carnal mind is not ſubject to the Law of God, neither indeed can be*, ſo long as it continueth carnal. Intimating, that if it could be *ſubject*, it could not chuſe but *pleaſe*.

16. Great therefore is the vanity of thoſe men, who think to gain and to hold *the favour of God* by the outward performances of *Faſting*, *Prayer*, *Almſdeeds*, hearing Gods *word*, receiving the holy *Sacrament*, and the like; (juſt as the *hypocritical Jews* of old did by *Sacrifices* and *Oblations*:) when as all the while their *hearts* are rotten, and their *converſation* baſe. But let not any of us deceive our ſelves with vain confidences. For as the *Lord* of old often cried down *Sacrifices* by his Prophets, though they were in thoſe times a neceſſary and principal part of that *holy Worſhip* which himſelf had preſcribed: ſo no doubt he will now reject theſe *outſide Services*, though otherwiſe and in themſelves *excellent Duties* in their kinds; if there be no more in them but *meer outſide*. And they are no better where there is not withal a conſcience made of *Obedience*. The Lord who (a) *weigheth the ſpirits*, (as it is a little before in this Chapter) and (b) *ſearcheth the hearts and reins*; ſeeth the falſeneſs of our *ſpirits*; and obſerveth every prevaricating ſtep both of our *hearts* and *lives*. There is no dallying therefore with him: either let us ſet our *hearts* and our *faces* aright, and (c) *make ſtraight ſteps to our feet*, or our ways will *not pleaſe* the Lord. (d) *Deus non volens iniquitatem*, he is a God that hath *no pleaſure in wickedneſs*, Pſal. 5.

a Prov.16.2.
b Jer.17.10.
c Heb.12.13.
d Pſal.5.4.

17. We have hitherto enquired into *the Reaſons* why we ſhould endeavour *to pleaſe the Lord*: and into *the means* how it may beſt be done. There remains yet a *third Enquiry*, which concerneth the ſucceſs or *the Event*; and that is, how it cometh about, that ſuch poor things as our beſt *endeavours* are, ſhould ſo far find *acceptance* with the Lord as to *pleaſe* him. *Likeneſs* indeed will *pleaſe*, and *Obedience* will *pleaſe*: But then it ſhould be ſuch a *likeneſs*, as will hold at leaſt ſome tolerable proportion with *the exemplar*; ſuch *Obedience*, as will punctually anſwer *the Command*: and ſuch is not ours. True it is, if the Lord ſhould look upon our very *beſt endeavours* as they come *from us*, and reſpect us but according to *our merit*; he might find in every *ſtep* we tread juſt matter of *offence*, in none of *acceptance*. If he ſhould (a) *mark* what is done amiſs, and *be extreme* in it, no fleſh living could be able to *pleaſe* him. It muſt be therefore upon other and better grounds than any *deſert* in us, or in our *ways*, that God is graciouſly *pleaſed to accept* either of us or them. The Apoſtle hath diſcovered *two* of thoſe grounds, and joyned them both together in a ſhort paſſage in *Heb.* 13. (b *Now the God of peace make you perfect in every good work to do his will, working in you that which is pleaſing in his ſight, through Jeſus Chriſt.*) Implying, that our *good works* are *pleaſing* unto him upon theſe *two grounds*: *Firſt*, Becauſe *he worketh them* in us; *Secondly*, Becauſe he looketh upon us and them *in Chriſt*.

a Pſal.130.3.
b Heb.13.21.

18. *Firſt*, Becauſe *he worketh them* in us. As we ſee * moſt men take pleaſure in the *rooms* of their own *contriving*, in the *engines* and *manufactures* of their own *deviſing*, in the *fruits* of thoſe trees which themſelves have *planted*. Now the *crooked ways* of evil men, that walk according the courſe of the World, are indeed *the works of the Devil*; he is (a) *the ſpirit that worketh in the Children of diſobedience*, Epheſ. 2. ſuch works therefore may *pleaſe the Devil*, whoſe they are: But it is not poſſible they ſhould *pleaſe God* who ſent his Son into the World, on purpoſe (b) *to deſtroy the works of the Devil*. And as for thoſe *ſtrayings* alſo and *outſteppings*, whereof Gods faithfulleſt ſervants are now and then guilty, although they be not the *works of the Devil* (for he hath not now ſo much power *over them* as to work *in them*) yet are they ſtill (c) *the works of the fleſh*, as they are called, *Gal.* 5. Such works therefore may be *pleaſing to the fleſh*, whoſe they are: but they are ſo far from being *pleaſing unto God*, that they rather (d) *grieve his holy Spirit*. The works then that muſt *pleaſe God*, are ſuch as *himſelf* hath wrought in us, by that his *holy Spirit*; which are therefore called (e) *the fruits of the ſpirit* in the ſame *Gal.* 5. As it is ſaid by the Prophet (f *O Lord thou wilt ordain peace for us, for thou alſo haſt wrought all our works in us.*) And again in the Pſalm, (g *The Lord ordereth*

* πάντες ἀγαπῶσι μᾶλλον τὰ αὑτῶν ἔργα, ὥσπερ οἱ γονεῖς, καὶ οἱ ποιηταί. Ariſt. 4. Ethic. 2.

a Eph. 2.2.
b 1 Joh.3.8.
c Gal.5.19.
d Eph.4.30.
e Gal.5.22.
f Iſa.26.12.
g Pſal.37.23.

*ordereth a good mans ways, and maketh them acceptable unto himself*) they are therefore *acceptable* unto him, becauſe they are *ordered* by him.

19. That is *one ground.* The other is becauſe God looketh not upon us as we are *in our ſelves*, neither dealeth with us according to the rigour of *a legal Covenant*: but he beholdeth us (a) ἐν ἠγαπημένῳ, in the face of his *beloved One*, even Jeſus Chriſt his only Son, and as under a *Covenant of Grace.* He is (b) *his beloved Son, in whom* alone *he is well pleaſed* for his own ſake; and in whom, and for whoſe ſake alone it is, if at any time he be well *pleaſed* with any of *us*, or with any of *our ways.* For being *by him*, and (c) *through faith* in his Name, made *the children of God* by adoption and grace, he is now *pleaſed* with us, as a *loving Father* is with his *beloved Child.* As a *loving Father* taketh in good part *the willing endeavours* of his *Child*, to do whatſoever he appointeth him, though his *performances* be very ſmall: So the Lord is graciouſly *pleaſed to* (d) *accept* of us and our *weak ſervices*, according to that *willingneſs* we have, and not according to that *exactneſs* we want: *not weighing our merits, but pardoning our offences*, and paſſing by our imperfections, as our loving Father in *Jeſus Chriſt.* That is the other ground.

a Eph. 1. 6.
b Mat. 3. 17.
c Gal 3 26.
d Θεῷ εἷλον τὸ κατ' ἀνάγκην. Nazianz. Orat 20.

20. And we doubt not, but *the acceptance* we find with God upon theſe *two grounds*, if ſeaſonably applied, will *ſuſtain the ſoul* of every one that truly feareth God, with *ſtrong comfort*, againſt *two* great and common *diſcouragements*, whereunto he may be ſubject: ariſing *the one* from the ſenſe of *mens diſpleaſure*; *the other* from the conſcience of *his own imperfections.* Sometimes *God and his own heart* condemn him not, and yet *the World* doth; and that *troubleth* him: Sometimes *God and the World* condemn him not, and yet *his own heart* doth; and that *troubleth* him more. If at any time it be either *thus* or *ſo* with any of us; Let us remember but thus much, and we ſhall find *comfort* in it: That although we can neither *pleaſe other men* at all, nor *our ſelves* ſufficiently; yet our works may for all that be graciouſly *accepted* by our good God, and ſo our *ways may pleaſe the Lord.*

21. But I forbear the amplification of theſe *comforts*: that I may proceed from *the Antecedent* in thoſe former words (*when a mans ways pleaſe the Lord*) of which I have ſpoken hitherto; unto *the Conſequent* in the remaining words (*he maketh even his enemies to be at peace with him.*) Wherein alſo, as in the former part, we have three things obſervable. The *Perſons*, The *Effect*, The *Author.* The *Perſons, a mans Enemies*; The Effect, *Peace*; The Author, *the Lord.* (*He maketh a mans Enemies to be at peace with him.*) The words being of an eaſie underſtanding, will therefore need the leſs opening. Only thus much briefly. Firſt, for *the perſons*, they that wiſh him ill, or ſeek to do him harm in his Perſon, Eſtate, or good Name, they are *a mans enemies.* And *Solomon* here ſuppoſeth it poſſible, that a man whoſe *ways pleaſe the Lord*, may yet have *enemies*: Nay, it is ſcarce poſſible it ſhould be otherwiſe; (a) *Inimici Domeſtici*, rather than fail, *Satan* will ſtir him up enemies out of *his own houſe.* 2. And theſe enemies are then ſaid to be *at peace with him* (which is the *Effect*) when either there is a change wrought in *their affections*, ſo as they now begin to bear him *leſs ill will* than formerly they have done: or when at leaſtwiſe their *evil affections* towards him are ſo bridled, or their *power* ſo reſtrained, as not to break out into *open hoſtility*, but (whatſoever their thoughts are *within*) to carry themſelves fairly and peaceably towards him *outwardly*; ſo as he is at a *kind of peace* with them, or howſoever ſuſtaineth *no harm* by them. Either of which when it is done, it is *thirdly* (b) *Mutatio dexteræ excelſi*, it is meerly *the Lords doing*, and it may well be marvelous in our eyes; It is *he that maketh* a mans enemies to be at peace with him.

a Mat. 10. 36.
b Pſal. 77. 10. *juxta vulgar.*

22. *The ſcope* of the whole words is to inſtruct us, that the faireſt and likelieſt way for us to procure *peace with men*, is to order our ways ſo as to *pleaſe the Lord.* You ſhall therefore find the *favour of God*, and the *favour of men* often joyned together in the Scriptures, as if the one were (and ſo uſually it is) *a conſequent*

of

of the other. So it is ſaid of our bleſſed Saviour (*Luke* 2.) that (a) *he encreaſed in favour with God and men.* (b) *My ſon, let not mercy and truth forſake thee, &c. ſo ſhalt thou find favour and good underſtanding in the ſight of God and man,* ſaith our *Solomon, Prov.* 3. And St. *Paul, Rom.* 14. (c *He that in theſe things ſerveth Chriſt, is acceptable to God, and approved of men.*) In all which places, *favour and acceptation* with God goeth before: *favour and approbation* with men followeth after.

a Luk. 2. 52.
b Prov. 3. 3, 4.
c Rom. 14. 18.

23. You may ſee the proof of it in the whole courſe of the *Sacred Story*: wherein the Lords dealing with *his own people* in this kind is remarkable. When they ſtarted aſide to walk after their own counſels, and *diſpleaſed* him, how he ſtirred them up *enemies* round about them; how he *ſold them* into the hands of thoſe that ſpoiled them; how he *hardened the hearts* of all thoſe that contended with them, that they ſhould *not pity them.* Again, on the other ſide, when they *believed* his word, *walked* in his ways, and *pleaſed him*, how he raiſed them up *friends*, how he made their *enemies* to bow under them, how he inclined the hearts of *ſtrangers* and of *Pagans* to pity them. Inſtances are obvious, and therefore I omit them.

24. Of which *Effect* the firſt and *principle cauſe* is none other than *the over-ruling hand* of God, who not only diſpoſeth of all outward things according to (a) *the good pleaſure of his will*, but hath alſo in his hands *the hearts* of all men, even of the greateſt (b) *Kings, as the rivers of water*, to turn them which way ſoever he will; as our *Solomon* ſpeaketh at the 21. Chapter of this Book. The original there is (פלגי מים *Palge maijm*) as you would ſay, *the diviſions of waters.* Which is not to be underſtood of the *great Rivers*, though *the greateſt* of them all, even the wide and *great Sea* alſo is in the hands of God, to turn which way ſoever he will: (as he *turned* the waters of *the Red Sea backwards* to let his *people* go through, and then *turned them forward* again to overwhelm their *enemies.*) But the alluſion there is clearly to the *little trenches*, whereby in thoſe drier *Eaſtern Countries*, husbandmen uſed to derive water from ſome *Fountain* or *Ciſtern* to the ſeveral parts of their (c) *Gardens*, for the better nouriſhing of their *herbs* and *fruit-trees.* Now you know when a Gardener hath cut many ſuch *trenches* all over his *Garden*, with what eaſe he can *turn the water* out of any one into any other of thoſe Channels: ſuffering it to run ſo long in one, as he thinketh good, and then *ſtopping* it thence, and *deriving* it into another, even as it pleaſeth him, and as he ſeeth it moſt *conducible* for the neceſſities of his *Garden*: With much more eaſe can the Lord *ſtop the current* of any mans *favour* and affections in the courſe wherein it preſently runneth, and *turn it* quite into another Channel: *drying* it up againſt one man, and *deriving* it upon another, even as it ſeemeth good in his ſight, and as will beſt ſerve other his holy and juſt purpoſes; whether he intend to *chaſtiſe* his Children, or to *comfort* them, or to exerciſe any other part or paſſage of his bleſſed *providence* upon them. Thus (d) *he gave his people favour in the ſight of the Ægyptians*, ſo as they lent them all their *precious things* at their departure, who but a little before had conſulted *the rooting out* the whole generation of them. And thus after that in his *juſt diſpleaſure* againſt them for their ſins, he had (e) *given them over into captivity into their enemies hands*: when he was *pleaſed* again with their humiliations, he not only *pitied* them himſelf, *according to the multitude of his mercies*; but he turned the hatred of *their enemies* alſo into compaſſion, and *made all thoſe that had led them away Captives, to pity them*, as it is in Pſalm 160.

c Ἐν δὲ δύω κηπίων κρήνας ἀφύσσει ὑδρηλὰς τηλοῦ ἀπ' ἀλλήλων, κῆπον ἑκάτερον ἄρδων. Σχίζηται. —Homer. Odyſſ. 11.
d Exod. 11. 1.
e Pſal. 106. 40, 44.

25. The Lord is a *God of power*, and therefore can work ſuch effects as he pleaſeth for our *peace* without any apparent *means* on our parts. But being withal *a God of order*: for the moſt part therefore, and in the ordinary courſe of his *providence*, he worketh his own purpoſes by *ſecond Cauſes*, and ſubordinate *means.* At leaſt he hath ſo *tied us* to the uſe of *probable means* for the bringing about of what he hath promiſed, that although we ought to be *perſwaded he can*, yet we may not *preſume he will* work our good without our endeavours. Now *the*

*ſubordinate*

*ſubordinate means* to be uſed on our part, without which we cannot reaſonably expect, that God ſhould *make our enemies to be at peace with us*; is our fair and amiable converſation with others. For (a) *who will harm you, if ye be followers of that which is good*? ſaith St. *Peter*. As if he had ſaid, ſo long as you carry your ſelves *graciouſly* and *wiſely*, if the *hearts* of your *enemies* will not be ſo far wrought upon as to love and *affect* you; yet their *mouths* will be *muzled*, and their *hands manacled* from breaking out into any outragious either *terms* or *actions of open hoſtility*: ſo as you ſhall enjoy *your peace* with them in ſome meaſure. Though they mean you *no good*, yet they ſhall do you *no harm*. a 1 Pet. 3. 13.

26. But it may be objected, both from *Scripture* and *Experience*, that ſundry times when *a mans ways* are right, and therefore *pleaſing unto God*, his *enemies* are nothing leſs, if not perhaps much more *enraged* againſt him than formerly they were. Our Saviour often foretold his Diſciples, that they ſhould (a) *be hated of all men for his ſake*. And *David* complaineth in *Pſal.* 38. of ſome that were (b) *againſt him*, *eo nomine*, and for that very reaſon, becauſe he was *a follower of that which was good*. What a ſeeming diſtance is there between the *Prophets* and the *Apoſtles* ſpeeches? Or elſe how may they be reconciled? (c) *Who is he that will harm you if you be followers of that which is good*? ſaith the one: Yea, ſaith the other, there *are ſome againſt me*, even therefore, *becauſe I follow that which is good*. As if by ſeeking to *pleaſe God*, he had rather loſt his *friends*, than gained his *enemies*. a Mat. 10. 22. —24. 9. b Pſal. 38. 20. c 1 Pet. 13.

27. There are ſundry *Conſiderations* that may be of good uſe to us, in the preſent difficulty: As *Firſt*, if God have *not yet made our enemies to be at peace with us*, yet it may be he will do it *hereafter*: being no way bound to us, we may give him leave to take his own time. (a) *Non eſt veſtrum nôſſe*, if it be not for us to *know*, much leſs it is for us to *preſcribe*, *the ſeaſons which the Father hath kept in his own power*. It is *his Prerogative* to appoint *the times*, it is our *Duty* to wait (b) *his leiſure*. It may be, (*ſecondly*) neither is it unlikely, that we do not (c) ὀρθοποδεῖν, walk with *an even foot*, and by a ſtraight line; But *tread awry* in ſomething or other which *diſpleaſeth God*; and for which he ſuffereth *their enmity* to continue. But it is moſt certain, (*thirdly*) that we *pleaſe* him but *imperfectly*, and *in part*: even as thoſe *graces* wherewith we *pleaſe* him, are in us but *imperfectly*, *and in part*. And therefore no marvel, if *our peace* alſo be but *imperfect*, *and in part*. Poſſibly he will procure *our peace* more, when we *pleaſe him* better. a Acts 1. 17. b Pſal. 27. 14. c Gal. 2. 14.

28. But where none of theſe, or the like *conſiderations* will reach home; it will ſufficiently clear *the whole difficulty*, to conſider but thus much, (and it is *a plain* and *true* anſwer) that generally all Scriptures that run upon *temporal promiſes*, are to be underſtood ὡς ἐπὶ τὸ πολύ, not as *univerſally*, but as *commonly* true: Or (as ſome Divines expreſs it) (a) *cum exceptione crucis*, not *abſolutely* and without all *exception*, but evermore, with this *reſervation*, unleſs the Lord, in his infinite wiſdom, ſee cauſe why it ſhould be good for us to have it otherwiſe. But this you ſhall ever obſerve withal, (and it infinitely magnifieth *the goodneſs* of our gracious Lord and God towards us;) that where he ſeeth it not good to give us *that bleſſing in ſpecie*, which the Letter of the *Promiſe* ſeemeth to import; he yet giveth it us *eminenter*; that is to ſay, if not *that*, yet ſome other thing fully *as good* as that, and which he well *knoweth* (though perhaps we cannot yet *apprehend* it ſo) to be preſently (b) *far better* for us than *that*. Say he do not give us *wealth or advancement*, yet if he give us *a contented mind* without them, is it not better? Say he do not ſpeedily remove *a temptation* from us, whereunder we groan, (which was St. *Pauls caſe*;) yet if he ſupply us (c) with *a ſufficiency of grace* to encounter with it; is it not better? So in the preſent caſe, if he do not preſently *make our enemies to be at peace with us*; yet if he teach us to profit by their *enmity*, in exerciſing our a M. Lanſſbed. b—*mutat utiliori dono*. Bernard ſerm. 5. de quadrag. c 2 Cor. 12. 9.

*faith* and *patience*, in quickning us unto *prayer*, in furthering our *humiliations*, or encreasing any other *grace* in us, is it not every way and incomparably better? Now will any wise man tax him with breach of *Promise*, who having promised *a pound of Silver*, giveth *a Talent of Gold*? Or who can truly say, that that man is not *so good* as his word, that is apparently *much better* than his word?

29. From *the words* thus cleared may be deduced many profitable *Inferences*, for our further instruction; but that the time will not suffer us to enlarge them.

1. As *first*, we may hence know, what a blessed and desirable thing *Peace* is: not
a Phil.4.7. only that *inward peace* with God, and in our own breasts, which (a) *passeth all understanding*; but even this *outward peace* with men. When the holy Spirit of God here in *the Text* useth it as an especial strong inducement to quicken us up the rather to the performance of that *with chearfulness*, which we are *in Duty* bound to perform howsoever, in seeking *to please the Lord*. We may learn

2. hence *secondly*; If at any time we unfeignedly *desire peace*, by what course we may be likeliest to *procure it*. Preposterous is the course, which yet most of men take, when to *make their Peace* with mortal men, they *hazard the disfavour* of the eternal God. The right and ready way is chalked out in *the Text*: First, to make our peace with God, *by ordering our ways* so as to *please* him; and then to *commit our ways to his ordering*, by leaving the whole *success* to him: and so doing, it is not possible we should miscarry. Those that are now *our enemies*, either he will *turn their hearts* towards us, so as to become *our friends*, if he seeth that good for us; or else he will so *curb and restrain* them, that with all their *enmity* they shall not be able to do us any *harm*, if he see that *better* for us; or if by his just sufferance they *do us harm* one way (and yet he will not suffer that neither, unless he see that *absolutely best* for us) it shall be recompensed to us by his good providence, in a far *greater comfort* another

3. way. We may learn hence, (*Thirdly*) how hateful the practice is, and how wretched the condition of *Make-bates*, *Tale-bearers*, *Whisperers*, and all those that sow dissention among brethren. *Light* and *Darkness* are not more contrary than are Gods ways and theirs. He is *the author of peace, and lover of concord*: they are the authors of *strife*, and lovers of *discord*. It is his work to *make a mans enemies to be at peace with him*: it is their business to *make a mans friends to be at odds with him*. We may learn hence (*Fourthly*) if at any time

4. *our enemies* grow to be *at peace with us*, to whom we owe it. Not *to our selves*; it is a thing beyond our *power* or *skill* to win them: Much less, *to them*; whose *malice* is stiff, and will not easily relent. But it is principally *the Lords* own
b Heb 13.20. c Psal.68.6. d—46 9 e—29 11. work. He is (b) *the God of peace*, which maketh men (c) *to be of one mind in an house*; it is he that (d) *causeth wars to cease in all the earth*, and that giveth unto his people (e) *the blessing of peace*. And therefore *the glory* of it, and *the thanks* for it, belong to him alone.

30. But I willingly omit all further enlargement of these *inferences*, that I may somewhat the longer insist upon one other *inference* only, very needful to

5. be considered of in these times; which is this. We may hence learn, (*Fifthly*) if at any time we want *peace*, probably to guess where *the fault* may partly be, and that by arguing from *the Text* thus. I read here, that *when a mans ways please the Lord, he maketh his enemies to be at peace with him*: I find in mine no
a Psal.120 6. relenting, but an utter averseness from peace; (a *I am for peace, but when I speak to them thereof, they make them ready to battel*:) I have cause therefore to fear that all is not right with me: either *my heart* is not right, or *my ways* are
b Psal.139.24. not right; I will examine them both throughly, and search if I can see (b) *any way of wickedness* in me, for which my God may be justly *displeased* with me, and for which he thus stiffneth *mine enemies* still against me.

31. Thus to be jealous over our selves with a *godly jealousie*, would not only work in us a due consideration of *our ways*, that so we might *amend* them, if

there

there be cauſe: but would be alſo of right uſe to *prevent* two notable pieces of Sophiſtry, *two egregious fallacies*, wherewith thouſands of us deceive our ſelves. The *former fallacy* is, that we uſe many times, eſpecially when our enemies do us manifeſt wrong, to *impute* our ſufferings wholly to *their iniquity*, whereof we ſhould do wiſelier to take ſome of the blame upon *our ſelves*. Not at all *to excuſe them*, whoſe proceedings are *unjuſt*, and for which they ſhall bear their own burthens: But *to acquit the Lords* proceedings, who ſtill is *juſt*, even in thoſe things wherein men are *unjuſt*. Their *hearts* and *tongues*, and *hands*, are againſt us, only out of that (a) περισσεία κακίας, that *ſuperfluity of malicious neſs* wherewith their naughty hearts abound, and for to ſerve their own *curſed ends*: which is *moſt unjuſt* in them. But the Lord ſundry times hardneth their *hearts*, and whetteth their *tongues*, and ſtrengtheneth their *hands* againſt us in ſuch ſort, to chaſten us for ſome *ſinful error*, *neglect*, or *luſt* in part ſtill remaining in us *unſubdued*; which is *moſt juſt* in him. a Jam. 1. 21.

32. For (as I touched in the beginning) a mans *heart* may be right *in the main*, and his ways *well-pleaſing* unto God in regard of *the general* bent and intention of them: and yet by *wrying aſide* in ſome one or a few particulars, he may ſo *offend* the Lord, as that he may in his *juſt diſpleaſure* for it, either raiſe him up *new enemies*, or elſe continue *the old* ones. As a *loving father* that hath entertained a good opinion of his *ſon*, and is *well pleaſed* with his behaviour in *the generality* of his carriage, becauſe he ſeeth him in moſt things *dutiful* and *towardly*; may yet be ſo far *diſpleaſed* with him for ſome *particular neglects*, as not only to *frown* upon him, but to give him *ſharp correction* alſo. *Sic parvis componere magna.* Not much otherwiſe is it in the dealing of *our heavenly Father* with his *children*. We have an experiment of it in *David*, with whom doubtleſs God was *well pleaſed* for the main courſe of his life, otherwiſe he had never received that ſingular teſtimony from his own mouth, that he was (a) *ſecundum cor, a man after his own heart*: yet becauſe he ſtepped aſide, and that very fouly *in the matter of Uriah*, The Text ſaith, 2 *Sam.* 11. that (b) *the thing that* David *had done, diſpleaſed the Lord*: and that which followed upon it in the enſuing Chapter was, the Lord (c) *raiſed up enemies againſt him* for it *out of his own houſe*. a Act. 13. 22. b 2 Sam. 11. 27. c—12. 11.

33. The *other fallacy* is, when we cheriſh in our ſelves ſome *ſinful errors*, either in *judgment* or *practice*, as if they were the *good ways* of God, the rather for this, that we have *enemies*, and meet with *oppoſition*: as if the *enmity* of men were an infallible mark of *a right way*. The words of *the Text* ye ſee, ſeem rather to incline quite the other way. Indeed the very truth is, neither the *favour* or *diſfavour* of men, neither their *approving* nor *oppoſing*, is any certain *mark* at all either of *a good* or of *a bad way*. Our *Solomon* hath delivered it poſitively (and we ought to believe him) Eccl. 9. that (a) *no man knoweth either love or hatred, by all that is before them*. It is an error therefore of dangerous conſequence, to think that * *the enmity of the wicked* is an *undoubted mark* either of *truth* or *goodneſs*. Not only for that it wanteth the warrant of *truth* to ſupport it, (which is common to it with all other *errors*:) but for *two* other eſpecial reaſons beſides. The one is, becauſe through blind *ſelf-love* we are apt to dote upon our *own opinions* more than we ought. How confidently do ſome men boaſt out their own (b) *private fanſies* and unwarranted ſingularities, as if they were the *holy ways of God*! The other reaſon is, becauſe through wretched *uncharitableneſs*, we are apt to ſtretch the title of *the wicked* further than we ought. How freely do ſome men condemn all that *think* or *do* otherwiſe than themſelves, but eſpecially that any way *oppoſe* their courſes, as if they were *the wicked of the World*, and *Perſecutors of the godly*! a Eccl. 9. 1.

* *Non ex paſſione certa eſt juſtitia: ſed ex juſtitiâ, paſſio gloriоſa.* Aug. 12 Cont. Epiſt. Parmen. c. ult.

b τοῦτο τὸ σεμνὸν ὄνομα [πίστεως ſc.] τοῖς ἰδίαις αὐτῶν φιλονεικίαις παρεμπεσόν. Nazianz. Orat. 34.

34. For the avoiding of both which *miſchiefs*, it is needful we ſhould rightly both *underſtand* and *apply* all thoſe places of Scripture which ſpeak of that

*Oppoſition*, which is ſometimes made againſt *truth* and *goodneſs*. Which *oppoſition* the Holy Ghoſt in ſuch like places intended not to deliver as a *mark* of godlineſs; but rather to propoſe as an *Antidote* againſt worldly fears and diſcouragements: That if in *a way* which we know upon other and impregnable *evidences* to be certainly *right*, we meet with *oppoſition*; we ſhould not be diſmaied at it, as if ſome ſtrange thing had befallen us, (a) ἀγαπητοὶ μὴ ξενίζεσθε, *Beloved think it not ſtrange*, ſaith St. *Peter* (concerning all ſuch *trials* as theſe are) *as if ſome ſtrange thing had happened*: becauſe it is a thing that at any time may, and ſometimes doth happen. But now to make ſuch *oppoſition* a κριτήριον or *mark* whereby infallibly to judge of *our ways* whether they be right or no (as ſome out of the ſtrength of their *heat*, or *ignorance*, have done) is to abuſe *the holy Scriptures*, to pervert the meaning of *the Holy Ghoſt*, and to lead men into a maze of *uncertainty* and *error*. We had all of us need therefore to beware, that we do not like *our own ways* ſo much the better becauſe we have *Enemies*: it is much ſafer for us to *ſuſpect* leſt there may be ſomething in us otherwiſe than ſhould be, for which the Lord ſuffereth us to *have Enemies*.

a 1 Pet.4.12.

36. And now the God *of grace and peace* give us all grace to order *our ways* ſo as may be *pleaſing in his ſight*: and grant to every one of us, Firſt, *perfect peace* with him, and in our own conſciences; and then ſuch a meaſure of *outward peace*, both publick and private, with all *our enemies* round about us, as ſhall ſeem good in his ſight. And let *the peace of God* which paſſeth all underſtanding keep our *hearts and minds in the knowledge and love of him, and of his Son Jeſus Chriſt our Lord*: And let the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt be upon us, and upon all them *that hear his Word and keep it*, at this preſent time and for evermore. *Amen, Amen.*

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# AULAM.

## Sermon III.

## NEWARK. 1633.

### 1 Pet. 2. 17.

### *Honour all men, Love the Brotherhood.*

1. WHen the Apoſtles preached the Doctrine of *Chriſtian Liberty*; a fit opportunity was miniſtred for *Satans Inſtruments* to work their feats upon the new-converted *Chriſtians*: *falſe Teachers* on the one ſide, and *falſe Accuſers* on the other. For taking advantage from the very name of *Liberty*, the Enemies of their *Souls* were ready (a) ἐπεισδιδασκαλεῖν, to *teach them* under that *pretence* to deſpiſe their *Governours*: and no leſs ready the enemies of their *Faith*, (b) καταλαλεῖν, to *ſpeak evil of them* under that *colour*, as perſons *licentious* and ill-affected to *Government*. The preventing of which, whether *abuſes* or *miſconſtructions* of ſo wholſome *a Doctrine*, cauſed the holy Apoſtles to touch ſo often, and to beat ſo much (as in their Writings they have done) upon the argument of *Chriſtian ſubjection* and *obedience*: as a duty highly concerning all thoſe upon whom *the Name of Chriſt* is called, both for their *Conſciences* and *Credits* ſake, chearfully to perform. If there be in them at all any care, either to diſcharge *a good Conſcience* before God, or to preſerve their own and *the Goſpels reputation* before men: they muſt endeavour both to do (c) *the will of the moſt wiſe God*, and to *put to ſilence the ignorance of fooliſh men*, by ſubmitting (d) *to every humane Creature* that the Lord hath ſet over them *for his ſake*.

a—ὅτι ἐπεισδιδασκαλεῖ. 1 Tim. 6. 3

b—ἐν ᾧ καταλαλεῖσιν ὑμῶν ὡς κακοποιῶν. 1 Pet. verſ. 12.

c—Verſ 15.

d—πάσῃ ἀνθρωπίνῃ κτίσει —verſ. 13.

2. This I conceive to be *the ſcope* of that part of the Chapter whence *the Text* is taken: which I now ſtand not with farther curioſity to *Analyſe*. Suffice it us to know, that in this ſeventeenth verſe St. *Peter* ſhutteth up his *general Exhortation* concerning *ſubjection to Superiours* in *four* ſhort Precepts or *Aphoriſms* of Chriſtian life. [*Honour all men. Love the Brotherhood. Fear God. Honour the King.*] which *four*, though conſiderable alſo *apart*, and as each hath a compleat ſenſe within it ſelf: may yet not unfitly be ranged, and that agreeably (as I conceive) to the Apoſtles intendment, into *two combinations*. The

*two*

*two former* into one, as thus: *Honour all men* ] but not all men alike: you must be ready to do all offices of *respect* and *love*, as occasion serveth to *every man*; but yet you are to remember that your *brethren in Christ* may claim a nearer and deeper interest in your *affections* (and so in *the exercise* of your charity too) than *they that are without* have any reason to do. *Honour all men:* but especially *love the Brotherhood.* The *two latter* also into one, thus: (a) *Fear God and the King*; where the *fear* of the one will consist with the *fear* of the other. But where they are *incompatible*, hold fast to *the fear of God* howsoever: but even in that case, where ye may not *fear the King*, you must yet do him all *the honour* otherwise that may be. *Fear God*, yet *honour the King* too.

a Prov. 24. 21.

3. We shall now hold us to the *former Combination* only: consisting of these *two* Precepts, *Honour all men*, love *the Brotherhood.* In either of which we may observe; First, *the Duty*, what it is: and then how that duty is either *extended* or *limited* in regard of *the Object.* The duties are, *Honour* and *Love.* The duty of *Honour* in *the former* Precept: and that *extended* to every man, *Honour all men.* The duty of *Love* in *the latter* Precept: and that *limited* to the Brethren, *Love the Brotherhood.* Of which in their order: keeping the same method in both; even this, to consider first *Quid nominis*, then *Quid juris*, and lastly *Quid facti.* The first, by opening *the Duty*, and *what* we are to do: The next, by enquiring into *the Obligation*, and *why* we are so to do: The last, by examining our *Performance*, and *whether* we do therein as we ought to do or no. And first of the former Precept, *Honour all men.*

a—importat quandam testificationem de excellent à alicujus. Aquin. 2. 2. qu. 103. 1.

4. *Honour* properly, is an acknowledgment or (a) *testification* of some *excellency* or other in *the person honoured*, by some reverence or observance answerable thereunto. Thus we *honour God* above all, as being transcendently *excellent:* and thus we *honour our Parents*, our *Princes*, our *betters*, or *superiours* in any kind. And thus the word is clearly used in *the last Precept* of the four in this verse, *Honour the King.* But so to take it in this *first Precept*, would be subject to sundry *difficulties* and *inconveniences*: this especially above the rest, that the Scripture should here bind us to an *impossible* thing. Impossible I say, not only *ex hypothesi* and *by consequent*, in regard of the weakness and corruption of our nature; (for so is *every good duty impossible* to be performed by us *without the grace of God* preventing and assisting us:) but impossible *ex naturâ rei*, as implying a flat *contradiction* within it self. For *honouring* (in that notion) being *the preferring* of some before other some; we should be bound by this *Text* (were the word so to be understood) to *prefer every man* before every other man: which how it should be possible for us to do, is beyond the wit of man to imagine. For, to *prefer all*, is in truth to *prefer none:* and so the Apostles command to *honour all men*, shall be all one upon the point, as if he had directly forbidden us to *honour any man.* It is necessary therefore (for the avoiding of this *contradiction*, and sundry other *absurdities* which would follow thereupon, and I omit) to take the word *Honour* in this place, in a signification somewhat looser and larger than the former: so as to import all that *esteem* or *regard*, be it more or less, which (either in *justice* or *charity*) is due to any man in respect of his *place*, *person*, or *condition*; according to the *eminency*, *merit*, or *exigency* of any of them *respectively*: together with the willing performance of such *just* and *charitable offices* upon all emergent occasions, as in proportion to any of the said *respects* can be reasonably expected. In which sense, it is a possible thing for us to *honour*, not only *our Superiours*, that are *over us*, or *above us*; but *our Equals* too that are in the same rank with us: yea even *our inferiours* also, that are *below us*, or *under* us.

5. And in this *latitude* you shall find the word *Honour* sometimes used in the Scriptures: though not so frequently as in the proper signification. You have one example of it, in the seventh verse of the next Chapter: where St. *Peter* enjoyneth

enjoyneth husbands to *give honour to the wife as to the weaker veſſel.* It was far from his meaning doubtleſs, that *the husband* ſhould *honour* the wife with the *honour properly* ſo called, that of *Reverence* or *Subjection*: For that were to *invert* the right order of things, and to *pervert* Gods Ordinance; who hath given *man* the preeminence, and commanded (a) *the woman to be in ſubjection.* The woman therefore may not by any means (b) ἀυθεντεῖν ἀνδρὸς, *uſurp authority over the man*: but it is her duty to (c) *reverence her husband,* and ſhe muſt *ſee that ſhe* do it. His meaning clearly is, that *the husband* ſhould cheriſh *the wife,* as one that (*though* in ſome degree of *inferiority,*) is yet his *yoke-fellow*; bearing with *the weakneſſes,* whether of her *Sex* or *Perſon,* framing to her *diſpoſition,* and yielding to her *deſires* ſo far as *reaſon* and *wiſdom* will allow. "Being her *head,* he "muſt not make himſelf her *ſlave,* by giving her *the honour* of dutiful obſer- "vance and *obedience*: and yet, being his *Companion,* he may not make her his "*drudge,* by denying her *the honour* of a tender reſpect, and loving *condeſcen-* "*ſion.* Which kind of *honour* is in ſome *meaſure,* and according to their diffe- rent *proportions,* due alſo to be given by (d) *Parents* to their *Children,* and by the greateſt *Maſters* to the meaneſt of their *Servants.*

a 1 Cor. 14. 34.
b 1 Tim. 2. 11, 12.
c ἵνα φοβῆται Eph. 5. 33.
d *Me habere honorem ejus ingenio decet.* Pater Plautinus in Aſinar. Act. 1. Sc. 1.

6. We have another example of the like uſe of the word, 1 *Tim.* 5. where St. *Paul* biddeth *Timothy honour widows that are widows indeed. Timothy* was a man of eminent rank in the Church of God, a *Biſhop*; and that of no mean See, but of *Epheſus,* a famous City, and the chief Metropolis of *Aſia*: and *the widows* he there ſpeaketh of, were (b) *poor old women,* ſuch as in thoſe times for *the mean ſervices* they were to perform to *the Saints,* were called alſo *Diaconiſſæ,* and were therefore to be maintained out of the contributions of *the Church,* and the Common Stock. *The Parties* being of ſuch wide diſtance, it had been moſt *unſeemly* for him *to have given* to them; but extreme and moſt ridiculous *arrogancy* in them *to have expected* from him, any *honour properly* ſo called; *honour* of reverence and ſubjection. But *the honour* he was to give them, was ſuch as was meet for *perſons* of that quality, eſpecially in relation to their *maintenance*: that in the execution of his *Paſtoral charge,* amongſt his other cares, he ſhould take care that thoſe *widows* ſhould be *provided for* in fitting ſort; that ſo in *the Province of Epheſus* there might be no cauſe of ſuch complaint, as had formerly been by *the Grecians* at *Jeruſalem* Acts 6. that (c) *their widows were neglected in the daily miniſtration.*

1 Tim. 5. 3.
b *Hoc omne præceptum de his eſt viduis, quæ Eccleſiæ paſcuntur eleemoſynis.* Hieron. adver. Jovinian. lib. 1.
c Act. 6. 1.

7. In like manner we are to underſtand the word *Honour* here in *the Text*: in ſuch a notion as may include (together with the *Honour properly* ſo called, and due to *Superiours* only) all thoſe fitting *reſpects* which are to be given to *Equals* and *Inferiours* alſo; which is a kind of *Honour* too, but more *improperly* ſo called. And then it falleth in, all one with that of St. *Paul, Rom.* 13. [*Render therefore to all their dues: tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.*] As if he had ſaid, I would not any of you ſhould *be behind* with any man in any thing: but if you *owe* him any *duty,* perform it to the full. If any *honour* or *reſpect* in whatſoever *kind* or *degree* belong to him, account it as *due debt*; and let him have it, to the utmoſt of what can with *juſtice* or in *equity* be demanded. So that we then fulfill this Precept of our Apoſtle, when we are careful to our utmoſt *power* and beſt *underſtanding,* to reſpect every man (whether *Superiour, Equal,* or *Inferiour*) *ſecundùm gradum & meritum:* according to his *place* and *deſert.* For thoſe *two* are, as it were *the Standards,* whereby to meaſure out to every man his proportion of *Honour* in this kind: That is to ſay, every man is to be *honoured* and reſpected, according to *the dignity of his place,* whatſoever his *deſerts* are; and according to *the merit of his perſon,* whatſoever his *place* and condition be.

Rom. 13. 7.

8. It would be a tedious, indeed rather an endleſs task, (and therefore I undertake it not, to drive *the general* into its *particulars*; and to ſhew what *peculiar*

*peculiar honours* and reſpects are due to *all eſtates* of men, conſidered in their ſeveral *ranks* and mutual *relations*. It muſt be *the care* of every godly wiſe man to inform himſelf the beſt he can for that matter, ſo far as may concern *himſelf*, and thoſe whom he may have occaſion to *converſe* withal: and it muſt be his *reſolution* to give *honour* to *every man* accordingly; that is to ſay, neither *more* or *leſs*, but as near as he can underſtand (within *a convenient latitude*) that which is juſtly his *due*. Yet let him take this withal, that where the caſe is *doubtful*, it is the ſafeſt courſe (leſt *ſelf-love* ſhould incline him to be *partial*) to pinch rather on *his own* part, than on *his neighbours*, eſpecially if his *Superiour*; That is to ſay, rather to *forgo* a good part of that *honour*, which he may think is due to *himſelf*, if he be not very ſure of it, than to *keep back* any ſmall part of that *honour*, which (for any good aſſurance he hath to the contrary) may fall due to *his neighbour*. Agreeably to the other Apoſtles advice, *Rom.* 12. that (not *in taking*, but) (a) *in giving honour* we ſhould *go one before another*.

a Rom. 12. 10.

9. Now we ſee, in *the meaning* of the words, both *what duty* we are to perform, and *to whom*. The Duty, *Honour*; and that *to all men*: and all this but *Quid nominis*. It may next be demanded, *Quid Juris*: upon what tye we ſtand thus bound to *Honour all men*? I anſwer; *Funiculus triplex*. There lieth a *threefold tye* upon us for the performance of this Duty: to wit, of *Juſtice*, of *Equity*, of *Religion*. A tye of *Juſtice* firſt: whoſe moſt proper and immediate office it is, *ſuum cuique*; to give to every one that which of right appertaineth to him. Τὸ δικαῖον ἀποτίμων, is *Ariſtotles* Phraſe: but St. *Pauls* is far beyond it, in the fore-cited *Rom.* 13. *Render to all their dues*, (So we tranſlate it; but the word is) τὰς ὀφειλὰς: which imports more than τὸ δικαῖον. It ſignifieth *Debts*: accordingly whereunto he ſaith in the next verſe there, purſuing his Metaphor, *Owe nothing to any man*. We do not account it *diſcourteſie*, but *diſhoneſty*, in any man that is able, not to pay *debts*. *Withhold not good from them to whom it is due*, ſaith *Solomon*, *Prov.* 3. Whoſoever with holdeth a *debt* or a due from another, doth an *unjuſt act*; and is next akin to a *thief*: and, as a *thief*, is bound to *reſtitution*. The other word in the ſame place inforceth as much, ἀποδίδωμι, which is more than *Ariſtotles* ἀποτίμων: the very ſame word that is uſed, where *Zacheus* promiſed fourfold *reſtitution*, ἀποδίδωμι τετραπλοῦν. *Luke* 19. Render or reſtore.

Rom. 13. 7.

—8.

Prov. 3 27.

Luke 19 8.

10. It is a thing not unworthy the obſerving, that all thoſe words which uſually ſignifie *Honour* in the three learned Languages, do either *primarily ſignifie*, or elſe *are derived* from ſuch words as do *withal ſignifie*, either a *Price*, or a *weight*. Now by the rules of *Commutative Juſtice*, *the price* of every Commodity ought to be according to the *true worth* of it. And things payable by *weight* are by *Law* and *Cuſtom* then only current, when they have their due and *full weight*, and that uſually with ſome draught *over*, rather than *under*. Even ſo it is a righteous thing with us, to make a *juſt eſtimate* of every mans *worth*, and to ſet *a right valuation* upon him, ſo near as we can, reſpectively to the quality of his *Place* and his *Perſonal* deſert; and to allow him his full proportion of *Honour* accordingly: neither *under-rating* him in our *thoughts*, nor *ſetting lighter* by him than we ſhould do, in our *carriage* and *converſation* towards him. A *falſe weight is abominable*; and ſo is every one that tradeth with it: and certainly that man maketh uſe of a *falſe beam*, that *ſetteth light* by his brother (or perhaps *ſetteth him at naught*) whom he ought to *honour*. The queſtion is put on ſharply by the Apoſtle, *Rom.* 14. *Why doſt thou ſet at naught thy brother*? As who ſhould ſay, With what *face*, with what *conſcience* canſt thou do it? He that *defalketh* any thing of that *juſt honour* which he ought to allow his brother, (let his pretence be what it can be) how is he not guilty of the ſin of *Ananias* and *Sapphira*, even according to the Letter, *Act.* 5. (νοσφίσασθαι ἀπὸ τῆς τιμῆς, being the Phraſe there) in *keeping back*, as they did, *part of the full price*, when they ſhould have laid it down *all*. Thus we are tied in *Juſtice* to honour all men.

בבוד
τιμὴ
Honor.

Prov. 11. 1.

Rom. 14. 10.

Acts 5. 3.

11. The

11. The next tie, is that of *Equity*: where the Rule is, *Quod tibi fieri non vis*—— A Rule which *Severus*, a wiſe Emperour, magnified exceedingly: *Lampridius* ſaith, that he learnt it of *the Chriſtians*. And it may very well be ſo: for *Chriſt* himſelf commended it to his Diſciples, as a *perfect breviate* of the whole Law. *Whatſoever you would that men ſhould do unto you, do ye even ſo to them, for this is the Law and the Prophets.* He meaneth, ſo far as concerneth our dealings and tranſactions with men. A *ſhort Leſſon*, but of a large comprehenſion: all one (in the meaning and reſult) with that νόμος βασιλικὸς, as St. *James* calleth it, that *Royal Law*, which comprehendeth in it the whole *Second Table* of the Law, with all the ſeveral *offices* reducible to each *Commandment* therein; *Thou ſhalt love thy neighbour as thy ſelf.* If we would but once perfectly learn this one Leſſon, and ſoundly follow it, (*Do, as we would be done to*) ſailing always by that *Compaſs*, and framing all our actions by that *Rule*: we ſhould not need any other *Law* for the guiding of our *conſciences*, or other *direction* for the ordering of our *converſations*, in reſpect of our carriage towards others. But there is a baſe wretched *pride* in us, that diſordereth all both *within* and *without*; and will not ſuffer us to be (I ſay not *juſt*, but even) ſo much as *reaſonable*. Like ſome *broken Merchants*, that drive their *Creditors* to low Compoſitions for *great Sums*, but call hard upon their poor *Neighbours* for *petty Reckonings* that ſtand uncroſt in the Book: or the *Evil Servant* in the Parable, *Mat.* 18. who having craved his Maſters *forbearance* for a very vaſt Sum, went preſently and *ſhook his fellow-ſervant by the throat* for a trifle: or as young *prodigal heirs*, that are ready to *borrow* of every man that will lend them, but never take any care to *pay* ſcores; ſo are many of us.

*Lamprid in Severo.*

Mat 7. 12.

Jam. 2. 8.

Mat. 18. 24. —28.

——*Nulla retrorſum.* Horat. 1. Epiſt. 1.

We care not how *much honour cometh* to our ſelves *from others*, how *little goeth* from our ſelves *to others*. Nay you ſhall obſerve it, (and the reaſon of it is *manifeſt*; for the ſame *pride* that maketh men *over-prize* themſelves, maketh them alſo *undervalue* their brethren:) you ſhall obſerve it, I ſay, that thoſe very men that ſtand moſt upon the terms of *betterneſs*, and look for *moſt reſpect* from thoſe that are *below* them, are ever the ſlackeſt in giving to thoſe that are *above* them their due *honour*. Who ſo forward (generally) to *ſet bounds*, and to give Law to *the higher Powers*, as thoſe very men, that exerciſe the moſt unbounded and *unlimited tyranny*, among their *poor neighbours* and underlings, crowing over them without all *mercy*, and beyond all *reaſon*? I forbid no man to maintain *the rights*, and to preſerve *the dignity* that belongeth either to his *Place* or *Perſon*: rather I hold him much to blame, if he do not by all fair and juſtifiable means endeavour ſo to do. For *qui ſibi nequam, cui bonus*? He that is retchleſs of *his own honour*, there is no great fear that he will be over-careful of doing *his neighbour* right in giving him his. Let every man therefore, in Gods name, take to himſelf that portion of *honour* and *reſpect* that is due to him: and good luck may he have with his *honour*. Provided always, that he be withal ſure of theſe *two things*: Firſt, that he *take no more* than his *due*; for this is but *juſt*: and then, that he be as willing to *give*, as to *take*; for that is but *equal*. He that doth otherwiſe, is *partial*, and unreaſonable. And thus we are tied in *Equity* to honour all men.

12. There is yet a *third tie*; that of *Religion*: in reſpect of that *Image of God*, which is to be found in man. All *honour* is in regard of ſome (a) *excellency* or other: and there is in man no *excellency* at all, of and from himſelf; but all *the excellency* that is in him, is ſuch only as God hath been pleaſed to put upon him. So as thoſe characters and impreſſions of *excellency*, which God hath ſtamped upon man, as ſome *image* of himſelf; is the true foundation of

(a) *Habet juſtam veneration em quicquid excellit.* Cic. 1. de Nat. Deor.

all that *honour* that can any way belong unto him. And that *excellency* is two-fold: *Natural*, and *Perſonal*. The *Natural excellency* is that, whereby *Man* excelleth other creatures: the *Perſonal* that, whereby *one man* excelleth another.

13. Of *the Natural* firſt: which ariſeth from *the Image of God* ſtamped upon *man* in his creation. And this *excellency*, being it was put upon the *whole ſpecies* of mankind, is therefore to be found in *all men*; and that *alike*: ſo as in this reſpect, all men are *honourable*, and all *alike honourable*. Thou that comparing thy ſelf with thy poorer Brother, thinkeſt thy ſelf *the better man*, and ſo deſpiſeſt him: compare thy ſelf and him another while *in puris naturalibus*, and thou ſhalt find no difference. Take him as a *man*, he is every way *as good a man* as thou: thou carrieſt *a body* about thee, no leſs *mortal* than his; he harboureth *a ſoul* within him, no leſs *immortal* than thine: And where is the difference? Well then, here is the firſt *honour* we owe to *all men*, even as they are *men*, and that without all either *exception* (none to be *excluded*;) or *differences* (none to be *preferred*) viz. this, that we *deſpiſe no man*, but that as much as lieth in us we preſerve *the being*, and advance *the well-being* of every man: and that becauſe of *Gods Image* ſet upon him. As when a piece of *baſe metal* is coyned with *the Kings Stamp*, and made current by *his Edict*; no man may thenceforth preſume either to *refuſe* it in pay, or to *abate* the value of it: So God having ſtamped his own *Image* upon *every man*, and withal ſignified his bleſſed pleaſure how *precious* he would have him to be in our eyes and eſteem (according as you ſhall find the tenour of the *Edict* in *Gen.9. At the hand of every mans brother will I require the life of man*; with the reaſon of *the Edict* alſo annexed, *for in the Image of God made he man*:) we muſt look to anſwer it as an high contempt of that Sacred Majeſty, if we ſet any man *at nought*, or make leſs account of him than God would have us. "The contumelious uſage of "*the Image*, is in common conſtruction ever underſtood as a diſhonour meant "to *the Prototype*: upon which conſideration it was, that *the Romans*, when "they meant to ſet a mark of *publick diſgrace* or diſhonour upon any eminent "perſon, did manifeſt their ſuch intention, by *throwing down*, *breaking*, *tram-*"*pling upon*, or doing ſome other like *diſgrace unto their ſtatues or pictures*. And "*Solomon* in ſundry places interpreteth all acts of *oppreſſing*, *mocking*, or other-"wiſe *deſpiſing our neighbours*, not without a ſtrong *reflection* upon God himſelf; "as tending to the contempt and *diſhonour* of him *their Maker*.

Gen.9.5.

Pro.14.31. —17.5.

14. Beſides this *Natural*, God hath put upon man a *Perſonal Excellency*: which is an effect of his *Providence* in *the Government* of the World, as the former was of his *Power* in *the Creation* of it. And here firſt beginneth *the difference* that is between one man and another. That Saying, *Homo homini quantum præſtat*, hath no place, till you come to this. And that in regard of Gods *free diſtribution* of ſeveral *gifts*, and *offices*, and *callings* to ſeveral men, with admirable *variety*, and with no leſs admirable *wiſdom*. *Alius ſic, alius verò ſic*: Even as *the members* of the *natural body*, beſides *life* (which is common to them all) have alſo their ſeveral *abilities*, *functions* and *operations*, with much different variety each from other. And as *the members* according to thoſe differences are *differently honoured* (one kind of honour belonging to *the head*, another to *the hand*, another to *the feet*, and ſo to the reſt, according as they are ſome more, ſome *leſs honourable*:) ſo in the World men receive *different honours* according to their *different capacities*; *the King* in one kind, *the Prieſt* in another, *the Souldier*, *the Husbandman*, *the Artificer*, and ſo all the reſt in other kinds. It is an obſervation of ſome Divines, that there is ſome *Image of God* (though I think it were better to call it *Veſtigium* or *Umbra*, than *Imago*; *a ſhadow* rather than *Image*;) ſome weak repreſentation and dark reſemblance (they mean) in *Kings* of his abſolute *Soveraignty*, in *Judges* and Magiſtrates of his *Juſtice*, in *Prieſts* of his *Holineſs*, in *Old men* of his *Eternity*, in *Parents* of his *Cauſality*,

1 Cor.7.7.

1 Cor.12.23.

in

in *Counſellours* of his *Wiſdom*, in *Learned men* of his *Knowledge*, in *Artificers* and *Labourers* of his operative *Power*, &c. A conceit, to my underſtanding, neither ſo *light* as to be rejected for *a meer fancy*; neither yet ſo *ſolid*, as to build a firm concluſion upon, to ſatisfie either *judgment* or *conſcience*. But whether that conceit *ſtand* or *fall*; certain it is howſoever, that it is *Gods ſtamp* alone that ſetteth a value upon all humane *Excellency*, whether *Natural* or *Perſonal*, and thereby rendreth it *honourable*. For whether we conſider mens *Perſonal Excellencies*, *quoad ſtatum & gradum*, according to their different *particular places*, callings, and conditions; or *quoad meritum*, according to their different *particular graces*, abilities, and qualifications: ſtill they have their riſe meerly from Gods gracious *diſtributions*; who hath put them into thoſe *places* by his all-ruling *providence*, and imparted thoſe *graces* to them by his powerful *diſpenſation*. Sith therefore not the meaneſt man in the World but hath received from God ſome *Perſonal Excellency* in ſome *kind* or other, and in ſome *degree* or other, whereby he may become ſome way or other uſeful and ſerviceable to *humane ſociety* "(ſome very few excepted, as infants, *natural fools*, and *diſtracted perſons*; "whoſe *perſonal defects* yet are by way of *meditation* and *reflexion* uſeful to "others, and ſo they not to be *deſpiſed*, but as *leſs honourable members* to be "therefore rather the more *carefully* and *tenderly* reſpected) there ought to be therefore given to every man, even the very meaneſt, ſome *kind* and *degree* of reſpect and *honour*, proportionable to that *excellency*. And thus in regard of *the Image of God* ſhining both in their *nature* and *perſons*, we are tied in *Religion*, to honour all men.

ἐν θεῶν γὰρ μαχαναὶ πᾶσι βεβοτέαις ἀρετὰν, καὶ σοφὸν, καὶ χερσὶ βιατὰν, ἀεὶ γλαυκὸν τ' ἔρων. Pind. Pyth. 1. 7.

1 Cor. 12. 23.

15. We have ſeen hitherto both the *Duty*, and the *Obligation* of it; *Quid nominis*, and *Quid Juris*: *What* we are to perform, and *why*? We come now to the *Quid facti*, to examine a little *how* it is *performed* among us. Slackly and untowardly enough no doubt, (as to the generality:) as all other duties are. Are there not ſome *firſt*, who are ſo far from *honouring all men*, as the Text requireth, that (*themſelves* only excepted) they *honour no man* at all: at leaſt not as they ought to do? No, not their known *Superiours*? But how much leſs then their *Equals* or *Inferiours*? *Deſpiſing Governments* in their *hearts*, and *ſpeaking evil of Dignities* with their *mouths*, and *kicking* againſt Authority with their *heels*. No matter what ſhews and profeſſions men make of I know not what reſpect and obſervance; (They honour the *King* and the *Church*, and are in charity with *all the world*: it were pity they ſhould live elſe.) But *quid verba audiam, facta cum videam*? Let *proteſtations* go, and look into *the practice*. How do they honour *the Magiſtrate*, that *decline*, as much as they can, all needful *ſervices* for his *ſupport*; and *repine* at what they cannot avoid? Or how *the Miniſter*, that grudge him the portion, which if not by *the Ordinance of God* (for that they think will bear a diſpute) yet without all contradiction is ſetled upon him (*a*) by *the ſame* (and therefore by as *ſtrong a*) *title* as they hold their own *inheritances* by, and are ever ſtudying to find out new devices and quillets to put him beſide it? Or how their *Equals*, that, to get aloft, depreſs their brethren by *odious compariſons*, or (which is worſe) diſparage them by *falſe ſuggeſtions*? Or how their *Inferiours*, that trample them under their feet, as they do *the clay in the ſtreets*; and uſe them with leſs regard many times than they do *the dogs* that feed under their Tables; as the rich glutton did *poor Lazarus*?

2 Pet. 2. 10.

*a Per leges & conſuetudines Angliæ.*

Luke 16.

16. There are others *ſecondly*, that may perhaps be perſwaded to yield ſome honour to *their betters*; (that may be but reaſon:) but that they ſhould be bound to *honour* thoſe that are *not ſo good men* as themſelves, or at the moſt *but ſuch like* as themſelves are, they ſee no great reaſon for that. But there is no remedy: St. *Peter* here telleth them, that muſt be done too. He that ſaith, *Honour all men*, excludeth none; no, not the loweſt and meaneſt. *Take heed that ye deſpiſe not one of theſe little ones*, (Mat. 18.) there is a kind of *honour* (it ſeemeth)

Mat. 18. 10.

due to *the little ones*; and they may not be *despised*. *The poor mans wisdom is de-*
Eccles. 9. 16. *spised*, saith the Preacher, *Eccles.* 9. He saith, it is so; and so it is, but too often,
Psal. 123. 4. through the pride of the great and wealthy, (as it is said in the Psalm, *Our soul is filled with the scornful reproof of the wealthy, and with the despitefulness of the proud:*) but he doth not say, it should be so. *Jobs* carriage was otherwise,
Job 31. 13. in so far that he disavoweth it, and protesteth against it utterly [*If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me*, &c.] He would afford the meanest *servants* he had, *the honour* to *debate* the matter with them; and if there were *reason* on their side to *allow* it. The *greatest subject* in the land need not think it any disparagement to him to give a just respect to a very *mean person*: if he will but remember, that it is the duty even of *the King* himself, to vouchsafe that *honour* to the poorest *begger* within his Realm, as to *protect* him from violence, and to require an account of his *bloud*, though it should be spilt by the hand of *a Lord*.

17. And yet behold a greater than *Job*, (although, I take it, he was *a King*
Phil. 2. 5, &c. too within his own Territories) a greater than any of *the great Kings* of the earth, ready to teach us this duty by his *example*; even our Lord *Jesus Christ*: and *the same mind* should be in us, that was in him. And what was that? He was pleased so far *to honour* us, (base, sinful, unworthy creatures as we were) as for our sakes to *lay aside* his own greatness, *emptying* and divesting himself of *glory* and *Majesty*, making himself *of no reputation*, and taking upon him *the form of a Servant*. Ill do they follow either his *Example*, or his Apostles *Do-*
Rom. 12. 16. *ctrine* here, who think themselves too good to *condescend to men of low estate*, by doing them any office of service or respect; though they *need* it never so much, *crave* it never so oft, *deserve* it never so well. And they, who look another way in the day of their brothers distress; as *the Priest* and *Levite* passed by
Luke 10. *the wounded man* in the Parable, without regard: And (not to multiply particulars) all they, who having *power* and *opportunity* thereunto, neglect either to *reward* those that have *worth* in them, according to their *merit*; or to *protect* those that are *wronged*, according to their *innocency*; or to *relieve* those that are in *want*, according to their *necessity*.

18. There are *a third* sort, that corrupt a *good Text* with an *ill gloss*; by putting in *a conditional limitation*: like the bodging in of *a course shred* into *a fine garment*; as thus. The *Magistrate* shall have his *Tribute*, the *Minister* his *Tythe*, and so every other man his *due honour*: if so be he carry himself *worthily*, and as he ought to do in his place, and so as to *deserve it*. In good time! But I pray you then *first* (*to argue the cause* a little with thee, whoever thou art that thus glossest) Who must *judge* of his carriage, and whether he *deserve* such *honour*, yea, or no? Why, that thou hopest thou art well enough able to do thy self. Sure we cannot but expect *good justice*, where he that is *a party* will allow no other to be *judge* but himself. Where *the debtor* must arbitrate what is due to *the creditor*, things are like to come to a fair *reckoning*.

19. But *secondly*, how darst thou *distinguish* where *the Law* distinguishes not? Where God *commandeth*, he looketh to be answered with *Obedience*: and doest thou think to come off with *subtilties* and *distinctions*? The Precept here in *the Text* is plain and peremptory; admitteth no *Equivocation*, *Exception*, or *Reservation*; suggesteth nothing that should make it reasonable to restrain *the Universality* expressed therein by any such *limitation*: and therefore will not endure to be eluded with any *forced Gloss*.

20. Least of all *thirdly*, with such a *Gloss*, as the Apostle hath already precluded by his own *comment*, in the next verse: where he biddeth *servants* to be subject to their *Masters*, not only to *the good and gentle*, but to *the froward* also, and such as would be ready to *buffet them* when they had done no fault. Such *Masters* sure could challenge no great *honour* from their servants *titulo meriti*,

*meriti*, and as by way of *deſert*: But yet there belonged to them *jure dominii*, and by vertue of their *Maſterſhip*, the honour of *Obedience* and *Subjection*. Which *honour*, due unto them by that *right*, they had a *good title* to: and it might not be detained from them either *in part* or *in whole* by cavilling at their *deſert*.

21. But tell me *fourthly* in good earneſt, doſt thou believe, that another mans *neglect* of his *duty* can diſcharge thee from the *obligation* of thine?

——— *dic Quintiliane colorem.*

Canſt thou produce any publick *Law*, or private *Contract*, or ſound *Reaſon*, whereon to *ground*; or but handſome *Colour*, wherewith to *varniſh* over ſuch an imagination? *Fac quod tuum eſt*: do thou *thy part* therefore, and *honour* him according to *his place* howſoever. He ſhall *anſwer*, and not thou, for his *unworthineſs*, if he *deſerve* it not: but thou alone ſhalt *anſwer* for *the neglect* of thine own duty, if thou *performeſt* it not.

22. Laſtly, *ex ore tuo*. When thou ſayeſt, thou wilt *honour* him according to his *place*, if he *deſerve* it; doſt thou not obſerve that thou art ſtill *unjuſt* by thy own confeſſion? For where *place* and *merit* concur, there is a *double honour* due: (*The Elders that rule well are worthy of double honour*, 1 *Tim.* 5.) There is one honour due to *the place*, and another to *merit*. He that is (*a*) in *the place*, though without *deſert*, is yet worthy of a *ſingle honour*, for his *place* ſake; and juſtice requireth he ſhould have it. But if he *deſerve well* in his place, by rightly diſcharging his *duty* therein, he is then worthy of *a double honour*; and juſtice requireth he ſhould have that too. Conſider now how *unjuſt* thou art. If he *deſerve well*, ſayeſt thou, he ſhall have *the honour due to his place*: otherwiſe not. Thou mighteſt as well ſay in plain terms: If he be worthy of *double honour*, I can be content to afford *the ſingle*: otherwiſe he muſt be content to go without any. Now what *juſtice*, what *conſcience* in this dealing, where *two parts* are due, to allow but *one*; and where *one* is due, to allow juſt *none*?

1 Tim. 5. 17. διπλῆς τιμῆς ἀξιούσθωσαν.

Chryſoſt. in Coloſſ. Serm. 3. —ὀφείλει ὁ λαβὼν, ἀλλ' ὁ ἐπίσκοπος.

Ibid.

23. But I proceed no further in this argument; having purpoſely *omitted* ſundry things that occurred to my meditations herein, and *contracted* the reſt, that I might have time to ſpeak ſomething to the *latter Precept* alſo, *Love the brotherhood*. To which I now paſs, hoping to diſpatch it with convenient brevity: obſerving the ſame method, as before, *Quid nominis*, *Quid juris*, *quid facti*; *what* we are to do; and *Why*; and *How* we perform it.

24. *Firſt* then for *the meaning* of the words, we muſt know, that as *Adam* and *Chriſt* are (a) *the two roots* of mankind; *Adam* as in a ſtate of *Nature*, and *Chriſt* as in a ſtate of *Grace*: ſo there is (*b*) a *twofold Brotherhood* amongſt men, correſpondent thereunto. Firſt, *a Brotherhood of Nature*, by propagation from the loins of *Adam* as we are *men*: and ſecondly a *Brotherhood of Grace*, by profeſſion of the faith of *Chriſt*, as we are *Chriſtian men*. As *men*, we are (*c*) members of that great body, *the World*: and ſo all men that live within the compaſs of *the World* are *Brethren*, by a more general *communion of Nature*. As *Chriſtians*, we are members of that myſtical body, *the Church*: and ſo all Chriſtian men that live within the compaſs of *the Church* are *Brethren*, by a more peculiar *Communion of Faith*. And as *the Moral Law* bindeth us to love *all men* as our *Brethren*, and partakers with us of the ſame *common Nature* in *Adam*: ſo *the Evangelical Law* bindeth to love *all Chriſtians* as our *Brethren*, and partakers with us of the ſame *common faith* in *Chriſt*.

a *Totum genus humanum quodammodo ſunt homines duo, &c.* Proſper. ſentent. c. 299.

b—ὥστε ἀδελφὴ ἡ φύσις ἡ κατὰ σάρκα· ἀδελφὴ δὲ καὶ ἡ γένεσις ἡ κατὰ πνεῦμα. τὸ αὐτὸ σοι αἷμα φερὸν ἀπὸ τῆς σφραγῖδι ἀνθρώπου, τὴν αὐτὴν σοι χάριν ἔλαβε παρὰ τοῦ δεσπότου. Baſil. homil. in Laicis.

c *Membra ſumus corporis magni: Natura nos cognatos edidit.* Senec. Epiſt. 95.

25. In which latter notion the word *Brother* is moſt uſually taken in the Apoſtolical Writings: to ſignifie *a Profeſſor* of the *Chriſtian Faith* and Religion, in oppoſition to *heathen* men and *unbelievers*. The name of *Chriſtian*, though of commoneſt uſe and longeſt continuance, was yet but of *a later date*; taken up firſt

Act.11.26. first at *Antioch*, as we find *Acts* 11. whereas *believers* were before usually called *Disciples*; and no less usually, both before and since, *Brethren*. You shall read very often in *the Acts*, and *Epistles* of the holy Apostles, How *the Brethren* assembled together to hear *the Gospel* preached, to receive *the Sacrament*, and to consult about the affairs of *the Church*. How *the Apostles*, as they went from place to place, to *plant* and *water* the Churches, in their pro-
Act.15.36. —21.7 —15.32. —18.18. —11.29. 2 Cor 8.18. —23. 1 Cor.8.12. gress every where visited *the Brethren*: at their first coming to any place, saluting *the Brethren*; during their abode there, confirming *the Brethren*; at their departure thence, taking leave of *the Brethren*. How *Collections* were made for relief of *the Brethren*; and those sent into *Judea* from other parts by the hands of *the Brethren*, &c. St. *Paul* opposeth *the Brethren*, to them that *are without*; and so includeth all that *are within* the Church. *what have I to do to judge them that are without*? 1 Cor.5. As if he had said, Christ sent me an Apostle and Minister of *the Churches*; and therefore I meddle not but with those that are within *the Pale of the Church*: as for those *that are without*, if any of them will be filthy, *let him be filthy still*, I have nothing to do to meddle with them. But saith he, if any man that is within the Christian Church, *any man that is called a Brother*, be a *Fornicator*, or *Drunkard*, or *Rayler*, or otherwise stain his holy *Profession* by scandalous *living*; I know how to deal with him: let *the Censures of the Church* be laid upon him, let him be cast out of the Assemblies of *the Brethren*, that he may be thereby brought to *shame* and *repentance*.

26. So then, *Brethren* (in the Apostolical use of the word) are *Christians*: and *the Brotherhood* the whole Society of *Christian* men, the *systeme* and *body* of the whole *visible Church* of Christ. I say the *visible Church*: because there is indeed another *Brotherhood* more excellent than this whereof we now speak, consisting of such only as shall undoubtedly inherit salvation; called by some of the Ancients, *The Church of Gods Elect*, and by some later Writers, *The invisible Church*. And truly this *Brotherhood* would (under God) deserve the highest room in our *affections*; could we with any certainty *discern* who were
2 Tim 2.19. of it, and who not. But because *the fan* is not in our hand, to winnow *the chaff* from *the wheat*, (*Dominus novit*) The Lord only *knoweth who are his*, by those secret Characters of *Grace* and *Perseverance*, which no eye of man is able to *discern* in another, (nor perhaps in himself *infallibly*:) we are therefore for the discharge of our duty to look at *the Brotherhood* so far as it is *discernable* to us by the plain and legible Characters of *Baptism* and outward *Profession*. So that whosoever abideth *in aream Domini*, and liveth in the Communion of *the visible Church*, being baptized into *Christ*, and professing the Name of *Christ*: (let him prove as it falleth out, *chaff*, or *light corn*, or *wheat*, when the Lord shall come with his fan *to purge his floor*:) yet in the mean time so long as he lieth in *the heap* and upon *the floor*; We must own him for a *Christian*, and take him as one of *the Brotherhood*, and as such an one *love* him. For so is the Duty here, *Love the Brotherhood*.

27. To make *Love* compleat, *Two things* are required: according to *Aristotle*'s description of it, βέλεσθαι τινι, &c. *Affectus cordis*, and *Effectus operis*. The *inward affection* of the heart, in *wishing* to him we love *all good*: and the *outward manifestation* of that affection by our *deed* as occasion is offered, in being ready to our power to *do* him *any good*. The *heart* is the root and the seat of all *true love*: and there we must begin; or else all we do is but lost. If we do never so many serviceable *offices* to our *brethren*, out of any *by-end* or sinister respect; although they may possibly be very *useful*, and so very *acceptable* to *them*: yet if our *heart* be not towards them, if there be not a sincere *affection* within, it cannot be truly called *Love*. That *Love*, that will abide the test, and answer the *Duty* required in *the Text*, must be such, as the Apostles have in several passages described it: φιλαδελφία ἀνυπόκριτος, *unfained love of the brethren*,
1 Pet.1.

1 Pet.1. *Love out of a pure heart*, 1 Tim.1. *Love without diſſimulation*, Rom.12. 1 Pet.1.22. 1 Tim.1.5. Rom.12.9.

28. Of which *inward affection* the *outward deed* is the beſt diſcoverer: and therefore that muſt come on too, to make *the love* perfect. As *Jehu* ſaid to *Jonadab*, *Is thy heart right? If it be, then give me thy hand.* "As in the exer- "ciſes of our *devotion* towards God, ſo in the exerciſes of our *charity* to- "wards men; *heart* and *hand* ſhould go together. *Probatio dilectionis, exhibitio eſt operis.* Good *works* are the beſt *demonſtrations*, as of true *Faith*, ſo of true *love*. Where there is *life* and *heat*, there will be *action*. There is no *life* then in that *Faith*, (St. *James* calleth it plainly a *dead Faith*, *Jam.2.*) nor *heat* in that *Love*, (according to that expreſſion, *Mat.24. The love of many ſhall wax cold:*) that doth not put forth it ſelf in *the works* of righteouſneſs and mercy. He then loveth not *the Brotherhood* indeed, whatſoever he *pretend*, or at leaſt not in ſo gracious a meaſure as he ſhould endeavour after; that doth not take every fit opportunity of *doing good* either to the *ſouls*, or *bodies*, or *credits*, or *eſtates* of his Brethren; That is not willing to do them all poſſible *ſervices*, according to the urgency of their *occaſions*, and the juſt exigence of *circumſtances*, with his *countenance*, with his *advice*, with his *pains*, with his *purſe*, yea, and (if need be) with his very *life* too. This is the *Non ultra*: farther than this we cannot go in the expreſſing of our love; (*Greater love than this hath no man, that a man lay down his life for his friend:*) and thus far we muſt go if God call us to it. So far went *Chriſt* for our *redemption*: and ſo far the Scriptures preſs his *example* for our *imitation*. *Hereby perceive we the love of God, becauſe he laid down his life for us: and we ought to lay down our lives for the Brethren*, 1 Joh.3. 2 King.10.15. Lam.3.41. Gregor. Jam 2.26. Mat.24.12. Joh.15.13. 1 Joh.3.16.

29. To *recollect* the Premiſes, and to give you *the full meaning* of the Precept at once. To *love the Brotherhood*, is as much as to bear *a ſpecial affection* to all *Chriſtians* more than to *Heathens*; and to manifeſt the ſame proportionably by performing all *loving offices* to them upon every fit occaſion to the utmoſt of our powers. *A duty* of ſuch importance, that our Apoſtle, though here in the *Text* he do but only name it in the bunch *among other duties*; yet afterwards in this Epiſtle ſeemeth to require it in a more ſpecial manner, and after a ſort *above other duties*, (*Above all things have fervent charity among your ſelves*, Cha.4.) And St. *John* upon the performance hereof hangeth one of the ſtrongeſt aſſurances we can have of our being in Chriſt. (*We know that we are paſſed from death to life, becauſe we love the brethren*, 1 Joh.3.14.) 1 Pet.4.8.

30. Now of *the Obligation* of this duty, (for that is the next thing we are to conſider) there are *two* main grounds; *Goodneſs* and *Nearneſs*. Firſt, we muſt *love* the Brotherhood for their *goodneſs*. All *goodneſs* is *lovely*. There groweth a *Love* due to *every creature* of God from this, that *every creature of God is good*: Some *goodneſs* God hath communicated to every thing to which he gave *a being*: as a *beam* of that incomprehenſible *light*, and a *drop* of that infinite *Ocean of goodneſs*, which he himſelf is. But a greater meaſure of *Love* is due to *Man* than to other Creatures, by how much God hath made him *better* than them. And to every *particular man* that hath any *ſpecial goodneſs* in him, there is a *ſpecial Love* due, proportionable to *the kind* and *meaſure* thereof: So that whatſoever *goodneſs* we can diſcern in *any man*, we ought to *love it* in him, and to *love him* for it; whatſoever *faults* or *defects* are apparently enough to be found in him otherwaies. He that hath *good natural parts*, if he have little in him that is good beſides, yet is to be *loved* even for thoſe *parts*, becauſe they are *good*. He that hath but *good moralities* only, leading a *civil life*, though without any probable evidences of *grace* appearing in him, is yet to be *loved* of us, if but for thoſe *moralities*, becauſe they alſo are good. But he that goeth higher, and by the *goodneſs of his converſation* ſheweth forth (ſo far as we can judge) *the* 1 Tim.4.4.

*graciouſneſs*

*graciouſneſs* of his heart, deſerveth by ſo much an higher room in our affections, than either of the former, by how much *Grace* exceedeth in goodneſs both *Nature* and *Morality*. Sith then there is a *ſpecial goodneſs* in the *Brethren* (*quatenùs* ſuch) in regard of that moſt *holy faith* which they profeſs, and that *bleſſed name* of Chriſt which is called upon them: we are therefore bound to love them with a *ſpecial affection*, and that *eo nomine* under that conſideration as they are *brethren*, over and above that *general love* with which we are bound to love them as *men*; or that which belongeth to them as *men of parts*, or as *Civil men*.

31. The other ground of *Loving the Brotherhood* is their *Nearneſs*. *The nearer, the dearer*, we ſay: and there are few relations *nearer*, than that of *brotherhood*. But no *brotherhood* in the world ſo cloſely and ſurely knit together, and with ſo many and ſtrong ties, as the fraternity of *Chriſtians* in the *Communion of Saints*, which is the *Brotherhood* in the Text. In which *one brotherhood*, it is not eaſie to reckon how *many brotherhoods* are contained: Behold ſome of many. Firſt, we are *Brethren by propagation*; and that (a) *ab utroque parente*: ὁμογάστριοι as well as ὁμοπάτριοι. Children of the one *Eternal God*, the common *father* of us all; and of the one *Catholick Church*, the common *mother* of us all. And we have all the ſame *Elder Brother*, Jeſus Chriſt; *the firſt-born among many brethren*, the lively Image *of his Fathers Perſon*, and indeed the Foundation of the whole *Brotherhood*: for we are *all* (*as many of us as have been baptized into Chriſt*) *the children of God by faith in Chriſt Jeſus*; Therefore as *Joſeph* loved *Benjamin*, his brother of *the whole bloud*, more affectionately than *the other ten*, that were his brethren but *by the fathers ſide* only: ſo we ought with a more *ſpecial affection* to love thoſe that are alſo the Sons of *our mother the Church*, as *Chriſtians*; than thoſe that are but *the Sons of God*, only as *Creatures*.

a *Unde eſtis omnes fratres oſtendite. De uno patre Chriſto, & de unâ matre Eccleſiâ.* Arnob. in Pſal. 133. Rom.8. 29. Heb. 1. 3. Gal.3.26,27.

32. *Secondly*, we are *Brethren by Education*: σύντροφοι, *Foſter-brethren*; as *Herod* and *Manaen* were. We are all nurſed with the ſame ἄδολον γάλα, *the ſincere milk of the Word*, in the Scriptures of the Old and New Teſtament, which are *ubera matris Eccleſiæ*, the two *breaſts* whence we ſucked all that wholſom *nouriſhment* by which we are *grown* up to what we are, to *that meaſure of ſtature of ſtrength*, whatſoever it is, that we have in Chriſt. Μέγα πρὸς φιλίαν τὸ σύντροφον, ſaith *Ariſtotle*: and common experience ſheweth it ſo to be. They that have been *nurſed*, and *brought up* together in their *childhood*, for the moſt part have their *affections* ſo ſeaſoned and ſetled then, that they *love one another* the better while they live.

Act.13.1. 1 Pet.2.2.

*A primis ſtatim ætatibus in eandem coire vitam, habet aliquem fraternitatis affectum.* Quinct. declam.16.

33. *Thirdly*, we are *Brethren by Covenant*, ſworn brothers at our holy *Baptiſm*, when we dedicated our ſelves to Gods Service, as his *Souldiers* by ſacred and ſolemn vow. Do we not ſee men that take the ſame *Oath*, preſſed to ſerve in the ſame *Wars*, and under the ſame *Captains*, *Contubernales* and *Comrades*: how they do not only call *Brothers*, but hold together as *Brothers*, and ſhew themſelves marvellous *zealous* in one anothers behalf; taking their *parts* and pawning their *credits* for them, and ſharing their *fortunes* with them? If one of them have but *a little ſilver* in his Purſe, his *brother* ſhall not want whilſt that laſteth. Shame we with it that *the children of this world* ſhould be kinder (εἰς τὴν γενεὰν ἑαυτῶν) towards thoſe of *their own Generation*, than we are in ours.

*Legionarii equites cohortes ſuas contubernii affectione venerantur.* Veg.2.21. *Commilitium auget charitatem.* l.de. hæred. ff. de caſtrens. pecul. *Contubernii neceſſitudo.* Cic.pro Planc.

34. *Fourthly*, we are *Brethren by Cohabitation*. We are all of one houſe and family: *not ſtrangers and forrainers, but fellow-Citizens with the Saints, and of the houſhold of God*. What a diſquietneſs (and diſcredit both) is it to a houſe, where *the children* are ever jarring, and ſnarling, and fighting one with another? but a goodly ſight (*Ecce quam bonum!*) when they *dwell together in love* and *unity*. Even ſo, a ſad thing it is, and very grievous to the ſoul of every good man, when in the *Church*, (which is *the houſe* of God) *Chriſtians* that call them-

Eph. 2.19.

Pſa.133.1,&c.

themſelves *brethren*, fall foul upon one another: not only girding at and claſhing againſt, but *biting*, and *nipping*, and *devouring* one another, as if they were bent to *conſume* and *deſtroy* one another. But a moſt bleſſed thing on the other ſide, pleaſant as the *holy oyl* diſtilling from *Aarons* head upon his beard and garments, and rejoycing the heart, as *the dew* upon the mountains refreſheth the graſs: when there is nothing done in the houſe *through ſtrife or vain-glory*, but ſuch an accord amongſt them, that all *the brethren* are *of one mind* and judgment; or if not always ſo, yet at leaſtwiſe *of one heart* and affection; bearing *the burdens*, and bearing with *the infirmities* one of another; and ready upon all occaſions *to do good*, as to *all men* generally and without exception, ſo eſpecially to their *Brethren*, that are of the ſame *houſhold of faith* with them. Phil.2.2,3. Gal.6.2. Rom.15.1. Gal.6.10.

35. Laſtly, we are *Brethren by Partnerſhip* in our Fathers eſtate. *Copartners* in the ſtate of *Grace*; all of us enjoying the ſame *Promiſes*, *Liberties*, and *Priviledges* whereof we are already *poſſeſſed* in common: and *Coheirs* in the ſtate of *Glory*; all of us having the ſame *joy*, and everlaſting *bliſs* in expectancy and *reverſion*. For being *the Sons* of God, we are all *heirs*; and being *brethren*, all *joynt-heirs*, συγκληρονόμοι, of one and the ſame glorious *inheritance reſerved for us in the heavens*: which St. *Jude* therefore calleth, *the common ſalvation*. It argueth a baſe *wrangling ſpirit* in us, having ſuch *goodly things* in reverſion; (enough for us all, ſo as heart can wiſh no more:) to ſquabble and fall out for ſuch *poor trifles* as the things of this world are. We that have by Gods goodneſs competent *ſuſtenance* for our journey, and *full Sacks* to open at our coming home; as *Joſephs Brethren* had when they came out of *Egypt* to return to their own Land: ſhall we *fall out* among our ſelves, and be ready to miſchief one another *by the way*? Gal.4.7. Rom.8.17. Jude Verſ.3. Gen.45.23.

36. Having all theſe *Obligations* upon us, and being tied together in one *Brotherhood* by ſo *many bands* of unity and affection; I preſume we cannot doubt *de jure*, but that it is our bounden duty thus to *love the Brotherhood*. There remaineth now no more to be done, but to look to our *performances*, that they be right: wherein the main thing we are to take heed of, (beſides what hath been already applied) is *Partiality*. *I charge thee before God, and the Lord Jeſus Chriſt, and the elect Angels, that thou obſerve theſe things without preferring one before another, doing nothing by partiality*. It was St. *Pauls* charge to *Timothy* in another buſineſs: but may ſute very well with this alſo. 1 Tim.5.21.

37. Not but that we *may* (and in moſt caſes *muſt*) make a *difference* between one *brother* and another, in the *meaſure* and *degree* of our *Love*; according to the different *meaſures* and *degrees*, either of their *goodneſs* conſidered *in themſelves*, or of their *nearneſs* in relation *to us*: thoſe *two* conſiderations being (as you heard) *the grounds* of our *Love*. So *David* loved *Jonathan* as his own ſoul; his heart was knit to him: both becauſe he was *a good man*, and had withal approved himſelf his *truſty friend*. Yea, our bleſſed Saviour himſelf ſhewed a more affectionate *Love* to *John*, than to any other of his Diſciples (*the Diſciple whom Jeſus loved*:) for no other known reaſon ſo much as for this, that he was *near of kin* to him, his own *mothers ſiſters Son*, as is generally ſuppoſed. No reaſonable man among us then need make any queſtion, but that we may and ought to bear *a greater love unto*, and conſequently to be readier to *do good* unto (*Cæteris paribus*) our *Country-men*, our *Neighbours*, our *Kindred*, our *Friends*, than to thoſe that are *ſtrangers* to us, and ſtand in no ſuch *Relation*. And ſo no doubt we may, and ought in like manner (upon that other ground of *Goodneſs*) more to *love*, and to ſhew *kindneſs* ſooner to a *ſober*, *diſcreet*, *judicious*, *peaceable*, *humble*, and otherwiſe *orderly* and *regular* man (*cæteris paribus*;) than to one that is *light-headed*, or *lazy*, or *turbulent*, or *proud*, or *debauched*, or *heretical*, or *ſchiſmatical*. Joh.13.23.

38. But ſtill that *Proviſo* or *Limitation*, which I now twice mentioned, (*Cæteris paribus*) muſt be remembred: for there may ſuch a diſparity ariſe by

emergent *occasions*, as may render a meer *stranger*, a *heathen*, a notoriously *vicious person*, a fitter object of our compassion, help, or relief, *pro hic & nunc*, than the most pious *Christian*, or our dearest *friend* or *ally*. In cases of great extremity, where the *necessities* of the party importune *a present succour*, and will admit no delay, *Cedat necessitudo necessitati*: the former considerations, whether of *Nearness* or *Goodness*, must be waved for the present, and give way to those *Necessities*. He is most our *Neighbour* and *Brother*, in a case of that nature, that standeth in *most need* of our help: as our Saviour himself hath clearly resolved it in the case of the *wounded Traveller* in the Parable, *Luke* 10. "Nor doth this "at all contradict what hath been already delivered concerning the preferring "*the brethren* before others, either in *the affection* of love, or in *the offices* which "flow therefrom. For *the affection* first: it is clear, that although some acts of "*compassion* and *charity* be exercised towards *a stranger*, yea, even *an enemy* that "hath great need of it, rather than towards a *friend* or *brother*, that hath either "no need at all, or very little in comparison of the other: it doth not hinder "but that *the habit or affection of love* in the heart, may notwithstanding at the "very same time be more strongly carried towards the *brother* or *friend*, than "towards the *enemy* or *stranger*, as every mans own *reason*, and *experience* in "himself, can tell him. And as for *the outward acts* and offices of *love*, it is with "them, as with *the offices* of all other *vertues* and gracious *habits* or *affections*: "which not binding *ad semper* (as the *graces* and *habits* themselves do) are "therefore *variable* and *mutable*, as the *circumstances* by which they must be re-"gulated vary *pro hic & nunc*. And therefore *the rules* given concerning them, "must not be *punctually* and *mathematically* interpreted; but *prudentially*, and "*rationally*: and hold (as we use to say in the Schools) *communiter*, but not "*universaliter*; that is to say, *ordinarily* and in most cases, where circumstances "do not require it should be otherwise; but not *absolutely* and *universally*, so as "to admit of no exception.

39. This *rub* then thus removed out of the way: it may yet be demanded, where is this *partiality* to be found whereof we spake? Or what is it *to have the faith of our Lord Jesus Christ with respect of persons*? If this putting of *a difference* in our love between *brother* and *brother*, (which we have now allowed of) be not it? I answer; It is no *partiality*, to make such a difference as we have hitherto allowed: so long as the said *difference* is taken from other peculiar and *just respects*, and not from the very condition of *Brotherhood* it self, or any distinction made therein. But here is that *evil partiality* we are to take heed of: when we restrain the *Brotherhood* to some one *party* or *society* in the Church, such as we think good of, and *exclude* the rest, as if they had no part nor fellowship in this *Brotherhood*; nor consequently any right to that *special affection* wherewith we are to love *the Brethren*. Which *partiality* hath indeed been the very bane of *the Churches unity* and peace; and the chiefest cause both of the beginning and continuance of most of *the schisms*, under which *Christendom* hath groaned from time to time.

Jam. 2. 1.

40. Not to speak of *the Donatists* and other *Schismaticks* of old, who confined *the Church* to some little corner of the World: for which they were soundly confuted by St. *Augustine*, *Optatus*, and other godly Fathers of their times; *First* of all, extremely partial in this kind are *the Romish Party* at this day. Who, contrary to all truth and reason, make *the Roman* and *the Catholick Church* terms convertible, exacting *external Communion* with them, and *subjection* to their *Bishop*, as a condition so essentially requisite for the qualifying of any person to be a member of *that Church of Christ*, out of which there is no salvation, as that they have inserted a clause to that purpose into the very * definition of *a Church*. So cutting off from this *brotherhood*, in a manner wholly, all the spacious Churches of *Africk* and *Asia*; together with all those both *Eastern* and *Western* Churches of *Europe* also, which dare not submit to so vast a power

* *Cœtus hominum sub regimine legitimorum pastorum, ac præcipuè unius Christi in terris vicarii Romani Pontificis.* Bellarm. 3. de Eccl. milit.

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as *the Biſhops of Rome* pretend to, nor can think themſelves obliged to receive all *their dictates* for undoubted *Articles of faith.*

41. The like *Partiality* appeareth ſecondly in our *brethren of the Separation.* Marvel not that I call them (a) *Brethren*: though they will by no means own us as ſuch: the more *unjuſt* and *uncharitable* they. And in this *uncharitableneſs* (ſuch a *coincidence* there is ſometimes of *extremes*) *the Separatiſts* and *the Romaniſts*, conſequently to their otherwiſe *moſt diſtant Principles*, do fully agree; like *Samſons Foxes* tied together by *the tails* to ſet all on fire, although *their faces* look quite contrary ways. But we *envy not* either *theſe*, or *thoſe*, their uncharitableneſs; nor may we *imitate* them therein. But as *the Orthodox Fathers* did the wayward *Donatiſts* then, ſo we hold it our duty now to account theſe our *uncharitable brethren* (as well of the one ſort, as the other) our *Brethren* ſtill, whether they will thank us for it or no; *Velint, nolint, fratres ſunt.* Theſe our *Brethren*, I ſay, *of the Separation*, are ſo violent and peremptory in *unchurching* all the World but themſelves: that they thruſt and pen up the whole *Flock of Chriſt* in a far narrower *pingle*, than ever the *Donatiſts* did: concluding *the Communion of Saints* within the compaſs of a private Parlour or two in *Amſterdam.*

a *Quia collegium Epiſcopale noluit nobiſcum habere communionem; non ſunt Collegæ ſi nolunt: tamen fratres ſunt.* Optat. lib. 1. —*præceptum nobis divinitùs ut etiam ii qui negant ſe fratres noſtros eſſe, dicamus, fratres noſtri eſtis.* Aug. Ep. 203. ὦ φίλοι καὶ ἀδελφοί· ἀδελφοὺς γὰρ ὑμᾶς ἔτι καλῶ, κἂν πᾶς ὑμᾶς ἀπ' ἀδελφικῆς ἐχθρύῃ. Naz. orat. 33.

42. And it were much to be wiſhed in *the third* place, that ſome in our own Church, who have not yet directly denied us to be their *Brethren*, had not ſome of *the leaven* of this *Partiality* hidden in their breaſts. They would hardly elſe be ſo much ſwelled up with an high opinion of *themſelves*, nor ſo much *ſowred* in their affections towards their *brethren*: as they bewray themſelves to be, by uſing the terms of *Brotherhood*, of *Profeſſion*, of *Chriſtianity*, the *Communion of Saints*, the *Godly Party*, and the like; as titles of diſtinction to difference *ſome few* in the Church (*a diſaffected party* to the eſtabliſhed *Government* and *Ceremonies*) from the reſt. As if all but themſelves were ſcarce to be owned, either as *Brethren*, or *Profeſſors*, or *Chriſtians*, or *Saints*, or *Godly men.* Who knoweth of what ill conſequence, the uſage of ſuch *appropriating* and *diſtinctive* titles (that ſound ſo like the Phariſees, *I am holier than thou*; and warpe ſo much towards *a ſeparation*) may prove, and what evil effects they may produce in future? But however, it is not well done of any of us in the mean time, to take up new *Forms* and *Phraſes*, and to accuſtom our ſelves to a garb of ſpeaking in *Scripture-language*, but in a different notion from that wherein the Scriptures underſtand it. I may not, I cannot judge any mans heart: but truly to me it ſeemeth ſcarce a poſſible thing for any man that appropriateth the name of *Brethren* (or any of thoſe other titles of the ſame extent) to ſome part only of the *Chriſtian Church*, to fulfill our Apoſtles Precept here of *loving the Brotherhood*; according to the true meaning thereof. For whom he *taketh not in*, he muſt needs *leave out*: and then he can *love* them but as *thoſe that are without*; Perhaps *wiſh* them well, *pray* for their converſion, ſhew them *civil reſpect*, &c. which is no more than he might or would do to a very *Jew*, *Turk*, or *Pagan.* Iſa 65 5.

43. As for us, *beloved brethren*, let us in the name and fear of God beware of all rotten or corrupt *partiality*, in the performance either of this, or of any other *Chriſtian duty*, either to God or man. And let us humbly beſeech the God of all *grace* and *peace*, to put into our hearts a ſpirit of *Wiſdom* and *Charity*, that we may duly both *honour* and *love* all men in ſuch ſort as becometh us to do: but eſpecially that we may *love* and *honour* him above all, who hath already ſo *loved* and *honoured* us as to make us *Chriſtians*; and hath further engaged himſelf by his gracious Promiſe, to *love*, *honour*, and *reward* all thoſe that ſeek his *honour* and *glory.* To whom be all honour and glory aſcribed, *&c.*

# AD AULAM.

## Sermon IV.

BEVVOYR, July 1636.

### Pſal. 19. 13.

*Keep back thy ſervant from preſumptuous ſins: Let them not have dominion over me. So ſhall I be upright, and I ſhall be innocent from the great tranſgreſsion.*

1. THis Pſalm is one of *Davids Meditations*. That it is *Davids*, we have it from (a) *the Title* in the beginning: That it is *a Meditation*, from (b) *the cloſe* in the end of it. Now there are but *two things* eſpecially, whereon to employ our *meditations* with profit, (to the right *knowledge* whereof (c) ſome have therefore reduced the whole body of Divinity:) *God, and our ſelves*. And the *meditation* is then moſt both compleat and fruitful, when it taketh in *both*. Which is to be done; either *viâ aſcenſus*, when we begin *below*, and at our ſelves, and ſo build *upwards*, raiſing our thoughts higher to the contemplation of *God*: or *viâ deſcenſus*, when we begin *aloft*, and with him, and ſo work *downwards*, drawing our thoughts home upon *our ſelves*.

2. This latter is the method of *this Pſalm*: in the former part whereof *David* beginneth as high, as at *the moſt Higheſt*; and then deſcendeth as low as to *himſelf*, in the latter. For the ſuccouring of his *Meditations* there, he maketh uſe of the (a) *two great Books*: that *of Nature*, or of *the works* of God; and that *of Scripture*, or of *the Word* of God. In that, he readeth *the Power*: in this, *the Will* of his Maker. That declareth his *Glory*: this revealeth his *Pleaſure*. That from the begininng of the Pſalm, (*The heavens declare the glory of God*, &c.) to the end of the ſixth verſe: This from the beginning of the ſeventh verſe (*The Law of the Lord is perfect*, &c.---) to the end of the eleventh verſe.

3. Hence coming to reflect upon himſelf, he hath now uſe of (a) *a third Book*; that of his *own conſcience*, wherein are *enrolled* the principal *acts* and *paſſages*

a To the chief Muſician, a Pſalm of *David*. verſ. 1.
b Let—and meditation of my heart be, &c. verſe 14.
c *Calvin* 1. Inſtit. 1. *Deus, Noverim me, Noverim te*. Bernard. ſerm. 2. de diverſis.
a *Eſt Natura liber primus, Scriptura ſecundus: Altera Poſſe docens, altera Velle Dei*. Jo. Rain. chiliad. Epigr.
a *unicuiq; eſt liber ſua conſcientia: & ad hunc librum diſcutiendum & emendandum, omnes alii inventi ſunt*. Bern. de intern. domo.

*paſſages* of his whole life: That by a juſt ſurvey of the particulars therein *enregiſtred*, he might obſerve what proportion he had held in the courſe of his *by-paſt life*, both with that *actual obedience*, which ſome *other Creatures* perform in their kinds, as alſo (and that eſpecially) with that (b) *exact obedience*, which *the Law of God* requireth in his Word. At the very firſt opening whereof, before he read a line of the particulars, his *known ſins* preſenting them in ſuch numberleſs troops unto his thoughts, beſides a world of *unknown* ones: as not a little agaſt to ſee ſo large a *Roll* ſo full and ſo thick written (*intus & à tergo*;) he is forced to break out into this paſſionate acknowledgment, *Quis intelligit?* What living ſoul is able to underſtand all his errors? *Who can tell how oft he hath offended?* In the next former verſe.

b—*Conferamus itaq; libros noſtros cum libro vitæ.* Ibid.

4. But *quid triſtes querimoniæ?* Miſery findeth ſmall *eaſe* in bare and barren (a) *complaints*: it rather craveth real and ſpeedy *ſuccour*. The Prophet therefore upon the firſt apprehenſion of *the multitude of his ſins*, inſtantly addreſſeth himſelf unto God for remedy by *Prayer*. And his ſuit therein is *double*: the one for *Mercy*, for the time paſt; the other for *Grace*, for the time to come. *The one*, that he might be freed from *the guilt* and *defilement* of the ſins he had hitherto done, known or unknown: (*O cleanſe thou me even from my ſecret ſins*:) in the remainder of that verſe. *The other*, that he might be preſerved from contracting *the guilt*, or falling under *the dominion* of any ſin thence-forward, eſpecially of any high grievous *preſumptuous ſin*, in this thirteenth verſe (*keep back*—&c.

a ὔ γάρ πς πρῆξις πόλε πω χρυσείοιο μόλοι, Hom. Iliad ω.

5. The words then are *a Prayer*: wherein we may obſerve diſtinctly and apart, *the Object matter* of the Prayer; *the Petitions* made concerning that Object; and *the Reaſons* brought to enforce thoſe Petitions. The Particulars in all *five*. *Firſt*, and principally, *the Object matter* of the whole Prayer; thoſe ſins, concerning and againſt which the Prayer is made: ſtyled here in our Tranſlations, *Preſumptuous ſins*. *Secondly*, and *Thirdly*, two *Petitions* concerning thoſe ſins: The one *antecedently*, that God would not ſuffer him to *fall into* them, [*keep back thy ſervant from preſumptuous ſins*;] 3. The other *by way of reſerve*, that at leaſt he would not ſuffer him to *fall under* the dominion of them, [*Let them not have dominion over me.*] *Fourthly*, and *fifthly*, two *Reaſons* fitted to the aforeſaid *Petitions*. The one fitted to *the former Petition*, taken from his *relative condition*, as being one of *Gods ſervants*. Of all ſorts of men, *Preſumption* is moſt hateful in *a ſervant*; and ſuch am I to thee O Lord: *Keep back thy ſervant* therefore *from preſumptuous ſins*. 5. The other Reaſon fitted to *the latter Petition*, taken from the *benefit* he ſhould reap by the grant. If God ſhould pleaſe to *keep him* free from *the dominion* of thoſe ſins, he ſhould not doubt (his many *failings* otherwiſe notwithſtanding) but by his mercy to ſtand *rectus in curiâ*, innocent and upright (through his gracious acceptation) *from the great tranſgreſſion* of total and final Apoſtaſie, [*Then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.*]

6. My purpoſe is not, to treat of each of thoſe *particulars*, as I have propoſed them, apart: but to inſiſt principally, upon that which is *the moſt principal*, to which alſo (as being the *common matter* or argument of the whole Verſe) they do all in ſome ſort refer, and upon that account will be *occaſionally* taken in every one of them ſomewhere or other in our paſſage, in the handling thereof; I mean, *the Object*; here expreſſed by the name of *Preſumptuous ſins*. Wherein I know not how to proceed, more pertinently to *the ſcope of the Text*, and profitably to *edification*; then by making this *threefold* plain diſcovery. *Firſt*, of *the nature* of theſe ſins; that we may the ſooner learn to *know them*: *Secondly*, of *their danger*; that we may be the more careful to *ſhun them*: and *Thirdly*, of *the means of their prevention*; that by the help of God we may be the better able to *eſcape them*.

"7. Some difference there is in *the reading*. Which as I may not wholly

"*baulk*,

" *baulk*; (for without the clearing of that, all the enſuing diſcourſe might be " ſuſpected to labour of *impertinency*:) ſo I ſhall not long *inſiſt upon*; for the " profit would not countervail the pains. The *Septuagint* have ἀπ' ἀνοτέλων, and " the *Vulgar Latine* following them, *ab alienis parce — &c.* Some of *the Fathers*, " and moſt of *the Expoſitors* of the middle and later Ages, led (as commonly " they are) by one of *thoſe Tranſlations*, conceive the meaning, as if *David* " had here prayed, to be kept from communicating with *other men* in their ſins, " and from enwrapping himſelf (by any kind or degree of *conſent*) within *the* " *guilt* of their tranſgreſſions. Which truly is a very needful *prayer*; and *the* " *thing* it ſelf worthy the care of every good man. But this *difference* needeth " not hinder us in our propoſed paſſage. *Firſt*, becauſe, although that were " granted *the truer reading*, the words might yet without much enforcement " bear *a conſtruction* agreeable to our preſent intendment: and accordingly, " (*a*) ſome that follow that reading have ſo underſtood them. But *ſecondly*, " and eſpecially, becauſe the miſtake in the *Greek* and *Latine Tranſlations* grew " apparently from the near *affinity of Character* between the two Hebrew letters " ד and ר which hath occaſioned the like *miſtake* in ſundry other words, noted " in the (b) *Hebrew Lexicons*: and ſome alſo between theſe very words " (c) *Zarim* and *Zadim* in other places of Scripture, as well as in this. But " ſince the conſtant reading in all *Copies* extant is with *Daleth* and not *Reſh*; and " ſo not only the old *Hebrew Doctors*, with (*d*) the learnedeſt *Expoſitors* of this " laſt age, but ſome of the ancient *Fathers* alſo, (*e*) St. *Hierom* by name (who " was among them all incomparably the beſt skilled in *the Original*) have ex- " pounded it: we need not put our ſelves to any farther buſineſs for this matter, " but take the common reading, as it is in our *Engliſh Tranſlations* both Old and " New, [*Keep back thy ſervant from preſumptuous ſins.*

a *Senſus ferè idem eſt.* Bellarm. hîc.

b See Engelbert. Eng. præfat. ad Schindler. lex. pentaglot.

c As Mal. 3. 15. —4. 1. Zech. 12. 10, &c.

d Vatablus, Junius, &c.

e *S. Hieron. vertit, à Superbiâ.* Bellar.

8. And then the *firſt thing* we have to do, is to lay open the *Nature* of theſe *preſumptuous ſins*: for that is ever *the firſt queſtion*, that every man will ask concerning any thing propoſed to debate, under any *name* or *notion*; What doth that *name* or *word* import? *To preſume* then, in the common uſe and notion of *the word* with us, importeth ever a kind of *confidence* or *boldneſs* in the Preſumer. And it may be taken, either in a *good*, or in a *bad* ſenſe: But more uſually in *the bad*; as (by reaſon of common abuſes) moſt other *indifferent words* are. He that hath a *faſt friend*, that he thinketh will *ſupport* him, will ſometimes adventure upon an *undertaking*, which he is not able to go through withal alone, nor durſt undergo, if he had not ſuch a *friend* to rely upon. When a man doth ſo; we ſay, he *preſumeth upon that friend*: that is, he *is confident*, that friend will not fail to *aſſiſt* him therein to his utmoſt power: Now if a man be bold to do but what he *may* and *ſhould* do, and withal he have ſome good ground for his *confidence*, (" from the conſideration of his friends *ability*, the experience of " his *love*, ſome former *promiſes* on his friends, or *merit* on his own part, or " other like) ſo as every man would be ready to ſay he had reaſon *to preſume ſo* " *far* of his friend: this is a *good*, reaſonable, and warrantable *preſumption*. But if he fail in *either reſpect*, as if he *preſume* either to do unlawful, unworthy, or unbefitting things, or to do even *lawful things*, when there appeareth no great cauſe why any man ſhould think *his friend* obliged by the Laws of *friendſhip* to aſſiſt him therein: then is ſuch his *preſumption* a faulty and an *evil preſumption*. And whatſoever may bear the name of a *Preſumptuous ſin* in any reſpect, is ſome way or other tainted with ſuch *an evil* irrational *preſumption*.

9. But we are further to note, that *preſumption* in the worſer ſenſe, and as applied to *ſin*, may be taken either *Materially*, or *Formally*. If theſe terms ſeem obſcure; with a little opening I hope the difference between theſe two will be eaſily underſtood. Taken materially, *the ſin of Preſumption* is a ſpecial kind of ſin, diſtinguiſhed from other *ſpecies* of ſins by its proper *Object or Matter*: when the very

very *matter* wherein we ſin, and whereby we offend God, is *Preſumption*: and ſo it is a branch of *Pride*. When a man *preſuming* either upon his *own ſtrength*, or upon *Gods aſſiſting* him, undertaketh to do ſomething *of himſelf*, not having in himſelf (by the ordinary courſe of *nature*, and the *common aid* which God affordeth to the actions of his creatures in *the ordinary ways* of his providence) *ſufficient ſtrength* to go through therewithal: or expecteth to receive ſome *extraordinary aſſiſtance* from the *Mercy*, *Power*, &c. of God, not having any ſufficient ground (either from the *general Promiſes* contained in the Scriptures, or by *particular immediate revelation*) that God will certainly *ſo aſſiſt* him therein.

Prov.3.5. Rom.12.16. Pſa.131.1.

10. All thoſe men, that *over-value* themſelves, or out of an overweening conceit of their *own abilities* attempt things beyond their power; That *lean to their own underſtandings*, as *Solomon*; That *mind high things, and are wiſe in their own conceits*, as St. *Paul*; That *exerciſe themſelves in great matters, and ſuch as are too high for them*, as *David* expreſſeth it. All thoſe that perſwade themſelves they can *perſiſt* in an holy courſe without a continual *ſupply of Grace*; or that think they can *continue* in their ſins ſo long as they think good, and then *repent* of them, and *forſake* them at their leaſure, whenſoever they liſt; or that doubt not but to be able by their *own ſtrength* to ſtand out againſt any *temptation*: All theſe, I ſay, and all other like, by *preſuming* too much upon *themſelves*, are guilty of *the ſin of Preſumption*: "To omit the *Poets*, who have ſet forth the "folly of this kind of *Preſumption* in the Fables of *Phaethon*, and *Icarus*: A notable *example* we have of it in the Apoſtle *Peter*, (and therein a fair *warning* for others *not to be high minded, but to fear*) who in the great *confidence* of his own *ſtrength*, could not believe his *Maſter* (though he knew him to be *the God of truth*) when he *foretold* him he would *yield*; but ſtill proteſted, that *if all the world ſhould forſake him*, yet he would never do it.

Rom.11.20. Mat.26.33.

*Præſumptio non modò circa proprias vires, ſed etiam circa divinam potentiam vel miſericordiam, contingere poteſt.* Aquin.22. qu 21.1.

11. Not only may a man offend in this kind, by *preſuming upon himſelf* too much: but alſo by *preſuming* even *upon God* himſelf without warrant. He that *repenteth* truly of his ſins, *preſuming* of Gods *mercy* in *the forgiveneſs* thereof; or that *walketh uprightly* and conſcionably in the ways of his Calling, *preſuming* of Gods *Power* for his protection therein; ſinneth not in ſo *preſuming*. Such a *preſumption* is a fruit of *Faith*, and a *good preſumption*: becauſe it hath *a ſure ground*, a double ſure ground for failing; firſt in *the Nature*, and then in *the Promiſe* of God. As a man may with good reaſon *preſume* upon his *Friend*, that he will not be wanting to him in any *good Office*, that by the juſt *Laws of true friendſhip* one friend ought to do for another. But, as he *preſumeth too much* upon his *friend*, that careth not into what deſperate exigents and dangers he caſteth himſelf, in hope *his friend* will perpetually *redeem* him, and *relieve* him at every turn: So whoſoever truſteth to the *Mercy*, or to the *Power* of God, without the warrant of *a Promiſe*, preſumeth farther than he hath cauſe: And though he may flatter himſelf, and call it by ſome better name, as *Faith*, or *Hope*, or *Affiance* in God; yet is it in truth no better than a groundleſs and a *wicked Preſumption*. "Such was the Preſumption of thoſe *Sons of Sceva*, who took upon "them (but to their ſhame and ſorrow) *to call over them that had evil ſpirits* "*the name of the Lord Jeſus* in a form of adjuration, *Acts* 19. when they had no "*calling* or *warrant* from God ſo to do. And all thoſe men, that going on in a wretched courſe of *life*, do yet hope they ſhall *find mercy* at the hour of *death*: All thoſe that caſt themſelves into unneceſſary either *dangers* or *temptations*, with expectance that God ſhould manifeſt his *extraordinary Power* in their preſervation: All thoſe that promiſe to themſelves *the End* without applying themſelves to *the means* that God hath appointed thereunto; (as to have *Learning* without Study, *Wealth* without Induſtry, *Comfort from Children* without careful Education, *&c.*) foraſmuch as they *preſume* upon Gods *help* without ſufficient *Warrant*, are guilty of *the ſin of Preſumption*, taken in the former notion, and *Materially*.

Act.13.—16.

12. But

12. But I conceive the *Preſumptuous ſins* here in the Text to belong clearly to the other notion of the word *Preſumption*, taken *formally*, and as it importeth (not *a diſtinct kind* of ſin in it ſelf, as that *Groundleſs Preſumption* whereof we have hitherto ſpoken doth, but) *a common accidental difference*, that may adhere to ſins of any kind: even as *Ignorance* and *Infirmity*, (whereunto it is oppoſed) alſo may. *Theft* and *Murther*, which are ſins of *ſpecial kinds*, diſtinguiſhed either from other by their ſpecial and proper *Objects*; are yet both of them capable of theſe *common differences:* inaſmuch as either of them may be committed, as ſometimes through *Ignorance*, and ſometimes through *Infirmity*, ſo alſo ſometimes through *Wilfulneſs* or *Preſumption*.

13. The diſtribution of *Sins* into ſins of *Ignorance*, of *Infirmity*, and of *Preſumption*, is very uſual, and very uſeful, and compleat enough without the addition (which ſome make) of a fourth ſort, to wit, Sins of *Negligence* or *Inadvertency*; all ſuch ſins being eaſily reducible to ſome of the former *three*. The ground of *the diſtinction* is laid in *the Soul* of man; wherein there are three diſtinct *prime faculties* from which all our actions flow: the *Underſtanding*, the *Will*, and the ſenſual Appetite or *Affections*. If nothing were amiſs in any of theſe, all our actions iſſuing thence would be perfect, and free from all ſtain of ſin. But it is a truth, and our miſery, that in this ſtate of corruption *the whole ſoul* is out of frame, and *all the faculties* thereof depraved. Much Blindneſs and Error in *the Underſtanding*; much Raſhneſs and Impetuouſneſs in *the affections*; much ſtubbornneſs and perverſeneſs in *the Will:* which rendreth our whole lives full of *Swervings*, *Weakneſſes*, and *Rebellions*. Yea, by reaſon of *the joynt concurrence* of thoſe *three faculties* in their operations: there is in moſt *ſinful actions*, (eſpecially thoſe that are *compleatly* ſuch) a mixture of *Ignorance*, *Infirmity*, *and Wilfulneſs*, or Preſumption. Whence it is, that all *Sins* are in the Scriptures indefinitely and indifferently called; ſometimes *Errors*, ſometimes *Infirmities*, and ſometimes *Rebellions*. Aquin. 1 2. qu. 76, &c.

14. But when we would ſpeak more *exactly* of theſe *three differences*, and ſo as to *diſtinguiſh* them one from another by their *proper appellations*: the enquiry muſt be, when a ſin is done, where the fault lay moſt; and thence it muſt have the right denomination. 1. If *the Underſtanding* be moſt in fault, not apprehending that good it ſhould, or not aright: *the ſin* ſo done, though poſſibly it may have in it ſomewhat both of *Infirmity* and *Preſumption* withal, is yet properly *a Sin of Ignorance*. 2. If the main fault be in *the affections*, through ſome *ſudden paſſion* or perturbation of mind; *blinding*, or *corrupting*, or but *outrunning* the Judgment; as of *Fear*, *Anger*, *Deſire*, *Joy*, or any of the reſt: *the Sin* thence ariſing, though perhaps joyned with ſome *Ignorance* or *Preſumption* withal, is yet properly *a ſin of infirmity*. 3. But if *the Underſtanding* be competently informed with *knowledge*, and not much *blinded* or *tranſported* with *the incurſion* of any ſudden, or *violence* of any vehement *perturbation*, ſo as the greateſt blame muſt remain upon the untowardneſs of *the Will*, reſolvedly bent upon the Evil: *the Sin* ariſing from ſuch *Wilfulneſs*, though probably not free from all mixture of *Ignorance* and *Infirmity* withal, is yet properly *a wilful Preſumption*; ſuch a *Preſumptuous ſin*, as we are now in treaty of.

15. *Rules* are ſooneſt learned, and beſt remembred, when illuſtrated with fit *Examples*. And of ſuch, the rich ſtorehouſe of *the Scripture* affordeth us in each kind, variety and choice enough; whence it ſhall ſuffice us to propoſe but *one eminent* one of each ſort. *The Men*, all of them for their holineſs, of ſingular and worthy renown: *David*, St. *Peter*, and St. *Paul*. *The ſins*, all of them for their *matter*, of the greateſt magnitude: *Murthering* of the innocent, *Abnegation* of Chriſt, *Perſecution* of the Church. *Pauls perſecution*, a grievous Sin, yet *a Sin of Ignorance*: *Peters denial*, a grievous Sin, yet a *Sin of infirmity*: *Davids Murther*, a far more grievous ſin than either of both, becauſe *a ſin of Preſumption*.

16. St. *Paul* before his converſion, whileſt he was *Saul*, *perſecuted and waſted the Church of God* to the utmoſt of his power: *making havock* of the Profeſſors of Chriſt, *entring into their very houſes, and* (a) *haling thence to priſon both men and women*; and poſting abroad with *Letters* into remote quarters, to do all the miſchief he could every where, with great *fury*, as if he had been *mad*, *breathing out* wherever he came nothing but *threatnings and ſlaughter* againſt the Diſciples of the Lord. *His* (b) *Affections* were not ſet againſt them through any perſonal *provocations*, but meerly out of *zeal* to the Law: and ſurely his *zeal* had been good, had it not been *blind*. Nor did *his will* run croſs to his *judgment*, but was led by it; for he verily *thought in himſelf that he ought to do many things contrary to the Name of Jeſus*: and verily his *will* had been good, had it not been *miſ-led*. But the error was in his *Underſtanding*: his *Judgment* being not yet actually *convinced* of the truth of the *Chriſtian Religion*. He was yet fully perſwaded that *Jeſus* was an Impoſtor, and *Chriſtianity* a peſtilent Sect raiſed by *Satan* to the diſgrace and prejudice of *Moſes* and the *Law*. If theſe things had indeed been ſo, as he apprehended them, his *Affections* and *will*, in ſeeking to root out ſuch *a Sect*, had been not only blameleſs, but commendable. It was his *erroneous Judgment* that poiſoned all: and made that, which otherwiſe had been *zeal*, to become *Perſecution*. But however, the firſt diſcernable obliquity therein being in the *Underſtanding*, that *Perſecution* of his was therefore *a Sin of Ignorance*: ſo called, and under that name condemned by himſelf, 1 *Tim.*1.13.

Gal.1.13. Acts 8.3. a οὐκ εἶπεν ἄγων, οὐδὲ ἕλκων, ἀλλὰ σύρων. Chryſ. ibid. Acts 9.2. & 22.5. μετὰ πολλῆς ὠμότητος. Acts 26.11. —9.1. —b Phil 3.6. ζήλῳ οὐχὶ θυμῷ τοῦτο ἔπραττεν. Chryſ. ubi ſupra. Acts 26.9. ἀγνοῶν ἐποίησα ἁμαρτίαν.

17. But ſuch was not *Peters denial* of his Maſter. He *knew* well enough who he was: having *converſed* ſo long with him, and having long before ſo amply *confeſſed* him. And he *knew* alſo, that he ought not for any thing in the world to have *denied* him: That made him ſo *confident*, before that *he would not* do it, becauſe he was abundantly ſatisfied that *he ſhould not* do it. Evident it is then, that *Peter* wanted no *knowledge*, either of his Maſters *perſon*, or his own *duty*: and ſo no plea left him of *Ignorance*, either *Facti* or *Juris*. Nor was the fault ſo much in his *Will*, as to make it a ſin properly of *Preſumption*. For albeit *de facto* he did deny him when he was put to it, and that with fearful *oaths and imprecations*; yet was it not done with any *prepenſed Apoſtaſie* or out of *deſign*. Yea, he came rather with *a contrary reſolution*: and he ſtill *honoured* his Maſter in *his heart*, even then when he *denied* him with *his tongue*: and as ſoon as ever *the watch word* was given him by *the ſecond Cock*, to preſer to his *conſideration* what he had done, it grieved him ſore that he had ſo done, and he *wept bitterly* for it. We find no *circumſtance* in the whole relation, that argueth any deep *obſtinacy* in his *will*. But in his *Affections* then! Alas, there was the fail. A ſudden (a) *qualm of fear* ſurpriſing his ſoul, when he ſaw *his Maſter* ſo deſpightfully uſed before his face, (which made him *apprehenſive* of what *hard uſage* himſelf might fall under; if he ſhould *then* and *there* have owned him) took from him for that time the benefit and (*b*) uſe of *his reaſon*: and ſo drew all his *thoughts* to this one point, how to decline the *preſent danger*, that he had never *a thought* at ſo much liberty, as to conſult *his judgment*, whether it were a ſin, or no. And thus, proceeding from ſuch *a ſudden diſtemper* of paſſion, *Peters denial* was a ſin properly of *Infirmity*.

Mat.16.16. Mark 14.71. —72. Luke 22.62. a ἀπὸ τοῦ δόξης κατηγωρίσεως. Chryſ. in Mat.26.75. b εἰδὼς μὴ μετὰ σπουδῆς. Ariſt.5. Ethic.10.

18. But *Davids ſin*, in contriving the death of *Uriah*, was of a yet higher pitch, and of *a deeper dye*, than either of theſe. He was no ſuch ſtranger in the Law of God, as not to *know* that the wilful *murther of an innocent* party, ſuch as he alſo knew *Uriah* to be, was a moſt loud *crying ſin*: and therefore nothing ſurer, than that it was not meerly a ſin of *Ignorance*. Neither yet was it a ſin properly of *Infirmity*: and ſo capable of that *extenuating circumſtance*, of being done in the heat of *Anger*, as his uncleanneſs with *Bathſheba* was in the heat of *Luſt*, (" although that *extenuation* will not be allowed to paſs for an *excuſe*

2 Sam.11. *per totum.*

" there,

" there, unleſs *in tanto* only, and as it ſtandeth *in compariſon* with this fouler " crime.) But having *time* and *leaſure* enough to bethink himſelf what he was about, he doth it *in cool bloud*, and with much adviſed *deliberation*: plotting and contriving this way and that way to perfect his *deſign*. He was *reſolved*, whatſoever ſhould become of it, to have it done: in regard of which *ſetled reſolution of his Will*, this ſin of *David* was therefore a high *preſumptuous ſin*.

19. By the light of theſe *Examples* we may reaſonably diſcover what a *Preſumptuous ſin* is, and how it is diſtinguiſhed from thoſe of *Ignorance* and *Infirmity*. Take the ſum of all thus. When a man ſufficiently *convinced* in his *underſtanding*, that the thing he would do is *unlawful*, and diſpleaſing unto God; or at leaſt hath *ſufficient means* ſo to convince him, if he be not willingly wanting to himſelf in the uſe thereof, ſo as he cannot juſtly plead *Non putaram*; And then beſides hath *time* and *leiſure* to adviſe with himſelf, to *examine* the caſe and every circumſtance of it, and to *apply* the light that is in his *underſtanding* thereunto; And yet when all is done, *reſolveth* contrary to the dictates of *his own Reaſon*, and the checks of *his own Conſcience*, to go on, to put his wicked *intentions* into act, and to fulfil *his own will*, the apparent *inconformity* thereof unto *the will of God*, notwithſtanding: this is *a wilful* and a fearful *Preſumption*. Her ſpeech in *the Poet* expreſſeth it in part.

*———Video meliora, proboque;*
*Deteriora ſequor——*

*Medea apud Ovid.*

*I ſee* I ſhould do *that*, and *I know* I ſhould do better to do *that*: but *I have a mind* rather to *this*; and therefore *I will* do *this*. When we advance *our own Wills*, not only againſt *the expreſs will* of our great *God*, but even againſt *the clear light* of our own *Conſciences*; and are not *able*, (nor indeed *careful*) to give any other reaſon *why we will* do this or that, but only *becauſe we will* (*pro ratione voluntas*;) ſo making our *own will* (a piece of no good *Logick*) both the *Medium* and the *Concluſion*: we do then ruſh headlong into thoſe *ſins*, from which *David* here prayeth ſo earneſtly to be with-held [*Keep back thy Servant O Lord from Preſumptuous Sins.*

Τὰ χρηϛ' ὅτι πράσσειν, κ) μὴ πράσσειν καλῶς. Οὐκ ἐκπεπλῆγμαι δ' εἰ μὴ &c. Eurip. in Hippol. act. 2.

20. Now ſee we what *Preſumptuous ſins* are: we are to conſider next, how *great* and *miſchievous* they are. Certainly if there were not ſomething in them, more than in ordinary ſins; *David* would not pray againſt them in ſuch *a ſpecial manner* as here we ſee he doth: and that in *four particulars*.

21. *Firſt*, becauſe thoſe other ſins are *quotidianæ ſubreptionis*, ſuch as *the ſervant of God*, though he walk never ſo warily, may yet be (and often is) *overtaken* with, through *incogitancy*, and the frequency of ſuch *temptations* as lie ſo thick in our way every where, that the moſt *watchful eye* cannot alwaies be aware of them all: his *Prayer* therefore concerning them is, that as he is ever and anon *gathering ſoyl* by them, ſo God would be ever and anon *cleanſing* him from them [*O cleanſe thou me from my ſecret faults.*] But as for theſe greater and *preſumptuous ſins*, he deſireth the powerful aidance of Gods holy Spirit *to withhold* him wholly from them, and *to keep him back* from ever approaching too near unto them [*Keep back thy Servant from preſumptuous ſins.* As a Traveller in a deep rode, will be choice of *his way* throughout, to keep himſelf as *clean* as he can from beſpotting even with *mire* and *dirt*: but if he ſpie a rotten *bog*, or a deep *precipice* juſt before him; he will make a ſudden ſtop, *hold back*, and caſt about for *a ſafer way*, he will be ſure (for fear of lying faſt, or venturing a joynt) to *keep out* of that howſoever: So *David* here; *Cleanſe me* from thoſe, but *keep me back* from theſe.

ἐὰν προλημφθῇ. Gal 6.1.

22. *Secondly*, in his Petition he maketh mention of his *ſervice* and dependence. " He often profeſſeth himſelf the ſervant of God, *Truly I am thy ſervant, I am* Pſa. 116.16.

" *thy ſervant, and the Son of thy handmaid.* And he often remembreth it to " good purpoſe, and preſſeth it for his advantage, upon ſundry occaſions in this " book of Pſalms: as he doth here very ſeaſonably and pertinently, [ *keep back thy Servant* —] Implying, that theſe *Preſumptuous ſins* are more unbecoming *the ſervant of God*, and more unpardonable in him, than thoſe other faults are. As a *diſcreet Maſter* will paſs by many *overſights* in his *ſervant*, if ſometimes for want of *wit*; and ſome *negligences* too, if haply for want of *care*, he do now and then otherwiſe than he would have him. But it would exceedingly provoke the ſpirit of the moſt *ſuffering Maſter*, to ſee his *ſervant*, though but once, to do that which he knew would offend him in a kind of *bravery*, and out of a ſawcy and ( a ) *ſelf-willed Preſumption:* ( as who ſay, I know it will anger my *Maſter*, but all is one for that; I will do it tho: ) no *Patience* would endure this. So *the ſervant of God, by one preſumptuous ſin* ſin doth more *grieve* and exaſperate *the holy Spirit* of his gracious *Maſter*, and more highly provoke his *juſt indignation*, than by many *Ignorances* or *Negligences*.

a *Idem delictum in duobus non eodem modo afficiet: ſi alter per negligentiam admiſit, alter curavit ut nocens eſſet.* Sen. l. de ira, 16.

23. *Thirdly*, he ſpeaketh here of Dominion, [ *Let them not have Dominion over me.* ] Any *ſmall ſin* may get *the upper hand* of the ſinner, and bring him under in time, and after that is once *habituated* by long cuſtom: ſo as he cannot eaſily ſhake off *the yoke*, neither redeem himſelf from under *the tyranny* thereof. We ſee the experiment of it but too often and too evidently in our common *Swearers* and *Drunkards*. Yet do ſuch kind of ſins, for the moſt part, grow on by little and little, ſteal into the *throne* inſenſibly, and do not *exerciſe Dominion* over the enſlaved ſoul, till they have got *ſtrength* by many and *multiplied Acts*. But a *Preſumptuous ſin* worketh a great alteration in the ſtate of the ſoul *at once*, and by one *ſingle act* advanceth marvellouſly: weakning *the ſpirit*, and giving a mighty advantage to *the fleſh*, even to the hazard of a *compleat Conqueſt*.

24. *Laſtly*, he ſpeaketh of *the great offence:* Total and final *Apoſtaſie*; which ſome underſtand to be the very *ſin againſt the Holy Ghoſt:* which cutteth off from the offender all poſſibility of *pardon* and *reconcilement*, becauſe it is ſuppoſed to be attended with *final impenitency*; and without *penance* there is no hope of *reconcilement*, or place for *pardon*. *David* petitioneth to be kept back from theſe *Preſumptuous ſins*, and free from their *Dominion*, that ſo he might *be upright and innocent from the great tranſgreſſion*. As if theſe *Preſumptuous ſins* did make ſome nearer approaches to that *great tranſgreſſion:* and as if no man could well ſecure himſelf againſt the danger of *final impenitency*, but by keeping out of the reach of theſe *Preſumptuous ſins*.

25. From all theſe intimations in the Text we may conclude, there is ſomething more in *Preſumptuous ſins*, than in ſins of *Ignorance* and *Infirmity:* the *Obliquity* greater, and the *Danger* greater. Which we are now a little farther to diſcover, that ſo our care to avoid them may be the greater. Their *Obliquity* is beſt ſeen in the *Cauſe:* their *Danger*, in the *Effects*. It hath been cleared already, that *Preſumptuous ſins* ſpring from the perverſeneſs of *the Will*, as the moſt proper and *Immediate cauſe:* and it is *the Will*, that hath the chief ſtroke in all *moral actions*, to render them *good* or *bad*, *better* or *worſe*. It is a Maxim amongſt the Caſuiſts, *Involuntarium minuit de ratione peccati:* and *Voluntas diſtinguit maleficia*, ſay the Lawyers. So that albeit there be many circumſtances, as of *Time*, *Place*, *Perſons*, &c. and ſundry other reſpects, eſpecially thoſe of *the Matter*, and of the *End*, very conſiderable for the aggravating, extenuating, and and comparing of *ſins* one with another: yet *the conſent of the Will* is of ſo much greater importance than all the reſt, that ( all other conſiderations laid aſide ) every *ſin* is abſolutely by ſo much *greater* or *leſſer*, by how much it is *more* or *leſs voluntary*. Sithence therefore in ſins of *Ignorance* and *Infirmity* there is leſs *Wilfulneſs*; the Will being *miſled* in the one by an *Error* in the Judgment, and in the other *tranſported* by the violence of ſome *Paſſion:* and in ſins of

l qui injuriæ. F. de furtis. 47. 253.

*Preſum-*

*Preſumption* there is a greater *wilfulneſs*; wherein the will, wanting either *information* or *leiſure* to reſolve better, doth yet *knowingly* and *adviſedly* reſolve to do ill: it will neceſſarily follow, that *Preſumptuous ſins* are therefore far greater ſins, than either of the other are. *The Will* being abundantly and beyond meaſure *wilful*, maketh the *ſin* to be abundantly and beyond meaſure *ſinful*. Doubtleſs far greater was *Davids* ſin, in murthering (though but) his *ſervant*: than either *Peters*, in denying his *Maſter*; or *Sauls*, in blaſpheming and perſecuting his *Saviour*.

26. Nor only do *Preſumptuous ſins* ſpring from a worſe *Cauſe* than the other, and thence are more *Sinful*: but do alſo produce worſe *Effects* than they, and ſo are more *Dangerous*: Whether we look at them *before*, or *at* the time of *Repentance*, or *after*. *Before Repentance*, they *harden* the heart wonderfully; they *waſt the conſcience* in a fearful manner, and bring ſuch *a callous cruſt* upon the inner man: that it will be * a long and a hard work, ſo to ſupple, ſoften, and intender the heart again, as to make it capable of the impreſſions of *Repentance*. For alas! what hope to do good upon a *wilful man*? The moſt grave *admonitions*, the moſt ſeaſonable *reproofs*, the moſt powerful *exhortations*, the moſt convincing *Reaſons* that can be uſed to ſuch a man; are but *Tabula cæco*, as a curious Picture to a *blind* man; (for who ſo *blind*, as he that *will not ſee*?) and *Fabula ſurdo*, a pleaſant tale to a *deaf* man; (for who ſo *deaf* as he that *will not hear*?)

* *Tardiùs peccatum ſolvitur, quod per conſilium ſolidatur.* Greg. de cura paſtor. part. 3.

27. Thus it is with *wicked men* and caſt-aways, whoſe brawny hearts are by theſe *wilful rebellions* fitted for, and fatted up unto *deſtruction*. And verily not much better than thus is it with *Gods faithful ſervants* for the time; if at any time they hap to fall into any *preſumptuous ſin*. In what a ſad condition may we think poor *David* was, after he had lain with *the Wife*, and ſlain *the husband*? What *muſick* could he now (trow ye) find in his own *Anthems*? With what *comfort* could he ſay his *Prayers*? Did not his *tongue*, think ye, cleave to the roof of his mouth? And had not his *right hand* well-nigh forgot her cunning? To the judgment of man, no difference for ſome months together (during his *unrepentance*) betwixt *holy David*, the man *after Gods own heart*, and a *profane ſcorner*, that had *no fear of God* before his eyes. Such *waſte* and havock had *that great ſin* made, and ſuch *ſpoil* of the graces and pledges of Gods holy Spirit in his ſoul. Look how a ſober *wiſe man*, who when he is *himſelf* is able to order his *words* and *affairs* with excellent *diſcretion*; when in a ſharp burning-fever his *bloud* is inflamed, and his *brains* diſtempered, will *rave*, and *talk* at random, and *fling* ſtones and dirt at all about him, and every other way in his ſpeeches and motions, behave himſelf like *a fool* or *mad-man*: ſo is the ſervant of God, lying under the guilt of a *Preſumptuous ſin*, before Repentance.

28. And then when he doth come to *repent*; Lord what a do there is with him, before that *great ſtomach* of his will *come down*, and his *Maſterful ſpirit* be ſoundly *ſubdued*! And yet *down* it muſt, *ſubdued* it muſt be; or he getteth no *pardon*. What ſhrinking and drawing back, when *the wound* cometh to be *ſearcht*? And yet (a) *ſearcht* it muſt be, and *probed* to the bottom; or there will be no perfect recovery. *Preſumptuous ſins*, being ſo grievous as hath been ſhewed, let no man think they will be *removed* with (*b*) mean and ordinary *Humiliations*: *The Remedy* muſt be proportioned, both for ſtrength and quantity, (*Ingredients* and *Doſe*) to *the Quality* and *Malignity* of the diſtemper; or it will never do the cure. As ſtains of a *deep dye* will not out of the cloath, with ſuch ordinary *waſhings*, as will fetch out *lighter ſpots*: ſo to cleanſe the heart defiled with theſe deeper pollutions, theſe *crimſon and ſcarlet ſins*, and to reſtore it pure *white as ſnow or wooll*; a more ſolemn and *laſting courſe* is requiſite, than for leſſer tranſgreſſions. It will (*c*) ask more *ſighs*, more *tears*, more *Indignation*, more *revenge*; a ſtronger infuſion of all thoſe ſoveraign *ingredients* preſcribed by

a *Alto vulneri diligens & longa medicina non deſit.* Cypr. ſer. 5. de lapſis.

b — ὦ δ' ἐπαρκὲς τοῖς μεγάλοις πάθεσιν μικρὸν ἄκος. Naz. Arcan. carm. 8.

Iſa. 1. 18. 2 Cor. 7. 11.

c *Quàm magna deliquimus, tam granditer deflemus.* Cypr. ibid.

by St. *Paul*, 2 *Cor.*7. before there can be any comfortable hope that it is pardoned. *The will* of man is a ſowre and ſtubborn piece of *clay*, that will not frame to any ſerviceable uſe, without much *working*. A ſoft and *tender heart* indeed is ſoon *rent* in pieces: like a *ſilken garment*, if it do but catch upon any little nail. But a heart *hardned* with long *cuſtom* of ſinning, eſpecially if it be with one of theſe *preſumptuous ſins*, is like the *knotty root-end* of an *old Oak*, that hath lain long a drying in the Sun. It muſt be (*d*) a *hard wedge* that will *enter*, and it muſt be handled with ſome skill too to make it do that: and when *the wedg* is entred, it will endure many a *hard knock*, before it will yield to the Cleaver, and fall in ſunder. And indeed it is a bleſſed thing, and to be acknowledged a gracious evidence of Gods unſpeakable *mercy*, to thoſe that have *wilfully* ſuffered ſuch an *unclean ſpirit* to enter in, and to *take poſſeſſion* of their ſouls, if they ſhall ever be enabled to *out him* again, though with never ſo much *faſting* and *Prayer*. *Potentes potenter*, they that have *mightily offended*, ſhall be ſure to be *mightily tormented*, if they *repent not*: and therefore it is but reaſon they ſhould be *mightily humbled*, when they do *repent*.

(*d*) —*duro nodo durus cuneus*: Adag. —*graviſſimus nodus non poteſt expelli niſi graviſſimo oppreſſorio* Ambroſ.

29. *After Repentance* alſo, *Preſumptuous ſins* for the moſt part have their uncomfortable *Effects*. Very ſeldom hath any man taken the liberty to *ſin preſumptuouſly*, but he hath after met with that which hath been *grievous* to him: either *in outward things*, or in his *good name*, or in his *ſoul*; in ſome or other of theſe, if not in all, even after *the renewing* of himſelf by *repentance*, and the ſealing of his *pardon* from God. Like a grievous *wound* or *ſore*, that is not only of *a hard cure*, but leaveth alſo ſome remembrance behind it, ſome *ſcarre in the fleſh* after it is cured.

30. *Firſt*, a Preſumptuous Sinner rarely eſcapeth without ſome notable *outward Affliction*. Not properly as a *debt* payable to the Juſtice of God by way of *ſatisfaction*: for there is no proportion between the one and the other. But partly, as *an evidence of Gods high diſpleaſure* againſt ſuch a *high provocation*; and partly as a *fit chaſtiſement*, wherewith he is pleaſed in *mercy* to correct his *ſervants* when they have demeaned themſelves ſo *preſumptuouſly*: that both they and others may be *admoniſhed* by that *example* to do ſo no more. Be *David* the inſtance. What a world of *miſchief* and *miſery* did he create unto himſelf by that one preſumptuous fact *in the matter of Uriah*, almoſt all the days of his life after; The *Prophet Nathan* at the very ſame time, when he delivered him Gods *royal and gracious pardon* for it, under ſeal (*Tranſtulit peccatum, the Lord hath put away thy ſin*:) yet did he withal read him the *bitter conſequents* of it; as you have them ſet down, 2 *Sam.* 12. And as he foretold him, accordingly it fell out with him. His *daughter* defiled by her brother: that *brother* ſlain by another brother: a *ſtrong conſpiracy* raiſed againſt him by *his own Son*: his *Concubines* openly defiled by the ſame Son; himſelf afflicted with the *untimely* and *uncomfortable* death of that Son, who was his darling: reviled and *curſed* to his face by a baſe unworthy Companion: beſides many other *affronts*, *troubles*, and *vexations* continually. He had few quiet hours all his life long: and even upon his *death-bed* not a little diſquieted with tidings of his *two Sons*, almoſt up in arms about the Succeſſion. We uſe to ſay, *The wilful man never wanteth woe*: and truly *David* felt it by ſad experience, what *woe* his *wilfulneſs* wrought him.

2 Sam.12.13.
2 Sam.13.14. —29.
2 Sam.15 12. —16. 22. —18.33.
2 Sam.16.5, &c.
1 King.1.17, &c.

31. *Secondly*, Preſumptuous ſins are often *Scandalous*; leaving *an indelible ſtain* and blot upon the *name and memory* of the guilty offender, not to be wholly *wiped off*, ſo long as that *name* and and *memory* laſteth. *David* muſt be our *inſtance* here too: who ſinned many other times and ways, beſides that *in the matter of Uriah*. "It can be little pleaſure to us to rave into the *Infirmities* of "Gods *Servants*, and bring them upon the Stage, it would perhaps become "our charity better to *caſt a Mantle* over their nakedneſs, where *the fact* will

"with

" with any tolerable conſtruction bear *an excuſe*. Yet ſith *all things that are*
" *written are written for our learning*, and that it pleaſed the wiſdom of God, Rom.15.4.
" for that end to leave ſo many of their *failings* upon record, as glaſſes to re-
"preſent unto us our common *frailties*, and as *Monuments* and *marks* to mind
" us of thoſe *rocks* whereat others have *ſhipwrackt*: it cannot be blamed in us,
" to take *notice of them*, and to make the beſt *uſe* we can of them for our own
" ſpiritual advantage. His diffidence then, and anxiety, *leſt he ſhould periſh one* 1 Sam.27.1.
*day by the hands of Saul*, when he had Gods promiſe that he ſhould out-live him.
His deep *diſſimulation* with and before *Achis*; eſpecially when he tendred his 1 Sam.21.12.
*ſervice* to him in the Wars. His raſh cholerick *vow to deſtroy Nabal*, and all that & 27.10.
belonged to him; who had indeed played *the churl* and *the wretch* with him (as & 28.8.
*covetous* and *unthankful* men ſometimes will do) but yet *in rigore* had done 1 Sam.25.22.
him *no wrong*. His double injuſtice to his loyal Subject *Mephiboſheth* (and 2 Sam.16.4.
therein alſo his *forgetfulneſs* of his old and truſty *friend Jonathan*) firſt, in *giving*
*away all his Lands* upon the bare *ſuggeſtion* of a ſervant, and that to *the falſe In-*
*former* himſelf, and that without any *examination* at all of the matter; and
then, in *reſtoring him but half* again, when he knew the *ſuggeſtion* to be falſe. —19.29.
His fond affection to his ungracious Son *Abſalom*; in tendring *his life* before his —18.5.33.
own ſafety, and the publick good, and in taking *his death* with ſo much unmanly impatience. His lenity and *indulgence* to his other Son *Adonijah*, who was no
better than he ſhould be neither; to whom he never ſaid ſo much at any time,
as *Eli* did to his Sons, *Why haſt thou done ſo?* His carnal confidence in the mul- 1 King.1.6.
titude of his *Subjects*, when he cauſed them to be *numbred* by the Poll. Theſe 2 Sam.24.1, &c.
(and perhaps ſome other) *ſinful overſights*, which do not preſently occur to
my memory, are regiſtred of *David*, as well as the *murther of Uriah*. Yet as if
all theſe were *nothing* in compariſon of that *one*: that *one alone* is put in by the
Holy Ghoſt by way of *exception*, and ſo inſerted as an *exception* in that glorious
teſtimony, which we find given of him, 1 King. 15.5. [*David did that which*
*was right in the eyes of the Lord, and turned not aſide from any thing that he com-*
*manded him all the days of his life, ſave only in the matter of Uriah the Hittite.*]
That is, he turned not aſide ſo *foully*, and ſo *contemptuouſly*, ſo *preſumptuouſly*,
and ſo *provokingly* in any other thing, as he did in that buſineſs of *Uriah*. All
his *Ignorances*, and *Negligences*, and *Inconſiderations*, and *Infirmities* are paſſed
over in ſilence: only this great *Preſumptuous ſin* ſtandeth up as a Pillar or Mo-
nument erected *ad perpetuam rei memoriam*, to his perpetual *ſhame* in that parti-
cular; for all ſucceeding generations to take *warning* and *example* by.

32. Yet were this more tolerable, if beſides *a Stain* in the *Name*, theſe *Pre-*
*ſumptuous ſins* did not alſo leave *a Sting* in the *Conſcience* of the ſinner: which
abideth in him many times a long while after the ſin is *repented* of and *pardoned*;
ready upon every occaſion to *ſmite* him, and to *gall* him with ſome *touch* and
*remorſe* of his old *preſumption*. Like as a man, that having gotten ſome *ſore*
*bruiſe* in his youth, and by the help of *Surgery* and the ſtrength of *youth* over-
worn it; may yet carry a *grudging of it* in his bones or joynts *by fits* perhaps to
his dying day. And as for the moſt part ſuch *grudgings* of an old bruiſe are
apteſt to recur upon ſome new *diſtemper of body*, or upon *change of weather*: ſo
the grief of an old *preſumptuous ſin* is commonly moſt felt, upon the com-
mitting of ſome *new ſin*, or the approach of ſome *new affliction*. Do you
think *David* had not in all thoſe *afflictions* that after befel him, and at the
apprehenſion of every *ſinful overſight* into which he fell, a freſh remembrance
withal of *the matter of Uriah*, not without ſome *grief* and *ſhame* thereat? As Gen.42.21,22.
the diſtreſs *Joſephs brethren* met with in *Ægypt*, *Gen.* 42. brought to their *re-* V. *Jacob. Ar-*
*membrance* their treacherous dealing with him: which was (by probable com- *magb.* Annales
putation) at the leaſt *twenty years after* the thing was done. Yea, and after their a.m.2276.
Fathers death, (which by the like probable computation was near upon *twenty* —2315.
—50.15.—17

*years*

*years* more) *the remorſe* of the ſame ſin wrought upon their *Conſciences* afreſh, perplexing their hearts with new *fears and jealouſies*. "True it is, the ſinner "once *throughly purged* of the ſin by repentance, *hath no more conſcience* of that "ſin, in that fearful degree (ordinarily) as to be *a perpetual rack* to his ſoul, "and to *torment* him with reſtleſs doubtings of his reconcilement even to *de-* "*ſpair*: yet can it not chuſe but put ſome *affrightment* into him, to remember "into what *deſperate eſtate* he had before plunged himſelf by his own *wilful diſ-* "*obedience*, if God had not been infinitely gracious to him therein. Great *pre-ſumptions* will not ſuffer him that hath *repented* them, for ever quite to *forget* them: and he ſhall never be able to *remember* them, without *ſhame* and *horrour*.

33. Great cauſe then had *David* to pray ſo earneſtly (as we ſee here he doth) againſt them; and as great cauſe have the beſt of us to uſe our beſt care and endeavour to avoid them: being they ſpring from ſuch *a curſed root*, and are both ſo *grievous* to the holy Spirit of God, and of ſuch *bitter conſequents* to the guilty offender. Our next buſineſs will be, (the *ſin* and *danger* being ſo great) to learn what is beſt to be done on our part, for the *avoiding* and *preventing* both of *ſin and danger*. Now the *means of prevention* (our *third Diſcovery*) are, *Firſt*, to ſeek help from the hand of God, by *praying* with *David* here that the Lord would *keep us back*; and then to put to our own *helping hand*, by ſeconding our prayers with our beſt endeavours, to *keep our ſelves back* from theſe *pre-ſumptuous ſins*.

34. *A Jove Principium*. We have no ſtay, nor command of *our ſelves*; (ſo maſterful are our *Wills*, and head-ſtrong:) but that, if God ſhould leave us wholly to *the Wildneſs* of our unruly *nature*, and to take our own *courſe*, we Pſal. 32. 9. ſhould ſoon *run* our ſelves upon our own *ruine*. "Like unto *the horſe and mule* "*that have no underſtanding*, to guide themſelves in a right and ſafe way; but "they muſt be *holden in with bit and bridle* put into their mouths: elſe they will "either *do* or *find* miſchief. If we be not *kept back* with ſtrong hand (and no other *hand* but *the hand of God* is ſtrong enough to *keep us back*:) we ſhall ſoon run into all *extremities* of evil with the greateſt *impetuouſneſs* that can be, *as the* Jer.8.6. *horſe ruſheth into the battel*; running into every *exceſs of riot* as faſt as any tem- 1 Pet.4.4. ptation is ſet before us, and committing all manner of wickedneſs *with all kind* Eph.4.19. *of greedineſs*. *David* knew it full well; and therefore durſt not truſt his own heart too far: but being *jealous* over himſelf with a *Godly jealouſie*, evermore he made God his refuge. If at any time he had been *kept back* from ſinning, when ſome *opportunity* did ſeem to tempt or provoke him thereunto, he *bleſſed God* 1 Sam.25.32. for it: for he ſaw it was Gods doing, more than his own, (*Bleſſed be the Lord,* —34. *that hath kept his ſervant from evil*) in the caſe of *Nabal*, 1 *Sam.*25. If at any time he deſired to be *kept back* from ſinning, when *Satan* had laid *a bait* for him *with-out*, ſutable to ſome *luſt* ſtirring *within*; he ſought to God for it: for he knew that he muſt do it; himſelf could not, (*keep back thy ſervant alſo from pre-ſumptuous ſins*) here in the Text. Without his help and bleſſing all *endea-vours* are in vain: his help and bleſſing therefore muſt be ſought for in the firſt place by *Prayer*.

35. But we may not think, when we have ſo done, that we have done all that lieth upon us to do; and ſo an end of the buſineſs. It is *Gods bleſſing*, I confeſs, that doth the deed; not *our endeavours*: but we are vain, if we expect Gods *bleſſing*, without doing our *endeavours*. Can we be ſo ſenſleſs as to imagine it ſhould ſerve our turn to ſay, *Lord keep us back*: and yet our ſelves in the mean time *thruſt forward* as faſt as we can? No: if we will have our *prayers effectual*, (and in their *efficacy* is our chiefeſt hope and comfort;) we muſt ſe-cond our *faithful prayers* with our *faithful endeavours*. *Oculus ad Cœlum; manus ad clavum*. Then may we with confidence expect, that God ſhould do *his part*

in

in *keeping us back*, when we are duly careful to do *our part* also towards the *keeping our ſelves back* from preſumptuous ſins. Againſt which ſins, the beſt and moſt ſoveraign *preſervatives*, I am yet able to preſcribe, are *theſe four* following. It is every mans concernment: and therefore I hope it ſhall be without offence, if after the example of God himſelf in delivering *the Law*, I ſpeak to every mans ſoul (as it were) *in particular*.

—περὶ ἑαυτῶν. 1 Joh. 5. 28.

36. For the avoiding then of *Preſumptuous* ſins: *Firſt*, be ſure never to do any thing againſt *the clear light* of thine own *Conſcience*. "Every *known ſin* hath a "ſpice of wilfulneſs and *preſumption* in it. The very compoſure of *Davids* "*Prayer* in the preſent paſſage implieth as much; in paſſing immediately, after "the mention of his *ſecret* and unknown *ſins*, to the mentioning of theſe *pre-* "*ſumptuous Sins*: as if there were ſcarce any *medium* at all between them. And "every *ſin againſt Conſcience* is a known ſin. A man hath not a *heavier Foe* than "his own *Conſcience*, after he hath ſinned; nor before he ſin, a *faſter Friend*. O take heed of loſing ſuch a *Friend*: or of making it, of a *Friend*, an *Accuſer*. If I ſhould ſee one that I loved well fall into the company of a *Cheater*, or other crafty Companion, that would be ſure to inveigle him in ſome *ill bargain*, or draw him into ſome *hurtful inconvenience*, if he ſhould cloſe with him; of whom yet he had no ſuſpicion: I ſhould do but the part of *a Friend* to take him aſide, tell him who had him in hand, and bid him look well to himſelf, and beware *a cheat*. But if he ſhould after ſuch *warning* given grow into farther *familiarity* with him; and I ſhould ſtill give him *ſigns* one after another, to break off *ſpeech*, and to quit the *company* of ſuch a dangerous fellow, and all to no purpoſe: Who could either *pity him*, or *blame me*, if I ſhould leave him at laſt to be *gulled* and *fooled*, that ſet ſo little by (*a*) the wholſom and timely admonitions of *his friend*? Much greater than his is thy folly, if thou (*b*) neglecteſt the *warnings*, and deſpiſeſt the *murmurings* of thine own *Conſcience*. Thou ſuffereſt it but deſervedly, if *thy Conſcience* having ſo often *warned* thee in vain, at length grow weary of that office, and leave thee to take thine own courſe; and ſo thou become a prey to the *Devil*, and fall into ſundry grievous preſumptions. *Quis enim invitum ſervare laboret*? Be careful not to *grieve thine own ſpirit* by offending thy *Conſcience:* and thou ſhalt not lightly *grieve the Spirit of God* by ſinning *Preſumptuouſly*.

a ἀζηθὴς ἡ παρ' ἑαυτοῦ ἁμαρτία. Homer. Il. λ.

b *O te miſerum, ſi contemnis hunc teſtem.* Senec. Ep. 43. Hor. 1. Ep. 20. Eph. 4. 30.

37. *Secondly*, ſtrive to be Maſter of thine *own Will*. We count our *horſes* unſerviceable till they be *broken*: and the more head-ſtrong, the more unſerviceable: And it is a point of the greateſt skill in the Art of *Education*, for Parents betimes to break their children of their *Wills*. If *David* had done ſo with his *Abſolon*, and his *Adonijah*, for ought we know, he might have had more comfort of them. Why ſhouldſt not thou carry as ſteady and ſevere a hand over thine *own Soul*, as a diſcreet *Father* would do over his *Child*? And be as careful to *break thy ſelf* of thine *own will*; as he *his child* of his? And to get the *maſtery* over thy ſelf in greater matters, it will behove thee to exerciſe this *Diſcipline* firſt in leſſer things: as he that would be a *skilful Wood-man*, will exerciſe himſelf thereunto firſt by ſhooting ſometimes at a *dead mark*. In thy *meats*, and *drinks*, in thy *paſtimes* and *ſociety*, in other *delights* and *things*, ſuch as are in themſelves both *lawful* and *honeſt*; exerciſe this *ſoveraignty* now and then over thine *own will*. When thou obſerveſt it eagerly bent upon ſome one thing, (that may without *ſin* or *folly* be left undone;) ſometimes *deny thy ſelf* and thine own will therein; *curb thy deſires*, though they be ſomewhat *importunate*: and thou ſhalt find in time incredible benefit by it. There are ſome other, but this is one of the beſt uſes of *Faſting*, and (to my ſeeming) the moſt proper and immediate good that cometh by it: not ſo much to tame *the Fleſh*, and take down *the body* (though that alſo) as to croſs *the appetite*, and pull down *the Will*. "That "Proverbial form of *afflicting the ſoul*, uſual among the *Hebrews*, and that

Iſa. 58. 5.

Prov.23.2. 1 Cor.9.27. —25. 1 Cor.7.37.

"peculiar to *Solomon* of *putting a knife to the throat*, do both look this way. And ſo doth St. *Pauls* ὑποπιάζω, 1 *Cor.*9. which is an *athletique pugilar* word: as thoſe that beat one another with their fiſts, *ſtriving for the Maſtery*; ſo did he to *bring his body in ſubjection*, that ſo he might have (as the phraſe is otherwhere in the ſame Epiſtle) ἐξουσίαν τοῦ ἰδίου θελήματος, *power over his own will*.

Knollet.

38. *The fact* was barbarous, but yet *the Story* memorable of *Amurath* the Great Turk, in cutting off with his own hands the head of his beautiful Minion *Irene*, upon no diſlike at all; but meerly that his *Princes* (who were diſpleaſed to ſee his mind, by doating upon her, drawn off from all care of *the publick affairs*) might withal ſee, how he could *command* himſelf, and *conquer* his own affections. But we need not ſeek out ſo far for *an example*: having one more *innocent*, and of a far better man than he, in the Scriptures; even our

2 Sam.23.15, 16.

*David*. Who longing with an earneſt appetite to drink of the *water of the well by the gate of Bethlehem*: "Yet when he had it brought him, by the brave attempt of three of *his Worthies*, he would not *taſte* a drop of it, but (in condemnation of *the inordinacy of his appetite*, which had expoſed ſuch worthy perſons to the hazard of their lives) *poured it out unto the Lord*. What a maſs of *Sin* and *Miſery* had he eſcaped, could he have ſo denied himſelf *in the matter of Uriah*. Verily, there is no *conqueſt* like this, for a man to *conquer himſelf*: and he that hath (*a*) ſubdued his *own will*, hath done a braver thing, than he that hath taken a *Town*, or ſcaled the walls of a *Caſtle*. It is *wilfulneſs* only that begetteth *Preſumption*: the more therefore thou canſt maſter *thine own will*, the ſafer thou art from *ſinning Preſumptuouſly*. That is the *ſecond*.

a *Quem magis admiraberis, quàm qui imperat ſibi, quàm qui ſe habet in poteſtate? Gentes facilius eſt barbarae,* &c. Senec 5. de benef. 7.

Prov.16.32. 2 Tim 2.26.

39. *Thirdly*, beware of *engaging thy ſelf to ſin*. It is a fearful thing, when ſin hath got *a tye* upon a man. Then is one properly *in the ſnare of the Devil*; when he hath him as it were in a ſtring, and may *lead him captive* to what meaſure of *preſumption* he will. And ſundry ways may a man thus entangle himſelf: by a *Verbal*, by a *Real*, by a *Sinful Engagement*. He ſhall do beſt to keep himſelf out of all theſe *ſnares*. But if once he be in, there is no way out again but one: even this, *To loſe his pledge*, to break in ſunder *the bonds* wherein he is tied, as

Judg.16.9.

*Samſon* did the *green withs*, and to caſt away thoſe *cords* from him.

40. A man hath bound himſelf raſhly by ſome *Promiſe*, *Vow*, or *Covenant*, to do ſomething he *may not do*, or not to do ſomething he *ought to do*. He is is now *engaged* in a ſin: the Devil hath got *this tye* upon him. And though *his Conſcience* tell him he cannot proceed without *ſin*; yet becauſe of his *Vow*, or

Mar.6.20. —26.

his *Oath*, he is *wilful*, and muſt on. It was *Herods* Caſe, for taking off the *Baptiſts* head. It was *againſt his conſcience* to do it, for he knew he had *not deſerved* it: Yea, and it was againſt his mind too to do it; for the Text ſaith, he *was exceeding ſorry* that his Neice ſhould put him upon it. But yet ſaith the Story withal, *for his Oath ſake*, and becauſe *the great ones* about him ſhould not ſay but the King would be *as big as his word*, he reſolved it ſhould be done, and *gave commandment* accordingly to have it done. This I call *a Verbal Engagement*.

41. There is a *Real* one too, as ill as this. For example. A man heareth of a *bargain* which he apprehendeth will be for his *profit*; or ſpieth out a likely way for his *advancement*: and being unwilling to loſe *the opportunity*, perhaps diſburſeth ſome *moneys*, or putteth his *great friends* upon it, to further his *deſign*. It may be afterwards, upon better conſideration, he eſpieth *a flaw* in it, which he ſaw not before: or ſome intervening *accident*, which he could not probably foreſee, hath caſt ſuch *a rub* in his way, that he cannot go on fairly, as at firſt he hoped, but he muſt ſtrain *his conſcience* a little to remove that *rub*. This he knoweth he ſhould not do: but alas, he is now *engaged*. The Devil hath *this tye* upon him; It would not be for *his eaſe* to loſe ſo much *money*, as he is out of purſe already in the adventure: And he ſhall hazard the loſs of his *great friends* hereafter, if having put them upon a buſineſs, he ſhould now relinquiſh it:

it: And ſo he reſolveth to go on. It was *Amaziah*'s Caſe in part, when to aid him againſt the *Edomites* he had *hired a hundred thouſand men of Iſrael for an hundred talents of ſilver.* A Prophet cometh to him, and telleth him it was the Lords pleaſure he ſhould *diſmiſs the Souldiers* he had hired; for *God would not be with them:* and if he did employ them, *he ſhould not proſper.* The King was troubled at it not a little. He might fear leſt the *caſhiered Souldiers* ſhould do him ſome *diſpleaſure* as they returned back: and ſo they did, and that *a ſhrewd diſpleaſure* too. But the thing he ſtuck at moſt, was *the moneys* he was out, (*What ſhall we do,* ſaith he, *for the hundred talents, which I have given to the Army of Iſrael.*) He thought it went hard to part with ſuch *a round ſum* for nothing. Indeed the Prophet put him into *the right way*; even to give it for loſt, and to reſt upon the goodneſs of God, *who was able to give him much more than that.* And the King did very well and wiſely, to *hearken* to the counſel of *the Prophet*, and to be content to ſit down with *the loſs:* And ſo he *came well off* at the laſt, though he was dangerouſly *engaged* onward. 2 Chron. 25 6. —13. —9.

42. Beſides that *Verbal*, and this *Real*, there is yet a third, which I call a *ſinful Engagement*, (becauſe it is ſuch *originally*, and *à principio*; for the two former alſo are ſinful *à termino*, and *in the Event:*) far worſe than either of both. And that is, when a man hath already done *ſome evil*, from which he cannot handſomly acquit himſelf, but to his *loſs or ſhame*, or other *puniſhment*; unleſs he either *cover* it, or *maintain* it, or ſome other way help himſelf, by laying (a) *another ſin* upon it, as untoward *Children* and naughty *Servants* are wont, when they have done *a fault*, and yet would ſhun *the blame*, to ſhift it off with *a lie.* This is (*b*) the moſt *dangerous tye* of all other: and there is nothing that ſo *deſperately* caſteth a man upon a *wilful reſolution* of ſinning, as when *the committing* of one Sin bringeth with it a *ſeeming neceſſity* of doing another. This makes men, like the *Giants* in the Poets, *imponere Pelion Oſſæ*, to *heap ſin upon ſin*, to pile up tranſgreſſions one upon another, and to add *thirſt to drunkenneſs.* It was *Davids* very caſe in *the matter of Uriah.* "He had never proceeded to "ſuch black thoughts, as to *plot the murther* of a perſon ſo *worthy* and ſo *innocent* in ſo *baſe a manner*, and with ſo much *palpable hypocriſie*; had he not been "deeply *ingaged* before by another *diſhoneſt act* already by him committed. He had lain with *the wife:* ſhe proving with child, and all his *other ſhifts*, whereby he had attempted to cloak it, taking no effect, the thing was like to come to publick knowledge to his everlaſting *diſgrace*, if not alſo to the great *reproach of Religion.* No way now to help it, but to take *the husband* out of the way, and to marry *the widow.* He reſolveth upon it therefore: (*c*) ſo it muſt be, come what will come on it, *Facta eſt alea*: *David* was already in, and now no remedy but he muſt on.

a *Scelera ſceleribus tuenda ſunt.* Senec. 1. de clem. 13.
b *Quid eo infelicius, cui jam eſſe malo neceſſe eſt?* Ibid. Iſa. 30 1. Deut. 29 19.
c πολμᾶν ἀνάγκη, κἂν τύχω, κἂν μὴ τύχω Eurip. Hecuba act. 4.

43. Theſe be fearful things. Therefore as *wary men* in the world love to keep themſelves out of *bonds*, ſo do thou beware of theſe *Engagements.* Seldom doth a man fall into a *Preſumptuous Sin*, but where the Devil hath got ſuch *a hanke* over him, as one of *theſe three*, I have now mentioned. But he that hath ſuffered himſelf to be thus *enſnared*, hath this only way left for his *eſcape*, even to *diſengage* himſelf out of hand, by *breaking through* the ſnare, if he cannot fairly *unty* it: as *Alexander* cut the *great knot* in pieces with his ſword, which he could elſe never have unlooſed. Know that neither *Oath*, *Vow*, nor other *tye* whatſoever is allowed by Almighty God to be *Vinculum iniquitatis*, to bind thee to any ſinful inconvenience. Whatſoever *ſeeming neceſſity* there is of doing evil; conſider it groweth but by a *later contract:* but God is able to plead a *precontract*; by vertue whereof there lieth upon thee an *abſolute neceſſity* of Obedience. Oppoſe then, againſt all thy *raſh promiſes* and *vows*, that *ſolemn promiſe and vow*, thou madeſt unto God in the face of the Congregation, and tookeſt the *holy Sacrament* upon it in thy Baptiſm, to *keep his holy Commandments*, *and to continue his* Curt. lib. 3.

*faithful ſervant and ſouldier unto thy lives end.* Let *Equity* teach thee, that the *firſt bond* ſhould be firſt *diſcharged:* and *Reaſon*, that if an *Oath or Vow* muſt ſtand, *the firſt* ſhould rather. That is the *Third preſervative.*

44. Laſtly, and in a word: "*Obdura*, Harden thy ſelf with a holy *obſtinacy* "and *wilfulneſs*; and *Obtura*, ſtop thy ears, *like the deaf Adder*, againſt all the "inchantments of *Satan* and his *inſtruments*, when they would by any cunning "inticement *charm* thee into any kind of *Sin.* It is *Solomons* receipt, and a ſure
Prov.1.10. one; no *antidote* like it: *My Son, if Sinners entice thee; conſent thou not.* Yet even from *theſe Sinners* thou mayeſt learn this point of *Wiſdom:* behold how *reſolute and wilful* they are in their courſes. Diſſwade them therefrom with the beſt art you can deviſe: they will, it may be, give you *the hearing*; perhaps confeſs you ſpeak *reaſon.* But they hold the *Concluſion* ſtill, in deſpite of all *Premiſes:* when you have *ſaid* what you can, they will *do* what they liſt. Why canſt thou not be as *obſtinately good*, as they are *obſtinately evil*? And notwithſtanding all the ſophiſms of *Satan*, perſwaſions of *carnal Reaſon*, allurements or diſcouragements in *the world*, ſay and hold; that thou wilt not for all that depart from
Pſal.119.115. the obedience of thy Maker. *Away from me ye wicked, for I will keep the Commandments of my God*; ſaith *David*, *Pſal.*119. As if he had ſaid, Talk no more
—106. of it; ſave your breath; I am reſolved of my courſe, *I have ſworn and am ſtedfaſtly purpoſed to keep the Commandments* of my God: with Gods help there will I *hold me*, and all the world ſhall not *wreſt me* from it.

45. The Devil is an *errand Sophiſter*; and will not take an *anſwer*, though never ſo reaſonable and ſatisfactory, but will ever have ſomewhat or other to *reply.* So long as we hold us but to *Ob.* and *Sol.* to *argument* and *anſwer*; he will
Mat.4.6. never out: but wrangle *in infinitum.* You may ſee it in *Mat.* 4. how ready he was with his *Replies*, even upon our bleſſed Saviour himſelf; and that with *Scriptum eſt* too: as if he meant to *drop quotations* with him. But as there Chriſts
—10. ὕπαγε Σατανᾶ, *Avoid Satan*, non-pluſt *the Tempter*, beyond all the *Reaſons* and *Authorities*, that could be produced: ſo the ſafeſt way for us to come off clear from him, is to give him a *flat denial* without further reaſon, and let him take that for *an anſwer*, if he will any. Thus to be *wilful*, is a *bleſſed Wilfulneſs*; a reſolution well becoming the *ſervant* and child of God, and a ſtrong preſervative againſt *wilful Preſumption.* "*The fort* is as good as *half loſt* (having to "treat with ſuch a cunning enemy) if you do but once admit of a *Treaty*: "therefore *ſtand off.*

46. But when we have *done all*, we muſt *begin* again. When we have *reſolved*
(*a*) ἢ ῥᾳτὸν δ' ἄνδρ' ὀλέσθαι φάρει βεβῶσιν, εἰ μὴ τὸν θεὸν χερὶ ζοντ' ἀχεῖ. Eurip. Supplic. Act. 2. and *endeavoured* what we can, unleſs (*a*) the Lord be pleaſed to ſet his *Fiat* unto it, and to confirm it with his *royal aſſent*, all our labour is but loſt. As he is *the Alpha*, ſo is he to be *the Omega* too: and therefore we muſt ſet him at *both ends.* And as we were to *begin* with him, ſo are we to *conclude* with him: *Pray* firſt, *pray* laſt: *Pray before all*, that we may have *grace* to do our Endeavours; *Pray after all*, that he would give a *bleſſing* to our endeavours. That ſo when *Satan*, the *World*, and our own *Fleſh* ſhall all conſpire againſt us to *drive us forward* to the works of ſin, we may by his *grace* and *bleſſing be kept back* therefrom, and enabled to perſevere in true *faith* and *holineſs* all the days of our lives. Which God our *heavenly Father* grant us for his mercies ſake, and for the merits of *Jeſus Chriſt* his only Son our Lord: to whom both with *the Holy Ghoſt*, &c.

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# AULAM.

## Sermon V.

GREENWICH, JULY 1637.

### Philip. 4. 11.

*Not that I ſpeak in reſpect of want: for I have learned in whatſoever ſtate I am, therewith to be content.*

1. SAint *Paul* found much *kindneſs* from theſe *Philippians*; and took much *comfort* in it: And becauſe it was more than *ordinary*, and beyond the kindneſs of *other Churches*, he doth therefore ſometimes *remember* it, with much *thankfulneſs* both to God and them. "Even *in the beginning of* Ver. 15.
"*the Goſpel*, that is, preſently after his firſt preaching it
"among them, (the ſtory whereof is laid down *Acts* 16.) Acts 16.12.
"when having paſſed through *Amphipolis* and *Apollonia*,
"he came and preached at *Theſſalonica*, which was another principal City of 2 Theſ. 3.7,9.
"*Macedonia*: theſe *Philippians*, hearing belike that the Apoſtle had little other —8.
"means for his *maintenance* there, than what he got by his *hand-labour*
"(wherein both for *examples* ſake, and becauſe he would *not be chargeable* to
"the *Theſſalonians*, he employed himſelf diligently *both day and night*;) they ſent
over, and ſo did *no other Church* but they, and that *once and again*, to ſupply his Verſ. 15,16.
neceſſities there.

2. And as they *began*, it ſeemeth they *continued* to ſhew forth the truth of their *Faith*, and to adorn their *Chriſtian Profeſſion*, by their chearfulneſs and liberality, in *contributing* to the neceſſities of their *brethren* upon every good occaſion. "For at *Corinth* alſo the year following, where for the ſpace of *a year and* Acts 18.11. 1 Cor. 9.12.15.
"*half* together he did for good conſiderations forbear (as he had before done
"at *Theſſalonica*) to challenge that *maintenance* from the people which *by* —14.
"*Gods Ordinance* he had a right unto: *the ſupplies* he had, he acknowledgeth 2 Cor. 11.9.
to have come *from the brethren of Macedonia*; As if he had even *robbed the Philippians* (it is his own word) in *taking wages of them* for the ſervice done to *other Churches*. —8.

3. Not

3. Not to ſpeak of their *great bounty* ſome three or four years after that, to-
Rom.15.26. wards the relief of *the poor brethren* that dwelt in *Judea*; wherein they were
2 Cor.8.3. *willing of themſelves* without any great ſolicitation, and *liberal* (not only to the utmoſt of, but) even ſomewhat *beyond their power*: Now alſo again, after ſome three or four years more, St. *Paul* being at durance in *Rome*, their former *cha-*
ἀνεθάλετε. *ritable care* over him (which had not of a good while ſhewn it ſelf forth for
Verſ. 10. lack of *opportunity*) began to *re-flouriſh*, and to put forth with *a freſh verdure*, as a tree doth at the approach of Summer. For they ſent him a large benevo-
—18. lence to *Rome* by *Epaphroditus*, of the receipt whereof he now certifieth them by the ſame *Epaphroditus* at his return; expreſſing the great joy and comfort he
—18. took in thoſe gracious evidences of their pious affections, *to the Goſpel* firſt, and
—19. then *to him*. He highly commendeth their *Charity* in it: and he earneſtly beſeecheth God to *reward* them for it.

4. Yet leſt this *juſt commendation* of their beneficence, ſhould through any mans uncharitableneſs (whereunto corrupt nature is too prone) raiſe *an unjuſt*
2 Cor.12.16. *opinion* of him, as if he ſought *theirs* more than *them*, or *being crafty had caught*
—18. *them with guile*, to make a *prey* or a *gain* of them; ſo ſiniſterly interpreting his *extolling* of their *charity* for the time paſt, as if it were but an artificial *kind of begging* for the time to come: He thought it needful for him by way of *Prolepſis* to prevent whatſoever might be ſurmiſed in that kind, which he beginneth to do in the words of *the Text*, to this effect.

Ver.10.—19. 5. True it is, nor will I diſſemble it, when I received from *Epaphroditus the things that were ſent from you*: it was no ſmall *rejoycing* to my heart, to ſee *your care of me* (after ſome years intermiſſion) to *flouriſh again*: And I cannot but give an *Euge* to your charity: for truly *you have done well to communicate with my afflictions*. Yea, I ſhould derogate from *the grace of God*, which he hath beſtowed upon you, and worketh in you, if I ſhould not both *acknowledge* your free benevolence towards me, and *approve* it as *an odour of a ſweet ſmell, a ſacrifice acceptable, and well-pleaſing to God*. Which I ſpeak not out of a greedy mind to make a gain of you, nor *for a cloak of covetouſneſs* (*God is my witneſs*) nor any other way ſo much in reference to my own *private intereſt*, as for the glory of God, and to the comfort of your conſciences. In as much as *this fruit* of your *Faith* thus working by *Love*, doth redound to the honour of *the Goſpel* in the mean time, and ſhall in the end *abound to your account in the day of the Lord Jeſus*. Otherwiſe as to my own particular, although my wants were *ſupplied*, and my bowels *refreſhed* through your *liberality*, (which, in the condition I was in, was ſome comfort to me:) yet if that had been all I had looked after; the want of the things you ſent me, could not have much afflicted me. The Lord whom I ſerve is *God All-ſufficient*: and *his grace* had been ſufficient for me, though *your ſupplies* had never come. He that *enableth* me, (howſoever of my ſelf *unable* to do any thing, yet) to *do all things through Chriſt that ſtrengtheneth me*, hath framed my heart by his Holy Spirit, and trained me up hereunto in the School of *Experience* and *Afflictions*; to *reſt my ſelf contented* with his allotment whatſoever it be, and to have *a ſufficiency* within my ſelf, though in never ſo great *a deficiency* of outward things. [*Not that I ſpeak in reſpect of want: for I have learned in whatſoever ſtate I am, therewith to be content.*]

6. The words contain *a Proteſtation*, and *the Reaſon* of it. *Firſt*, becauſe his commendation of their *Charity* to him might be obnoxious to *miſ conſtruction*, as if he had ſome low *covetous* end therein: to prevent all evil ſuſpicion that way, he *diſavoweth* it utterly by *proteſting* the contrary, in the former part of the verſe, [*Not that I ſpeak in reſpect of want.*] And then to make that *Proteſtation* the more credible, he aſſigneth as *the Reaſon* thereof *the contentedneſs* of his mind [*For I have learned*, ſaith he, *in whatſoever ſtate I am, therewith to be content.*]

*content.* ] Concerning which *Contentedneſs*, in the latter part of the verſe, he giveth a touch what a manner of thing it was; and withal acquainteth us how he came by it: giving us ſome hint, in that, of *the Nature*; in this, of *the Art* of true *Contentment*. Which are the *two things* indeed mainly to be inſiſted upon from *the Text*. Yet would not *the Proteſtation* be wholly ſlipt over: ſith from it alſo may be deduced ſundry profitable *Inferences*. Some of which I ſhall firſt mind you of, with convenient brevity: and then paſs on to the main. Οὐκ ὅτι καθ' ὑστέρησιν. Not that I ſpeak *in reſpect of want*.

7. Hence learn *firſt*, what a baſe and unworthy thing it is, indeed for *any man*; for a *Chriſtian man* much more; moſt of all for a *Church-man*, to be covetouſly minded. Would our Apoſtle be ſo careful, to quit himſelf but of *the ſuſpicion*, if *the crime* it ſelf were any whit tolerable? Nor doth he it here only; but upon every needful occaſion otherwhere alſo, uſing the like preventions and *proteſtations*. To the Epheſians: *I have coveted no mans Silver, or Gold, or Apparel.* Acts 20.33. To the Corinthians: *I have not written theſe things, that it ſhould be ſo done to me.* I was not, neither *will I be burthenſom to you, for I ſeek not yours, but you.* 1 Cor.9.15. 2 Cor.12.14. To the Theſſalonians: *Neither at any time uſed we a cloak of covetouſneſs, God is witneſs.* He calleth *God* to be his *compurgator*: which ſure he would not do, *niſi dignus vindice nodus*; if it did not much concern him to *ſtand clear* in the eye of the world in that behalf. And he ſpeaketh there of a *cloak of covetouſneſs* too: for who indeed ſhameth not to wear it outwardly? No man will *profeſs* himſelf *covetous*, be he never ſo wretchedly *ſordid within*: but he will for very ſhame caſt as handſom *a cloak* as he can over it (*Frugality*, (a) *good Husbandry*, *Providence*, ſome *cloak* or other) to hide *the filthineſs* of it from the ſight of other. But *filthy* it is ſtill; be it *cloaked* never ſo honeſtly. Still *God abhorreth it*, as a filthy thing: [*He ſpeaketh well of the covetous, whom God abhorreth.*] "To it in a "more peculiar manner hath the very name of *Sordidneſs* been appropriated of "old, and ſtill is in every mans mouth. Our Apoſtle hath ſet a brand of *Filthineſs* upon it more than once (μὴ αἰσχροκερδῆ) calling it *filthy lucre*. Yea, ſo unfit he holdeth it to be found among *the Prieſts*, that he would not have it (if it were poſſible) ſo much as once (b) *named* (at leaſt not with allowance, not without ſome *ſtigma* upon it) *among the Saints*.

a *Nec dubitè tanquam frugi laudatur avarus.* Juvenal. Satyr.14. Pſal.10.3. 1 Tim.3.3.8. Tit 1.7.

b Eph.5.3. if that be the meaning of πλεονεξία there, as tranſlators have commonly rendred it.

8. There is an honeſt *care* to be had, I confeſs, of *providing* for a mans ſelf, and thoſe that depend upon him: no leſs requiſite in a *Church-man* than in every other man; if not (in ſome reſpects) even much more: and verily he wanteth either *wit*, or *grace*, or both, whoever *neglecteth* it. Yea further, ſith God hath aſſigned (a *by his own Ordinance*) *wages* to him that *laboureth* in his work, (and if he be a *faithful Labourer* he is well worthy of it:) he may without injuſtice not only *expect* it, but even *exact* it, of thoſe that would unconſcionably *defraud* him therein. But why may not all this be done, and that effectually too, without either bearing *inwardly*, or betraying *outwardly*, a greedy and *covetous* mind. Whether then we *provide for* our own, by well husbanding what we have; or whether we *look for* our own, by requiring our dues from others: ſtill, ſtill *let our converſation be without covetouſneſs. Take heed and beware of Covetouſneſs*, ſaith our Saviour: doubling his *charge*, that we ſhould double our *circumſpection*. Which if we do not, and that with more than ordinary heedfulneſs; *the love of the world* will creep upon us, and by little and little get within us, and *ſteal away* our hearts ere we can think it. *Take heed and beware of Covetouſneſs*. It is an evil *ſpirit*, but withal a *ſubtile*: and can ſlily wind it ſelf in at a little hole; but having once made *entrance* and gotten *poſſeſſion*, it is not ſo eaſily *outed* again. Rather it will quickly ſet open a wide door to *ſeven more*, and in time to a *whole legion* of other evil ſpirits (I cannot ſay, *worſe* than it ſelf, for there are not many ſuch: but certainly *bad* enough) to render *the end of that man* much *worſe than the beginning*. For *the love of money is the root of* (very many,

a ὕπνω καὶ ὁ καθ' εὐθ. διάταξις. 1 Cor.9.14. Heb.13.5. Luke 12.15. 1 Tim.6.10.

many, and even almoſt of ) *all evil: which while ſome have coveted after, they have erred from the faith*; made ſhipwrack of their *conſciences*, and entangled
—11. themſelves in a world of *piercing cares* and *ſorrows. But thou O man of God, flie from theſe things*: flie covetouſneſs. Obſerve how careful the Apoſtle is every where to *diſclaim* it: and be thou as careful evermore to *avoid* it.

9. Obſerve hence *ſecondly*, what an *aptneſs* there may be even in very *good men* (through the remainders of natural corruption) to *miſ-interpret* the ſpeeches and actions of their *ſpiritual Fathers*: as if in much of what they *ſaid* or *did*, they aimed moſt at their own *ſecular advantage*. That theſe *Philippians* had *charitable hearts*, if there were no other proof, their *great bounty* both to our Apoſtle and others, ſo often by him *remembred*, were evidence enough. Yet ſurely, if he had not withal known thoſe dregs of *Uncharitableneſs*, that (as *the ſediments* of depraved nature) lurk in the hearts of the *moſt charitable* men: he might have ſaved the labour, that ſometimes he is put upon, of his *own purgation*. Hard the mean while is *the ſtrait*, men of *our cloth* are often put unto. If we let all go, and permit it to mens conſciences how they will deal with us, reſolving to *ſuffer* and *ſay nothing*: beſides that we expoſe our ſelves both to *loſs* and *ſcorn*; we alſo betray *Gods* and the *Churches* right; and we are
Lev.19.17. alſo unfaithful in *the work* of our Calling, in *ſuffering ſin upon our neighbour* for want of *a rebuke*. But if we look better about us, and *require* what of right *belongeth to us*: then do men ſet their mouths wide open againſt us ſtraight; And *covetous* are we, if we do but *ſpeak* for our own, (that is the leaſt and beſt they can ſay:) but if *ſue* for it, then not *covetous* only, but *contentious* alſo. Yea, and this is often done with ſuch palpable *iniquity*, that there lieth many times *a deeper imputation* upon us, for but ſeeking to *right our ſelves*, than upon thoſe who by doing us *manifeſt wrong* enforce us thereunto. Alas! is this the *double*
1 Tim.5.17. *honour* you would beſtow upon thoſe *that labour in the Word*: firſt to rob them of their *maintenance*, and then to rob them of their *good names*? Do you
1 Cor.9.9. thus reward the Oxen that *tread out the corn* for you: Firſt, to *muzzle* them up, that they *cannot eat*; and then to thruſt another *muzzle* upon them, that they *may not complain*?

10. "This is hard, you will ſay. It is ſo: but no more then (ſo long as "there is ſuch *a proneneſs* in moſt men, to *miſ-judge* and *miſ-aſperſe* thoſe that "are ſet over them, eſpecially if they once grow to differ about *meum* and "*tuum*) we may expect from the men of this Generation, and ſhould prepare "for before we *put our hand to the plow*. It ſhould not therefore much diſcou-
1 Cor.4.3. rage us (St. *Paul* counted it but *a very ſmall thing*) ſo long as we *know nothing by our ſelves*, and do but what we *may* and *ought*: if we ſhall find our ſelves wrongfully and upon light ſurmiſes taxed of *Covetouſneſs*, of *Ambition*, of *Time-ſerving*, which are the crimes uſually laid in our diſh, not only by *the ſcum of the people*, men of lower rank and repute, but ſometimes even by *perſons of quality*, yea, ſuch as pretend moſt to *Religion*. Since holy *Paul*, than whom never man lived freer from ſuch *vicious affections*, could not without ſo
a *Ne admittam culpam ego meo ſum promus pectori: Suſpicio eſt in pectore alieno ſita.* Plaut.in Trinum. 1. 2. many *Proteſtations* ſecure himſelf from (a) *the ſiniſter jealouſies* and *cenſures* of thoſe from whom he received *maintenance*. Rather ſhould their *forwardneſs* to judge thus *uncharitably* of us, make us to walk the more *warily* and *wiſely*, not to give them cauſe: but to be ſure in our whole courſe to have both *the warrant* for what we *are to do*, and for *what we have done*, the *teſtimony* of *a good Conſcience*. That if yet they will needs *ſpeak evil of us*, *as of evil doers*: they
1 Pet.3.16. may do it *gratis*, and to their *own ſhame*, and not *ours*.

11. Obſerve hence *thirdly*, with what *great caution* the Apoſtle here ſpeaketh; and whereſoever elſe he is occaſioned to ſpeak of *himſelf*, or his *own affairs*. It were certainly good for us, (in the publick exerciſe of our *Miniſtry* at leaſt,) where we may avoid it, not to meddle at all with *perſonal* and *particular* things,

that

that concern either *our ſelves* or *others*. Both becauſe the more we deſcend to *particulars*, the more ſubject we are to *miſtakings*, (for *deſcendendo contingit errare*;) and the leaven of a little *error* or *Indiſcretion* in the Pulpit, will ſowre a great lump of *Truth* and of *wholſom doctrine*: As alſo becauſe *perſonal matters* can hardly be ſo dealt in, (eſpecially in publick) but that, through *prejudices* and *the partiality* of mens *affections*, offence and diſtaſte will be taken thereat by ſome or other. It were beſt for us therefore, (that we either do not *miſtake*, or be not *miſtaken*) to hold us to *general truths*, forbearing *perſonal matters*, as much as may be. But where *a neceſſity* lieth upon us, not with conveniency to be avoided (as ſo *the Caſe* may be) to ſpeak of our own or other mens *particular concernments*: it ſhould be our great care by our bleſſed Apoſtles example, to ballance well every word we ſpeak, and to uſe ſuch *caution* and *diſcretion* therein, that we leave nothing (as far as is poſſible) ſubject to *miſconſtruction*; neither *inject ſcruples* into the heads and minds of our *hearers*, which we ſhall not withal have ſufficiently *removed*: and not only to be ſure to avoid *the juſt giving*, but to uſe our beſt diligence alſo to prevent *the unjuſt taking*, of offence at any thing we ſhall deliver.

12. Obſerve *Fourthly*, how ready the Apoſtle is upon every needful occaſion, as to keep himſelf from *the Crime*, ſo to clear himſelf from (a) *the ſuſpicion* of evil. He that is wanting to his own *juſt defence*, tranſgreſſeth *the Law of God*, *and the rule of Charity*, in bearing *falſe witneſs* againſt himſelf. And it is not only *cruelty*, but *ſtupidity* too, for a man wholly to diſregard what *others think* of him; "Eſpecially *pernicious*, when their miſconceits of *the perſon* may draw "prejudice upon *his Doctrine*, and conſequently bring ſcandal unto *the Goſpel* of "Jeſus Chriſt. It carrieth with it ever a ſtrong preſumption of *guilt*, but an infallible argument it is of *vanity* howſoever; When a man ſweateth to put away *a crime* from him, before it be *laid* to him: and laboureth (as a woman in travel) to be delivered of *an excuſe*, ere any body have *accuſed* him. But, for to ſtop the mouth of *calumny* upon a falſe charge, or to prevent *miſpriſions* where they are likely to enſue, and may do harm if they ſhould enſue: there to *juſtifie* our ſelves, and by publick *manifeſto* (as it were) to *diſclaim* what we might be wrongfully *charged* withal, is many times *expedient*, and ſometimes *neceſſary*. *I am become a fool in glorying*, ſaith our Apoſtle, *but ye have compelled me*. As who ſay; your under-valuing of me, to the great prejudice of *the Goſpel*, but advantage of *falſe Teachers*, hath made that *glorying* now *neceſſary* for me, which had been otherwiſe but *vanity* and *folly*. When his caſe falleth to be ours; we may then do, as he now doth; *purge our ſelves* from falſe *crimes* and *ſuſpicions*, and *maintain* our own *innocency*. Only be we firſt ſure, that *our Conſciences* ſtand clear in *the ſight of God*, before we endeavour to clear *our Credits* before *the faces of men*. Leſt by *juſtifying* our ſelves before them, we contract *a new guilt* before him: and ſo become indeed *worſe* than *we were*, by ſtriving to ſeem *better* than *we are*.

(a) *Omnes bonos, bonaſq; accurate adde rei, Suſpicionem & culpam ut ab ſe ſegregent.* Plaut. in Trinum. 1 2.

2 Cor 12 11.

All theſe from *the Proteſtation* in the former part of the verſe, Οὐχ ὅτι, &c. *Not that I ſpeak in reſpect of want.*

13. But *the main* of our buſineſs is (as I ſaid) in the latter part of the verſe: concerning *the Nature* and *the Art of Contentment*. All *Arts* have their *Præcognita*: ſo hath this. "The firſt and chiefeſt whereof is (as in all other *Arts* "and *Sciences*) to underſtand, *Quid ſit*, *Quâ de re agitur*, what it is that we "are to treat of as *the ſubject matter* of the whole diſcourſe: as whereunto all "the *Precepts*, *Rules*, and *Concluſions* therein contained muſt relate. We ſhall never learn *the Art*, unleſs we firſt know *the Nature* of *Contentment*. Of that therefore *firſt*, from theſe words (very few in the Original) ἐν οἷς εἰμι. *In whatſoever ſtate I am.*

14. Wherein *the Nature* of true *Contentment* is (by intimation) diſcovered

from *the object* thereof in *three particulars*: partly *limited*, and partly *unlimited*. Limited *first*, in reſpect of *the Perſon*: it muſt be a mans *own eſtate*. The Verb here is in *the firſt Perſon*, εἰμὶ, *I am*. Limited *ſecondly*, in reſpect of *the time*: it muſt be a mans *preſent eſtate*. The Verb here is of *the Preſent Tenſe*, εἰμὶ, *I A M*. But *thirdly*, for the *kind* (high or low;) for *the Quantity* (great or ſmall;) for the *Quality* (convenient, or inconvenient;) and in every other reſpect, altogether indifferent and *unlimited*. So it be a mans *own*, and *preſent* eſtate, it mattereth not elſe what it be; ἐν οἷς indefinite, *In whatſoever eſtate*. In theſe *three* joyntly conſiſteth *the nature* of contentment: in any of which whoever faileth, is ſhort of St. *Pauls* learning. That man only *hath learned to be content*, that can ſuffice himſelf with *his own* eſtate, with *the preſent* eſtate, with *any eſtate*. Of theſe *three* therefore in their order. And firſt of the *Limitation* in reſpect of *the perſon*, That a man reſt ſatisfied with *his own eſtate*.

15. The very thing (to my ſeeming) principally intended in *the laſt Commandment* of the *Decalogue*, Οὐκ ἐπιθυμήσεις. Which forbiddeth expreſly the coveting of our *neighbours Houſe*, *his Wife*, *his Cattel*: and proportionably, the coveting of his *Farm*, his *Office*, his *Honour*, his *Kingdom*: and generally *the coveting* of any thing *that is anothers*. "Which is as much in effect, as to re-"quire every man to reſt *fully ſatisfied* with that portion of *outward things* "which God hath been pleaſed by fair and juſtifiable ways in his good provi-"dence to derive upon him, without a greedy *deſire* of that which is *anothers*. They who conceit, the thing in that *Commandment* properly forbidden, to be the *Primi motus*, thoſe *firſt motions* or ſtirrings of ſin, which we call *Concupiſcence*, ariſing in the *ſenſual appetite* ("corrupted through *Adam*'s fall, as all other fa-"culties of the ſoul are) before any actual deliberation of *the underſtanding* thereabout, or actual conſent of *the Will* thereunto: I muſt conſeſs do not ſatisfie me. For thoſe *motions* or ſtirrings (ſuppoſing them *ſinful*) are according to their *ſeveral objects* (ſo far as they can be ſuppoſed *ſinful*) forbidden in every of *the Ten Commandments* reſpectively: even as *the Acts* are, to which they *refer*; and from which they *differ*, not ſo much *in kind*, as *in degree*. I much rather incline to their judgment, who think the thing properly and principally there forbidden, to be *an inordinate deſire* after that, which by right or property is *anothers*, and not *Ours*.

16. And then theſe words of *the Apoſtle*, Heb. 13. may ſerve for a (ſhort, but full) Commentary upon *that laſt Commandment*: both in *the Negative*, and in *the Affirmative* part thereof. *Let your Converſation be without Covetouſneſs*, the Negative: *and be content with ſuch things as ye have*, the Affirmative. When we endeavour or deſire to get from another that which is his, by any *fraudulent*, *oppreſſive*, or other *unjuſt* courſe; we are then within the compaſs of *the Eighth Commandment*, *Thou ſhalt not ſteal*: "as is evident from the Ana-"logy of our Saviours Expoſitions upon the other *Commandments*, wherein "*Murder* and *Adultery* are forbidden, *Mat.* 5. But the laſt Commandment, *Thou ſhalt not Covet*, cometh more within us: condemning every *inordinate deſire* of what is *not ours*, albeit we have no *actual intention* to make it ours by any unlawful (either *violent* or *fraudulent*) means. The bare (a) *wiſhing* in our hearts, that what is our neighbours were *Ours*; *his Wife*, *Houſe*, *Servant*, *Beaſt*, or his *any thing* Ours; without conſidering whether he be *willing* to part with it or no, or whether it be *meet for him* ſo to do or no: is a curſed fruit of corrupt *ſelf-love*, a direct breach of the holy *Law of God* in that *laſt Commandment*, and flatly oppoſite to that αὐτάρκεια, or *ſelf-ſufficiency*, wherein true contentment conſiſteth.

Heb. 13. 5.

a—μηδ' ἓξ τῶ πλησίον. Eurip. Hecub. Act. 3.

17. *Ahabs* ſin was this, when firſt his teeth began to water after *Naboths Vineyard*. He went indeed afterwards a great deal farther. He brake *the Eighth* Commandment, *Thou ſhalt not ſteal*; and he brake *the Sixth* Commandment alſo,

1 King. 21. 1. &c.

alſo, *Thou ſhalt not kill:* when he took *Naboths* both *Life* and *Vineyard* from him by a moſt unjuſt and cruel oppreſſion. All this came on afterwards. But his *firſt ſin* was meerly againſt *the laſt Commandment:* in that he could not reſt himſelf *ſatisfied* with all his own *abundance*, but his mind was ſet on *Naboths* plot; and unleſs he might have that too (lying ſo conveniently for him) to lay (*a*) to his *demeſnes*, he could not be at quiet. He had not as yet (for any thing appeareth in the Story) any ſetled *purpoſe*, any reſolved *deſign*, to wreſt it from the owner by *violence*, or to weary him out of it with *injuſt vexations*: So he might but have it upon any *fair terms*; ("either by way of *Sale*, he would "give him full as much for it as it could be worth of any mans money; or by "way of *exchange*, he would give him for it a better plot of ground than it "was, either way ſhould ſerve his turn:) *Naboth* ſhould but ſpeak his own *conditions*, and they ſhould be *performed*. Many a *petty Lord of a Hamlet* with us, would think himſelf diſparaged in a Treaty of *Encloſure*, to deſcend to ſuch *low Capitulations* with one of his poor *Neighbours*, as the great *King of Iſrael* then did with one of his *Subjects*, and to ſin but as *modeſtly* as *Ahab* yet did. Here was neither *fraud* nor *violence*, nor ſo much as *threatning* uſed: but the whole *carriage outwardly* ſquare enough, and the *propoſals* not unreaſonable. All the fault (as yet) was *within*. The thing that made *Ahab* even then *guilty* in the ſight of God, was *the inordinacy* of his deſire after that Vineyard, being *not his own:* which inordinacy, upon *Naboths* refuſal of the offered conditions, he farther *bewrayed* by many ſigns, the effects of a *diſcontented mind*. For in he cometh, heavy and diſpleaſed; taketh *pet*, and his *bed*; looketh at no body, and out of ſullenneſs forſaketh his *meat*. Had he well learned this piece of the leſſon in the Text, to have contented himſelf *with his own*, both *his body* had been in better *temper*, and *his mind* at better *quiet*, and *his conſcience* at better *peace* than now they were.

a — *ſi angulus ille Proximus accedat; quid nunc deceat nos? Horat.* 2. ſatyr. 6.

18. *Abraham* it ſeemeth had learnt it. Who was ſo far from all *baſe deſire* of enriching himſelf with *the King of Sodoms goods*, that he utterly *refuſed* them, when he might have taken them, and *held* them without any injuſtice at all. He had, or might have had, *a double Title* to them. They were his (a) *Jure belli*, by *the Law of arms* and of *Nations*; having *won* them in the field, and in a *juſt war*: and they might have been his *jure donationis*, by the Kings free donation [*Give me the Perſons, take the goods to thy ſelf*] if he had been minded to *accept* the offer. But *Abraham* would none: *contenting* himſelf with what the Lord had bleſſed him withal, he did not *deſire*, neither would he *take from a thread or a ſhooe latchet*, of any thing that appertained to the King of *Sodom*.

Gen. 14. 21, &c.

ἀντὶ χρημάτων πολέμου κρατοῦμενα ἢ χρήματα ἢ κρατοῦντα τούτων εἶναι φασι. Arſt. t. Polit.

19. But what need we ſeek any other (indeed where can we find a better?) *example* to inſtance in, as to the matter we now treat of, than this *our Apoſtle*: if we do but recall to mind that *Proteſtation* of his once before mentioned, made before the *Clergy* of *Aſia* in his *Viſitation* at *Miletum*, Acts 20. [*I have coveted no mans Silver, or Gold, or Apparel.*] Brave and noble was the challenge, that *Samuel* made in a full Aſſembly of the whole people of Iſrael [*Behold here I am, witneſs againſt me before the Lord, and before his Anointed. Whoſe Oxe have I taken? Or whoſe Aſs have I taken? Or whom have I defrauded? Whom have I oppreſſed? Or of whoſe hands have I received a Bribe?*] Poſſibly there are *Judges* and *Officers* in the world, that would be loth to make ſo bold *a challenge*, and venture *a fair trial* upon it. Yet cometh *that challenge* far ſhort of *this Proteſtation: Samuel* ſpeaketh only of *not taking*; St. *Paul* alſo of *not coveting*: according to the expreſs letter of the prohibition in *the Decalogue*. Οὐκ ἐπιθυμήσεις. *Thou ſhalt not covet*, ſaith the Law: his Conſcience anſwereth, οὐκ ἐπεθύμησα. *I have not coveted.* So good a Proficient was he, ſo perfect a Scholar in this *holy learning*, that he could it *Verbatim*. ἔμαθον might he well ſay and truly: for he had *indeed learned* to be content with his own.

Act. 20. 33.

1 Sam. 13.

20. And might not we *learn* it too, think ye, as well as he? Sure we might: for what ſhould hinder? Only if we would but tye our ſelves ſtrictly to thoſe *Rules* (thoſe I mean of *Juſtice* and *Charity*) which are *the firſt elements* of this learning. For *Juſtice* firſt: the Rule is, *Suum cuique*, That every man have what of right to him appertaineth. "Now every mans *right* unto any of the things "of this world ariſeth from Gods diſpoſal thereof by ſuch ways and means "(ordinarily) as by *the general Law*, and common conſent of all civil Nations, "or by *the poſitive Laws* of particular Kingdoms and Common-wealths (not "repugnant thereunto) are allowed for that end: as *Deſcent*, *Gift*, *Purchaſe*, "*Induſtry*, &c. Whoſe *diſtributions*, however *unequal* they may ſeem to us, are "yet evermore *juſt* in themſelves, and as they come from him. So that every man "is by us to be accounted *the juſt owner* and proprietary of that whereof he is "*the legal Poſſeſſor*: yea, though it do appear to us to have been very *unjuſtly* "*gotten*, either by himſelf, or by any of thoſe from whom he had it. His very "*poſſeſſion* I ſay, although without *a juſtifiable Title*, is yet ſufficient to make it "his, as to *the intendment of the Law* in that behalf; that is to ſay, ſo far "forth as to render our *deſiring* of it from him unlawful *in foro interno*: un-"leſs in that one caſe only, when *the right* is in us, though he be *in poſſeſſion*. In "all other Caſes *poſſeſſion* is a good plea: *the Title of Poſſeſſion* being in all rea-"ſon to be eſteemed *good* againſt him, that is not able to ſhew a *better*.

21. "If then we be at any time carried with a reſtleſs and *immoderate deſire* "after that, which the hand of *Providence* hath been pleaſed to diſpoſe other-"where, (and our ſelves have *no antecedent* right, whereby to entitle it *ours*:) "do we not take upon us (after a ſort) to *controll* the holy and wiſe *appoint-*"*ments* of our good God? For if it were *indeed* fitter for us than him, and not "*in opinion* only: could not the Lord by his *Almighty power*, and would he not "in the diſpenſation of his *good providence*, have by ſome honeſt means or other "*diſpoſed* it upon us rather than upon him? By this extreme *partiality* to our ſelves we become *unjuſt Judges of evil thoughts*: in ſetling that *upon our ſelves* in our own *thoughts*, as fitteſt for us, which God hath thought fit to ſetle rather *upon another*. The Story in *Xenophon*, how young *Cyrus* was corrected by his *Tutor*, for beſtowing *the two coats* upon two of his School-fellows, according to *the fitneſs* thereof to their *two bodies* in his own diſcretion; without enquiring firſt (as he ſhould have done) who was *the right owner* of either; is ſo well known, and withal pertinent to our preſent purpoſe, that I ſhall not need either to *relate* it, or *apply* it. When Almighty God then, by *diſpoſing* of theſe outward things, hath manifeſted his pleaſure to give our neighbour *a property* in them: it is an *unjuſt deſire* in us to *covet* them from him, and to *wiſh* them transferred upon our ſelves.

Lib. 1. Kυεἰυ παιδείας.

22. *The other Rule* I told you of, is that of *Charity*. "Which binding us to "*love our neighbour as our ſelves*, muſt needs bind us conſequently to rejoyce "*in his good*, as *in our own*; and not wiſh any thing to his *prejudice*, no more "than *to our own*: and conſequently to theſe, *to be content* that he ſhould enjoy that which God hath allotted him *with our good wills*, as we deſire to hold that which is in like manner allotted us *with his good will*. There is no ſuch enemy to *Brotherly love* as is *Self-love*. For look how much we beſtow upon *our ſelves* more than we ſhould, we muſt needs leave *to our brother* ſo much leſs than we ſhould. And it is nothing but this over-much *love of our ſelves*, that maketh us ſo much covet to have *to our ſelves* that which belongeth not to us. *If ye fulfil the Royal Law according to the Scripture, Thou ſhalt love thy Neighbour as thy ſelf*, ye do well, ſaith St. *James*: Very well this. *But if ye have reſpect to Perſons*, (eſpecially if ye become partial once to your own perſons;) that is not well: then *you commit ſin*, ſaith he, and are *convinced of the Law as tranſgreſſors*.

Jam. 2. 8.

—9.

23. But

23. But this is *Durus ſermo*, may ſome ſay. It were hard ſo to *confine* mens minds to that which is *their own*, as not to allow any deſire at all of that which is *anothers*. If we ſhould conceive *the Law* thus ſtrict: it would deſtroy, not only *all Humane Ordinances* that concern Trading and Commerce, as *buying, ſelling, exchanging*, &c. (without which publick Societies cannot ſubſiſt;) but even *the Divine Ordinance* alſo of earning our livings by *labour* and *induſtry*. Then might no man endeavour by honourable and vertuous atchievements to raiſe himſelf a *fortune*, or make way for his future *advancement*, or do any thing whatſoever, whereby to acquire or derive upon himſelf a *property* in any thing that were not *his own* already: Since none of all this can be done without a deſire (in ſome degree or other) of that which is *anothers*.

24. This *Objection* need not much trouble us. Nor *Juſtice*, nor *Charity*, nor the holy *Law of God* which giveth rules to both, condemn *all deſire* of that which is *anothers*; but an *inordinate deſire* only: that which is *orderly* and rightly qualified, they all allow. All the difficulty in this matter will be, (and that will make us ſome buſineſs) how to diſcern between an *orderly*, and an *inordinate deſire*: that ſo we may be able to judge rightly concerning our own *deſires* at all times; whether they be ſuch as are allowed, and may conſiſt with *contentment*, or ſuch as are *forbidden*, and cannot conſiſt therewith. Which is to be done by duly conſidering of thoſe *three* eſpecial *Qualifications*, which are all requiſite (the concurrence, I mean, of *the whole three*) to the making up of an *orderly deſire*: in any of which if there be a failer, *the deſire* becometh *inordinate* and ſinful. Theſe *three* are, in reſpect; Firſt, of *the Object*; Secondly, of *the Act*; Thirdly, of *the Effect* of the deſire.

25. For *the Object* firſt. If I deſire but that from my neighbour (ſay it be his *Houſe, Land, Beaſt*, or other *Commodity*) which I find him willing, or may reaſonably preſume he will not be *unwilling* (for that I ſee no cauſe why he ſhould be ſo) to part withal; eſpecially if *the having thereof* be viſibly ſo much greater *advantage* or *convenience* to me, than *the parting therewith* could be *loſs* or *inconvenience* to him, that I ſhould be as *ready* to pleaſure him with *mine*, were my caſe his, as I am now *deſirous* he ſhould pleaſure me with his: If all this be done and meant by me *bonâ fide*, and that I am willing withal to make him *a valuable compenſation* to the full for whatſoever *loſs* or *inconvenience* he ſhall ſuſtain thereby, and according to *the worth* of the thing: my *deſire* is thus far *regular*. In this manner *Abraham* deſired of *Ephron the Hittite* a ſpare portion in one end of his field for a burying-place for *Sarah*: when as, being *a ſtranger*, he had no *poſſeſſion* among them wherein *to bury his dead*, Gen. 23. Gen. 23. 4, &c.

26. But if I ſhall deſire to have that from him, which probably is as *uſeful* and *expedient* for him, as it can be for me, or which he taketh ſome *pleaſure* or *content* in, or is very *unwilling* howſoever ("though for no great reaſon perhaps, but *for his minds ſake* only) to part withal; or which (if it were mine own caſe) I ſhould be *loth* to forgo to another, that ſhould in the like kind *deſire* it from me: If yet, when all this appeareth to me, I perſiſt in my former *deſire* notwithſtanding, and thirſt after it ſtill; this is an *uncharitable*, and ſo an *inordinate deſire* in me. *Ahabs deſire* was ſuch. After he ſaw *Naboths heart* ſo ſet upon his *ancient inheritance*, that he would not part with it upon any terms; For he had given him *a flat denial*, and rejected all Motions for an *alienation* with an *Abſit* (*the Lord forbid it me, that I ſhould part with the Inheritance of my Anceſtors*;) yet he muſt have it tho; nothing will content him without it. That for *the Object*. 1 King. 21. 3.

27. *Secondly*, for the *Act*, or more immediate effect of *the Deſire*. If I *deſire* any thing that is my neighbours with a *moderate* and ſober deſire; ſo as I can ſet *my heart* at reſt, fall out as it will, and compoſe *my affections* to an indifferent temper

temper whether I obtain my desire or no, ( " If I may have it well and good; " if not, no great harm done, I am but where I was: ) my *desire* is also thus far *regular*, and hindereth not but that I may be well enough *content* notwithstanding.

28. But if my *desire* raise *mud* and *perturbations* in me, and breed troubled and confused *thoughts*, so as to disquiet me in *my sleep*, distract me in my *devotions*, disturb me that I cannot walk in the ways of my *Calling*, or perform *the common Offices* of life with any chearfulness, or any other way *distemper* the calm *tranquillity* of my mind and soul: then is my *desire* so far forth an *inordinate* and *covetous* desire, and inconsistent with true *Contentation*. And such again was *Ahabs*. When he could not have his longing, *Nec manus, nec pes*; He could neither *eat*, nor *drink*, nor *sleep*, nor enjoy any thing he had, nor do any thing he should for thinking of it: nothing but *lowre*, and *tumble*, and *fret* for grief and despight: have it he must, or he should never be well.

1 King.21.4.

29. There are thousands, that would loth be reputed *Covetous*, yet have a grudging of his disease: and *it is an evil disease*. For tell me ( to close a little with thee, thou that scornest the name of *Covetous*) whence is it, that thou either *pinest away* with envy at *the Greatness* of thy neighbours, or *repinest* with murmuring at *the scantness* of thy own portion? These are parlous *symptomes*. Why art thou ever and anon maundering, that his (a) *farm is better* than thine, his *meadows greener* than thine, his *corn ranker* than thine, his *cattel fatter* than thine, his *ware-house fuller* than thine, his *Office gainfuller* than thine, his *service better rewarded* than thine, his *trading quicker* than thine; and I know not how many things more?

a —*majorque videtur, & melior, vicina seges.* Juv.sat.14.

Hor.1.Serm 1. *Quodque capella aliena gerat distentius uber*
*Tabescas?* ———

Must *thine eyes* needs *be evil* towards him because *the hand* of God hath been *good* to him? *Tolle quod tuum, & vade.* Take that is thine, and go thy way, and *rest* quiet with it. Be *thankful* to him that gave it, ( it was more, I ween, then he owed thee: ) and in Gods name make thy best of it ( *Spartam quam nactus es, hanc orna.* ) " But do not *desire* that *inordinately*, which thou canst not compass " *honestly*, and which ( if *dishonestly* gotten ) thou shouldest have little joy of, " when thou hadst it. Say *thy lot* be not all out as thou couldst *wish*, ( indeed what mans almost is so? ) yet take comfort in it onward, *till better come. Better* may come, when God seeth thee *fit for better*: but *fit* thou art not, so long as thou art not *contented* with what thou hast.

30. Lastly, for *the consequents*, or remoter effects of *the Desire*. " *Desire* " looketh ever at *the end*, carrying the mind and thoughts thither with some " eagerness: and therefore stirreth *endeavour* in the use of such *means* as are " likely to bring men to the *desired end* the soonest, and so putteth them upon " *Action*. Whence commonly such as *the desire* is, such is *the endeavour* also: and that, both for *Quantity* and *Quality*. According to the strength of *the Desire* is the bent also of *the endeavour*: and according as *the Desire* is qualified ( *Morally* qualified I mean, that is, either *good* or *bad*; ) *the endeavour* also is conditioned much what like it. If then I can so bound *my desire* of something which another hath, as to resolve and hold, not at any hand to attempt *the obtaining* thereof by any other than by fair, and warrantable, and conscionable means: *my desire* is also thus far *a regular and lawful desire*. " So *David*, though he could " not but *desire* the accomplishment of Gods gracious promise of advancing " him to *the Kingdom*, which was *not his* yet ( otherwise than in Gods designa- " tion ) but *anothers*: yet when he was urged by his followers, to lay hold of " a fair opportunity, which ( as they thought ) God had *put into his hand* for " the

1 Sam.24.4. & 26.8.

1 Sam 24.6, & 26.11.

" the effecting thereof: his ſoul did ſo much *abhor* the very mention of ſuch a fact, that at *two* ſeveral times, he would not ſo much as take the advice into the leaſt *deliberation*, but rejected it with an *Abſit* too. Shall I lay theſe hands upon the *Lords Anointed*? *God forbid.* No ſaith he, I will not do it *for a Kingdom.* Such *wicked facts* I leave for wicked *men* to act. God can and will I know in his due time make good *his own promiſe* without *my ſin.* I ſhall be content to *wait his leiſure*, and to remain in the *ſad condition* I now am in, till it ſhall pleaſe him to bring me out of it, rather than clog my *conſcience* with the guilt of ſuch a horrid crime. 1 Sam. 24. 13.

31. But if my *deſire* ſhall prompt me to that reſolution ſo common in the world, (*rem ſi poſſis, rectè; ſi non, quocunque modo rem*) I would rather have it *fairly*, if it might be; but if it will not come ſo, yet would I have it *howſoever*: my *deſire* becometh an unjuſt and *inordinate deſire.* Such was *Ahabs* ſtill: his example, you ſee, furniſheth us at every turn. He muſt have *the Vineyard*: yea, that he muſt. Hor. 1. Ep. 1. *unde habeat quærit nemo, ſed oportet habere.* Juven. ſat. 14.

*Cujus ſi dominus pretio non vincitur ullo*, &c. Juven. ibid.

If *money* will fetch it, *Naboth* ſhall have his own asking: But if that will not do the deed, ſomething elſe muſt. " *Letters* ſhall be written, *Witneſſes* ſuborned, " *Judges awed*, *Juſtice* perverted, and an *innocent perſon* (if *the ſituation of his* " *Vineyard* had not made him *guilty*) in a godly formal pageant of *a legal pro-* " *ceeding* with much baſe hypocriſie, and in a moſt undue unworthy manner, " *accuſed, condemned, executed. Quid non mortalia pectora cogis?* Stand amazed, " and conſider, what a maſs of ſin and miſchief, the leaſt indulgence to a vici- " ous *inordinate deſire* may lead you to at the laſt, more than perhaps you could " at the firſt ſuſpect your ſelf capable to fall into.

32. What ſhould I ſay then, Brethren? Even what our Lord hath ſaid before me, *Take heed and beware of Covetouſneſs*; " Look upon all (a) *the frauds* " that are practiſed every where among the ſons of men; take a ſurvey of all " *the oppreſſions*, the greater and leſſer *oppreſſions*, that are done under the Sun: " you ſhall find the moſt of them to owe both their *firſt-birth* and *after-growth* " to this curſed *root of Covetouſneſs. Extortion*, *Bribery*, *Flattery*, *Calumny*, " *Perjury*, *Simony*, *Sacrilege*, *unjuſt Wars and Suits*: Do they not all come from hence? *False weights and meaſures* in the markets; *falſe lights and wares* in the ſhops; *falſe pleas and oaths* in the Courts; enhauncing of *Fees*, trucking for *Expedition*, racking of *Rents*, cracking of *Bankrupts*, depopulating of *Towns*, projecting of *Monopolies*, and God knoweth how many more, (my breath would fail me, and the time, but to name them) are they not all from hence? And doth not the riſeneſs of them abroad in the world, unanſwerably convince the men of this Generation of much *injuſtice* and *uncharitableneſs*, in *coveting* other mens goods, and not being *content with their own*? (a) *Inde fere ſcelerum cauſæ: nec plura, quam ſæva cupido immodici cenſus.* Juv. ſat. 14. 1 Tim. 6. 10.

33. Upon this *firſt point* I have ſtood the longer, being the principal of *the three*, and the foundation of the *other two.* That now ſetled, we ſhall be like to come off with quicker diſpatch in the reſt. *The Object of Contentment*, as it is limited in reſpect of *the Perſon*; It muſt be a mans *own eſtate*, (of which hitherto:) ſo is it limited in reſpect of the *Time*; It muſt be a mans *preſent Eſtate*, (of which next.) The Text hath not ἐν οἷς ἤμην in the *preter*, In what ſtate I *have been*; nor ἐν οἷς ἔσομαι in *the future*, In what ſtate *I ſhall be*: but in *the preſent* ἐν οἷς εἰμὶ, In whatſoever ſtate *I am.* Look what *God* (who is *Lord* of all, and diſpenſeth to every man ſeverally as he will) diſpoſeth upon him for *the preſent*; although perhaps far ſhort of what he may have had in ſome times *heretofore*, or of what he may probably have in poſſibilities and reverſions *hereafter*: he that hath *a contented mind* doth not afflict himſelf, either with *penſive* thoughts,

thoughts, at *the remembrance* of what he *hath been*; or with *ſuſpenceful* thoughts, in forecaſting both his *hopes* and *fears* what he *may be*: But he giveth himſelf up to the Lords *preſent diſpoſal*, and reſteth ſatisfied with the portion that is *before him*. Ἀρκούμενοι παροῦσι, ſaith the Apoſtle expreſly, *Heb.*13. being content (a) *with the preſent things*: and elſewhere, *Having food and rayment* (ἔχοντες in the preſent tenſe ſtill) *let us be therewith content.*

Heb.13.5. a—ſέρεγεν τοῖς παρέσι. Iſocrat. orat. de pace. 1 Tim.6.8.

34. Grant but *the former part*, already made good, That we are to be content with *our own*; and this will follow of it ſelf, That we are to be content with *the preſent*: becauſe nothing can be truly ſaid to be *our own*, but *the preſent*. What is *paſt* and gone, perhaps it *was ours*; but we cannot ſay, *It is ours* now: and what is *future*, and to come, perhaps it may *be ours*, (and perhaps it *may not* too;) but we cannot ſay, *It is ours* yet. *Panem noſtrum quotidianum*, our daily bread; or (as ſome tranſlate it) *hodiernum*, our this days bread: ſo we are taught to *ſtile* it, when we *beg* it. *Noſtrum* and *Hodiernum* may be well put together: for it is only *this days bread* that is *our bread*. Another *days* bread may be another *mans* bread for ought we know.

Horat.2.ſat.2

*Nam propriæ telluris herum natura, nec illum,*
*Nec me nec quenquam fecit* ——

All theſe things paſs to and fro in the world from one hand to *another*, and ſo to *another*, and *another*, ever and anon, upon ſome *caſualty* or other, many times (a) *in a moment*, ſhifting MASTERS; and ſeldom ſtay long in a place. When one would think we had them faſt, either *they take them wings, and flie away*, and leave us behind; or *our thread is cut*, and we *drop away*, and leave them behind. And how ſuddenly this may be done, who knoweth? Perhaps before to morrow, (*ſtulte, hac nocte:*) and then what was ours goeth another way, who knoweth whither? Perhaps to a meer ſtranger (*cujus erunt?*) *Thou fool, this night thy Soul ſhall be required of thee: then whoſe ſhall theſe things be*, thou now calleſt *thine*? Nothing is certainly *ours*, but *the preſent*: and of that we have no farther *certainty* than *the preſent*. So that unleſs we can frame our minds to be content with *the preſent*, we ſhall never be able to find any *certainty* whereon to reſt.

a—*tanquam Sit proprium cuiquam, puncto quod mobilis horæ Permutet dominos, & eedat in altera jura.* Horat.2. Epiſt.2. Pſa.23.5. Luke 12.20.

35. Add hereunto *ſecondly*, that all ſollicitous looking forward and beyond *the preſent*, doth *ipſo facto* and of it ſelf take off ſo much from our *content*. It raiſeth up many foggy miſts of *hopes*, and *fears*, and other *perturbations*, that diſquiet the mind wonderfully, and torture it with ſuſpencefulneſs and anxiety. *Spemq; metumq; inter dubii.* Whilſt men, through *the deſire* of having, hang in ſuſpence betwixt *the hope* of getting, and *the fear* of miſſing; they cannot chuſe but *pierce themſelves through with many ſorrows*, and create themſelves much unreſt.

1 Tim.6.10.

Hor.2.Carm. 16.

*Lætus in præſens animus quod ultra eſt*
*Oderit curare;*

And again,

——3.Carm.8.

*Dona præſentis cape lætus horæ, &*
*Linque futura.*

"These and ſundry other like paſſages we meet with in *the Poets*, together with "thoſe *phraſes* ſo uſual with them,

a—τὸ ἐφημέριον βίον ἔλχων. Anthol.2. Epigr.47. —*Ille potens ſui, Lætuſque vivet, cui licet, In diem dixiſſe vixi.* Horat. 3.od.29.

"(a) *In diem vivere, &c.*——

"would be good meditations for us: if we ſhould underſtand them in that "*Chriſtian ſenſe* whereto we now *apply* them, and which the words themſelves "will

" will bear; and not in *the Epicures ſenſe*, wherein for the moſt part they that " uſed them *meant* them. But I rather give it you in our Saviours words; *Take therefore no thought for the morrow, for the morrow ſhall take thought for the things of it ſelf: ſufficient unto the day is the evil thereof*, Mat.6. Mat.6 34.

36. A *third conſideration* there is, nothing leſs available than either of the former, but rather much more, to them that can lay hold of it (" for it is " above the reach of *Poets* and *Philoſophers*, and beyond the ken even of profeſ- " ſed *Chriſtians* that want the *eye of Faith*) to frame us to contentment with *the preſent*: ariſing from the contemplation of the infinite *love* of our gracious Lord God joyntly with his infinite *wiſdom*. By theſe as many as are truly *the children of God* (by *faith*, and not *titulo tenùs* only) are aſſured of this moſt certain truth; That whatſoever their *heavenly Father* in his *wiſdom* ſeeth *beſt* for them, that evermore in his *love* he provideth for them: From which *Principle* every man that truly feareth God, and hath fixed his hope there, may draw this infallible *concluſion* demonſtratively and by the Laws of good diſcourſe, (*per viam regreſſus*) This my good God hath *preſently ordered* for me: and therefore it muſt needs be he ſaw it *preſently beſt* for me. Thus may we *ſugere mel de petrâ*; gather grapes of *thorns*, and figs of *thiſtles*, and ſatisfie our ſelves with *the honey* of comfort out of the *ſtony rock* of barrenneſs and adverſity.

37. Where are they then, that will tell you, On the one ſide what jolly men *they have been*: But *miſerum eſt fuiſſe*. Having been born and bred to *better fortunes*, their ſpirits are too great to ſtoop to ſo *low a condition* as now they are in. If it were with them, as in ſome *former times*, no men ſhould lead more *contented* lives than they ſhould do. Or that will tell you on the other ſide, what jolly men *they ſhall be*: when ſuch fortunes as they have *in chaſe* or *in expectation* ſhall fall into their hands; they doubt not, but they ſhall live as *contentedly* as the beſt. Little do the one ſort, or the other, know *the falſeneſs* of their own unthankful and rebellious *hearts*. If with *diſcontent* they repine at what *they are*; I ſhall *doubt* they were never *truly content* with what *they were*, and I ſhall *fear* (unleſs God change their hearts) that they will never be *well content* with what *they ſhall be*. He that is indeed content when *the Lord giveth*, can be content alſo when *the Lord taketh away*; and with *Job* bleſs the holy Name of God for both. " He had a mind contented in *as good* (though perhaps " not in *ſo high*) a meaſure, when he ſate *upon the dunghill* ſcraping himſelf with " a potſheard, in the midſt of his incompaſſionate friends; as he had when he " ſate *in the gate*, judging the people in the midſt of the Princes and Elders of the Land. Job 1.21.

38. It were certainly therefore beſt for us, to *frame our minds* now the beſt we can to our *preſent eſtate*, be it better or worſe: that whether it ſhall be better or worſe with us *hereafter*, we may the better *frame* our minds to it then alſo. We ſhould all do in this caſe, (*a*) following *the Lord* which way ſoever he leadeth us, as *the Iſraelites* followed the guidance of *the cloudy-fiery-pillar*. When it went, they went; when it *ſtood*, they ſtood: and look which way it went, to *the North*, or to *the South*, the ſame way they took: and whether it moved *ſwiftly* or *ſlowly*, they alſo framed *their pace* accordingly. We are in like ſort to frame our ſelves and wills to a holy *ſubmiſſion*, to whatſoever *the preſent* good pleaſure of his will and providence ſhall *ſhare out* for us. a ἕπου θεῷ. Plato. Num.9.15, &c.

39. Which yet let no man ſo deſperately miſ-underſtand, as to pleaſe himſelf hereupon in his own *ſloth* and ſupinity, with *Solomons ſluggard*, (whom that wiſe man cenſureth as *a fool* for it) who *foldeth his hands together*; and letteth the world wag as it will, without any care at all what ſhall become of him and his another day. " And yet, as if he were the only wiſe man (*Sapientum octa-* " *vus*, wiſer *than ſeven men that can render a reaſon*) he ſpeaketh Sentences, (but it is like *a Parable in a fools mouth*, a ſpeech full of *reaſon* in it ſelf, but by Eccl.4.5.—6. Prov.26.16. —7.

him witleſly *applied*) and telleth you, that *Better is a handful with quietneſs, than both the hands full with travel and vexation of ſpirit.* "Would you not "think him the moſt *contented* ſoul that lives? But there is no ſuch matter. "He is as *deſiring*, and as *having*, as the *moſt covetous* wretch that never "ceaſeth toyling and moyling to get more: if he might but *have it* and never "*ſweat* for it.

40. Nor yet *Secondly* ſo, as to paſs *cenſure* upon his brethren, as if it were nothing but *Covetouſneſs* or *Ambition*, when he ſhall obſerve any of them by their *providence, induſtry*, and good *endeavours* in a fair and honeſt courſe to lay a foundation for their future better fortunes: as the *curriſh Philoſopher* ſnarled at his fellow,

Hor.1.Ep.17. *Si pranderet olus ſapienter, regibus uti*
*Nollet Ariſtippus*———

For ſo long as *the ways* we go are juſt and *ſtraight*, and *the care* we take *moderate*, and neither *the things* we look after *unmeet* for us, nor *the event* of our endeavours *improbable*; if withal *the minds* we bear be tempered with ſuch an *evenneſs*, as to expect the iſſue with patience, and neither be *puft up* beyond meaſure with *the good ſucceſs* of our affairs, nor *caſt down* beyond meaſure if they hap to *miſcarry*: it hindereth not but we may at once both be well (a) *contented with the Preſent*, and yet induſtriouſly *provident for the future.* The ſame Poet hath meetly well expreſſed it there, ſpeaking again of the ſame perſon, *Omnis Ariſtippum decuit color, & ſtatus, & res, Tentantem majora, ferè præſentibus æquum.* It is a point of *wiſdom*, not a fruit of *diſcontent*, when God openeth to a man a fair *opportunity* of advancing his eſtate to *an higher* or *fuller* condition than now he is in, to embrace *the opportunity*, and to uſe all meet *diligence* in the purſuit, for *the obtaining* of his *lawful deſires.* Rather it is a fruit either of *Pride*, or *Sloth*, or both, to *neglect* it: though upon the pretence of being *content with the preſent.*

(a) μεγάλοιση χαίρειν σμικρᾷ ἡδονῇ ἔχειν. Eurip. in Jon.act.2.

41. Paſs we now on from this *Second*, to *the Third* and laſt *point* obſerved concerning *the object* of true Contentment: which was *the indifferency* of it, as it ſtandeth in the Text, for *the kind, quantity, quality*, and every other reſpect (except the before excepted) altogether *unlimited.* Ἐν τισι, indifferently. Be it *high* or *low, rich* or *poor, baſe* or *honourable, eaſie* or *painful, proſperous* or *troublous*; all is a point: all that God ſendeth is welcome. He that hath *learned* St. *Pauls Leſſon*, can make a ſhift with *any eſtate*, and reſt ſatisfied therewithall. The Apoſtle a little enlargeth himſelf in the next verſe: ſhewing that in *the change* of *outward things*, his *mind* yet continued *unchanged*, and was ſtill the ſame under the greateſt contrarieties of events. *I know both how to be abaſed, and I know how to abound: every where and in all things I am inſtructed both to be full and to be hungry, both to abound and to ſuffer need.* And elſewhere he ſaith of himſelf and his fellow-labourers in the Goſpel, that *in all things* they had been careful to approve themſelves *as the Miniſters of God, by the armour of righteouſneſs on the right hand and on the left by honour and diſhonour, by evil report and good report*, &c. As indeed it is a point of the *ſame skill*, to know how *to abound*, and how *to want*: and *equally* hard to bear *proſperity* without inſolence, and *adverſity* without impatience. The wiſe Son of *Agur* was therefore *equally* afraid of *both*, when he prayed that God would neither give him exceſſive *Riches*, nor extreme *Poverty*; As one that well knew there was great and *equal danger* in *the one extreme* as well as in *the other*; if God ſhould leave us to wreſtle with *the temptations* that may ariſe from either of them by our own ſtrength alone without the aidance of his grace. But he whoſe heart is eſtabliſhed with grace, can ſort his mind to *any eſtate*, and find content in any. He can *ſleep*, both ſecurely in *a Palace*, and thankfully in *a Cottage.*

• 2 Cor.6.4,7, &c.

Prov.30.8.

42. *Reaſons*

42. *Reaſons* are: for I muſt haſten. *Firſt*, Contentment cometh from *the mind within*, not from *the things without*. —*Non res præſtat, ſed animus.* If *the things* themſelves were enough to afford *content*, or breed *diſcontent*: then ſhould all men that *enjoy them* alike, be alike *contented* therewith; and all men that *want them* alike, be alike *diſcontented* thereat. Whereof daily experience ſheweth the contrary. It is therefore from the different furniture of *the mind*, that men are differently affected both with *plenty* and *want*. Now *the mind* of a godly man being ſetled upon God by a holy dependence upon his providence: hence it is, that neither *height* nor *depth*, neither *want* nor *abundance*, neither *things preſent*, nor *things to come*, nor any worldly accident can drive him from that hold. *He ſhall not be moved for ever*, neither ſhall be daunted with *any evil tidings*: becauſe his *heart is fixed*, and his *truſt is in the Lord*, Pſal. 112. Seneca. Pſal. 112. 6, 7.

*Si fractus illabatur orbis*
*Impavidum ferient ruinæ.* Hor. 3. Carm. 3.

43. *Secondly*, ſuch a vaſt *diſproportion* there is between the *reaſonable ſoul* of man, and *the ſublunary Creatures*, that *the appetite* of that cannot be *filled* with any of theſe. *Capacem Dei non implet niſi Deus.* The ſoul being capable of *a Communion* with God by *grace*, and *the fruition* of him in *glory*, cannot be ſatisfied with any thing that is leſs than *God*; nor therefore with any thing but *God*. At the laſt day, when *the Saints* ſhall enjoy fulneſs of glory in the preſence of God, their ſouls ſhall be compleatly *ſatiated* with joy and happineſs to their utmoſt capacity (*Satiabor cum apparuerit gloria*, *When I awake, I ſhall be ſatisfied with thy likeneſs*, Pſal. 17.) In the mean time they are *ſatisfied* with a kind of *fulneſs*, according to the meaſure of their preſent capacity: "ſuch *a fulneſs* as ſuf-"ficeth for the ſuſtaining of their ſouls with patience and comfort, (*Sufficit tibi* "*gratia*: Till that *ſatiety of Glory* come, my *grace is ſufficient* for thee onward.) Hence groweth another *difference* between the godly, and the worldly man. The one is *content with nothing*: becauſe for want of *Grace* he hath not *a ſufficiency within*, to quiet *the deſires* of his ſoul, not to be ſatisfied with *outward things*. The other is *content with any thing*: becauſe he hath *a ſufficiency of grace* within him, whereof (ſo long as he perſiſteth in that ſtate, and but by his own default) *no creature* in the world can deprive him. Pſal. 17. 15. 2 Cor. 12. 9.

44. Again *thirdly*, the encreaſe of *outward things* rather *provoketh* the appetites of the ſoul, then *ſtilleth them*: and by that means rather putteth a man further off from *content*, than he was before.

*Et minus hæc optat, qui non habet.* Juven. ſat. 14.

*He that loveth ſilver*, ſaith *Solomon*, *ſhall not be ſatisfied with ſilver*: *nor he that loveth abundance with encreaſe*. As *a River*, the greater it groweth by receiving in little brooks, the *wider* and the *deeper* it weareth *the channel*: ſo all *outward things*, the more they *encreaſe*, the more they enlarge *the deſires*, ſtill to their own proportion. Was ever *Voluptuous*, or *Ambitious*, or *Covetous*, or *Malicious* man, ſo glutted either with *pleaſures*, or *preferments*, or *riches*, or *revenge*, as not to deſire more? Only the godly mans *hopes* are not ſo nipt with *the decay*, nor his deſires ſo extended upon *the encreaſe* of theſe *outward things*; as to hinder his *content*. Becauſe neither his *hopes*, nor *deſires* are ſet upon *the world*, or the things of the world: but upon *God*, and his *Chriſt*, and his *Spirit*, and his *Promiſes*. Eccl. 5. 10.

45. *Firſt* then (to infer ſomewhat, briefly) why ſhouldſt thou that liveſt in a low and *mean eſtate*, *envy* him that hath a far greater: which yet is as far from giving him *content*, as thine would be if it were his? *When riches encreaſe, they are encreaſed that eat them: and what profit* (or pleaſure either) *is there to the owner thereof, ſave the beholding them with his eyes*? All the advantage he hath is Eccl. 5. 11.

but this: that he can ſay, *All this is mine.* The Sun is as *warm* to thee as to him: the air as *ſweet.* Thy fare, though not ſo *coſtly*, yet as *ſavoury*: thy body as *healthy*, thy mind as *free*, as his: thy ſleep as *ſoft*, though upon *a harder bed*: thy reſt as *ſafe*, though under *a meaner roof.* If there be any difference, here it is, That as his *eſtate* is greater; ſo his *charge* is greater, and his *cares* greater, and his *fears* greater, and his *troubles* greater: and at the laſt great day, his *reckoning* ſhall be greater. Therefore *envy* him not.

46. *Secondly*, In this, as in moſt other things, moſt of us (God help us) make our ſelves a great deal of work more than needs, becauſe we go *the wrong way* to work. For the bringing of *our minds* and *our eſtates* together, (for that is in a manner the whole buſineſs: till they *meet*, there can be no true *Contentment*:) we commonly begin at *the wrong end*, and ſo loſe our labour. We ſtrive to *fit all things to our minds*: which (ſo long as our *deſires* are vaſt and boundleſs) is a *tedious* and *bootleſs* work.

Horace. ——*Non ſi te ruperis* ——

We may *tug* hard at it; *ſweat* till our hearts ake: but it will not be. Why do we not rather begin at *the other end*? Do that rather, which is not only *poſſible*, but (the grace of God aſſiſting) *eaſie* alſo? In ſtriving to fit *our minds to the things*. *Non augendæ res, ſed minuendæ cupiditates*: that is the way. To work our own *Contentment*, we ſhould not labour ſo much (a) *to encreaſe our ſubſtance*, (that is a prepoſterous courſe;) as *to moderate our deſires*: which is the right way, and the more feaſible. *Jacob* did not propoſe to himſelf any great matters; fat revenues, and large poſſeſſions: but only *bread to eat, and rayment to put on*, Gen.28. No matter of what courſe *grain*, ſo it were but *bread*, to give nouriſhment, and maintain life. No matter for *the ſtuff*, or *faſhion*, ſo it were but *raiment* to cover nakedneſs, and to keep off heat and cold. Neither doth St. *Paul* ſpeak of any choicer or coſtlier matters. *Having food and raiment*, ſaith he, *let us be therewith content*, 1 Tim.6. He ſaith not τρυφὴν, delicates; but τροφὴν, διατροφὰς, *food*: nor κοσμήματα, ornaments; but σκεπάσματα, *raiment*, coverings. Any *filling* for the belly, any *hilling* for the back, would ſerve his turn.

Seneca.

a ἢ τὴν οὐσίαν πλείω ποιῆσαι, ἀλλὰ τὴν ἀφυλακίαν ἐλάττω Plat. 7.de legib.

Gen 28,20.

1 Tim.6.8.

47. *Thirdly*, ſince it is a point of *the ſame skill* to do both; to *want*, and to *abound*, we ſhould do well, whilſt the Lord lendeth us *peace* and *plenty*, to exerciſe our ſelves duly in the *Art of abounding*; that we be the better able to manage the *Art of wanting*, if ever it ſhall pleaſe him to put us to it. For therefore eſpecially are we ſo much to ſeek, and ſo puzzled that we know not which way to turn us, when *want* or *afflictions* come upon us: becauſe we will not keep within any reaſonable compaſs, nor frame our ſelves to *induſtrious*, *thrifty*, and *charitable* courſes, when we enjoy *abundance*. It is our extreme *inſolency* and *unthankfulneſs* when we are *full*, that maketh our *impatience* and *diſcontentedneſs* break forth with the greater extremity, when the Lord beginneth to *empty us*.

Hor.1 Epiſt.10.

*Quem res plus nimio delectavêre ſecundæ,*
*Mutatæ quatient.*

As in a Fever, he that *burneth* moſt in his *hot fit*, *ſhaketh* moſt in his *cold*: ſo no man beareth *want* with leſs *patience*, than he that beareth *plenty* with leaſt *moderation*. If we would once perfectly learn to *abound*, and not *riot*: we ſhould the ſooner learn to *want*, and not *repine*.

48. But how am I on the ſudden, whileſt I am diſcourſing of *the Nature*, fallen upon ſome of the Rules of *the Art of Contentment*? And yet not beſides *the Text* neither: the word ἐμαθον containeth that too. Yet becauſe to lay down *the grounds* and *method* of that *Art*, and to do it to purpoſe, another hours work would be but little enough: I ſhall therefore forbear to proceed any further at this time. Now to God the Father, God the Son, and God the Holy Ghoſt, *&c.*

A D

# AD AULAM.

## Sermon VI.

## *OTELANDS*, July 1637.

### Philip. 4. 11.

*—— for I have learned in whatsoever state I am, therewith to be content.*

1. TO omit what was observed from the Apostles *Protestation* in those first words of the verse, [*not that I speak in respect of want*:] from these words in the latter part of the verse we have proposed formerly to speak of *two things* concerning *Christian Contentment*: first *of the Nature* of it, and wherein it *consisteth*; and then of the Art of it, and how it may be *attained*. The *Nature* of it hath been not long since somewhat opened, according to *the intimations* given in the Text, in *three particulars*. Wherein was shewn, that that man only liveth truly *contented*, that can suffice himself *first*, with *his own* estate; *secondly*, with *the present* estate: *thirdly*, (being his own and the present) with any *estate*, ἐν οἷς εἰμι, —*in whatsoever state I am, therewith to be content.*] I am now by the Laws of good *Order*, and the tie of a former *promise*, to proceed to the like discovery of *the Art of contentment*: by occasion of this word ἔμαθον, [*I have learned, in whatsoever state I am, to be therewith content.*]

2. St. *Paul* was not framed unto it by the common instinct of *nature*: neither had he hammered it out by his own industry, or by any wise *improvement* of nature from the Precepts of *Philosophy* and *Morality*: nor did it spring from the abundance of *outward things* as either an *effect*, or an *appurtenance* thereof. It was *the Lord* alone, that had *wrought* it in his heart by his saving and sanctifying *Spirit*, and *trained* him up thereunto in the School of *Experience* and *Afflictions*. The sum is, that *true contentedness of mind is a point of high and holy learning*: *whereunto no man can attain*; *unless it be taught him from above*. What the Apostle saith of *Faith*, is true also generally of every other *Grace*; and of this in particular, as an especial and infallible effect of *Faith*: [*Not of your selves, it is the gift of God.*] And of this in particular the Preacher so affirmeth Eph 2. 8.

in

Eccleſ.5.19. in *Eccleſ.* 5. [*Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour, this is the gift of God.*]

Mat.5.46. Luke 6.35. 3. Neither is it a *common gift*, like that of the *Rain* and *Sun*, the comfort whereof are indifferently afforded to *good and bad*, to the *thankleſs* as well as the *thankful*: but it is a *ſpecial favour* which God vouchſafeth to none, but to

Pſal.127.3. thoſe that are his *ſpecial favourites*, his beloved ones; [*—he giveth his beloved ſleep, Pſal.*127.] whiles others *riſe* up early, and go *to bed late*, and *eat* the bread of ſorrows; reſtleſly wearing out their *bodies* with *toyl*, and their *minds* with *care*: they lay them down in *peace*, and their minds are at reſt; They *ſleep*. But it is the *Lord* only that maketh their *reſt* ſo ſoft and ſafe: *he giveth* them ſleep. And the beſtowing of ſuch a gift is an argument of his *ſpecial love* towards them that partake it; He giveth his *beloved ſleep*. It is indeed Gods *good bleſſing*, if he give to any man bare riches: but if he be pleaſed to ſecond that *common bleſſing* with a farther bleſſing, and to give *contentment* withal; then it is to be acknowledged a ſingular and moſt excellent *bleſſing*; as *Solomon* ſaith,

Prov.10.22. Eccleſ.2.26. [*The bleſſing of the Lord, it maketh rich; and he addeth no ſorrow with it.*] In *Eccleſ.*2. the ſame *Solomon* telleth us, that contentment cometh *from none* but *God*, and is given *to none* but *the Godly*: For, ſaith he, *God giveth to a man that is good in his ſight*, (and that is *the godly* only) *wiſdom, and knowledge, and joy*. But as for the *ſinner*, none of all this is given to him. What is his portion then? Even as it there followeth, [*But to the ſinner he giveth travel to gather, and to heap up.*] *The ſinner* poſſibly may *gather* as much together as the godly, or more; and *raiſe* to himſelf more and greater *heaps* of worldly treaſure: but when he hath done, he hath but his *travel* for his pains. He hath not *wiſdom* and *knowledge* to underſtand *the juſt valuation* and *the right uſe* of that which he hath *gathered together*: he taketh no joy; *he* taketh no comfort in thoſe *heaps*; he findeth

—23. nothing in them but cares, and diſquietneſs, and vexation of ſpirit; [*All his days are ſorrows, and his travel grief, yet his heart taketh not reſt in the night.*] It is not therefore without cauſe, that our Apoſtle ſo ſpeaketh of *contentment* as of the

1 Tim.6.6. handmaid unto godlineſs; [*But Godlineſs with contentment is great Gain,* 1 Tim.6.

4. The *truth* whereof will yet farther appear unto us, if we ſhall conſider of theſe *two Grounds*: *Firſt*, that in all other things there is an *inſufficiency*; and *Secondly*, that there is a *ſufficiency* in the grace of God to work *Contentment*. We cannot conceive any *other things*, beſides *the Grace of God*, from which *Contentment* can be ſuppoſed to ſpring, but thoſe three; *Nature*, *Morality*, and *Outward things*. All which in the Trial will appear to be altogether inſufficient to work this effect. Firſt, *Nature* (as it is now *corrupt*) inclineth our hearts and affections ſtrongly to *the world*: the inordinate love whereof, firſt *breedeth*, and then *cheriſheth* our diſcontent. Whiles between the *deſire* of having, and the *fear*

1 Tim.6.10. of wanting, we continually *pierce our ſelves through* with a thouſand cares and ſor-

Prov.30.15. rows. Our luſts are *vaſt*, as the Sea; and *reſtleſs*, as the Sea; and, as the Sea, will *not be bounded* but by an Almighty Power. *The horſeleech hath but two daughters*, but we have I know not how many *craving luſts*, no leſs importunately *clamorous* than they: Till they be ſerved, inceſſantly crying, *Give, Give*, but much more *unſatisfied* than they; for they will be *filled* in time, and when they are *full* they tumble off, and there's an end: But our *luſts* will never be ſatisfied;

Gen.41.21. like *Pharoahs thin kine*, when they have eaten up all *the fat ones*, they are ſtill as *hungry* and as *whining* as they were before. We are by nature *infinitely covetous*; we never think our ſelves *rich* enough, but ſtill *wiſh* more: and we are by nature *infinitely timorous*; we never think our ſelves ſafe enough, but ſtill *fear* want. (*a*) Neither of both which alone (much leſs both together) can ſtand with true *Contentment*. This *flower* then groweth not in the garden of (*corrupt*) *Nature*, which is ſo rankly over-grown with ſo many, and ſuch peſtilent and noyſome weeds.

a—*Nam qui cupiet, metuat quoque porro: Qui metuens vivit, liber mihi non erit unquam* Hor.1. Epiſt.1.

5.But

5. But perhaps *the ſoyl* may be ſo improved by *the culture of Philoſophy*, and the malignity of it ſo corrected by *moral inſtitution*; as that *Contentment* may grow and thrive in it. No: that will not do the deed neither. True it is, that there are to be found in the Writings of Heathen *Orators*, *Poets*, and *Philoſophers*, many excellent and acute *Sentences* and *Precepts* tending this way: and very worthy to be taken notice of by us *Chriſtians*, both to our *wonder* and ſhame. To our *wonder*, that they could eſpy ſo much *light* as they did, at ſo little *a peep-hole*: but to our *ſhame* withal, who enjoying the benefit of *divine revelation*, and living in the open Sunſhine of *the glorious Goſpel* of truth, have profited thereby in ſo ſmall a proportion beyond them. But all their Sentences and Precepts fall ſhort of the mark: they could never reach that ſolid *Contentment* they levelled at.

*Sunt verba & voces,* ——— Hor. 1. Epiſt. 1.

As he ſaid: and he ſaid truer than he was aware of; for they are *but words* indeed, empty of truth and reality. The *ſhadow* of contentment they might catch at: but when they came to graſp *the ſubſtance*, *Nubem pro Junone*; they ever found themſelves deluded. As the *blinded Sodomites* that beſet *Lots* houſe, they *fumbled* about the door, perhaps ſometimes *ſtumbled* at the threſhold: but could not for their lives either *find* or *make* themſelves a way into their inner Rooms. The greateſt *Contentments* their ſpeculations could perform unto them, were but *ægri ſomnia*; Not a calm and ſoft *ſleep*, like that which our God giveth his *beloved ones*; but as the *ſlumbring dorms* of a ſick man; very ſhort, and thoſe alſo interrupted with a medley of croſs and *confuſed fancies*. Which poſſibly may be ſome ſmall *refreſhing* to them amid their long *weary ſins*: but cannot well be called *Reſt*. Now the very true reaſon of this unſufficiency in whatſoever *Precepts of Morality* unto true *Contentment*, is, becauſe *the Topicks* from whence they draw their perſwaſions are of too *flat* and *low* an elevation. As being taken from the dignity of *man*, from the baſeneſs of *outward things*, from the mutability of *Fortune*, from the ſhortneſs and uncertainty of *life*, and ſuch like other *conſiderations*, as come within their own ſphere; *Uſeful* indeed in their kind, but *unable* to bear ſuch a pile and *roof* as they would build thereupon. But as for the *true grounds* of ſound *Contentment*, which are the *perſwaſions* of the *ſpecial providence* of God over his Children, as of a *wiſe* and *loving Father*, whereby he *diſpoſeth* all things unto them *for the beſt*; and a *lively faith* reſting upon the rich and *pretious Promiſes* of God revealed in his holy word: they were things quite out of their *element*, and ſuch as they were wholly ignorant of. And therefore no marvel if they were ſo far to ſeek in this high and *holy learning*. Gen. 19. 11. Hor. de Art.

6. But might there not in *the third place* be ſhaped, at leaſt might there not be imagined, a fitneſs and competency of *outward things*, in ſuch a mediocrity of *proportion* every way unto a mans *hopes and deſires*; as that *contentment* would ariſe from it of it ſelf, and that the party could not chuſe but *reſt ſatisfied* therewithal? Nothing leſs. For *firſt*, experience ſheweth us, that *contentment* ariſeth not from *the things*, but from *the mind*; even by this, that diſcontents take both *ſooneſt* and ſoreſt of the greateſt and *wealthieſt* men. Which would not be, if *greatneſs* or *wealth* were the main things required to breed *Contentment*. *Secondly*, thoſe men that could not frame their hearts to *contentment*, when they had *leſs*, will be as far from it, if ever they ſhall have *more*. For their *deſires*, and *the things*, will ſtill keep at a diſtance; becauſe as *the things* come on, ſo their *deſires* come on too. As in a *Coach*, though it hurry away never ſo faſt, yet the *hinder wheels* will ſtill be behind the former, as much as they were before. And therefore our Apoſtle in the next verſe maketh it a point of

of *equal skill*, and of *like deep learning*, to know how to be *full*, as well as how to *be hungry*; and how to *abound*, as well as how to *ſuffer need*. *Thirdly*, it is impoſſible that *Contentment* ſhould ariſe from theſe things; becauſe *contentment* ſuppoſeth a *ſufficiency* (αὐτάρκεια ſuppoſeth τὸ ἀρκοῦν) whereas there is ever ſome *deficiency* or other in *the things* deſired. What man had ever *all things* ſo ſortable to his *deſires*, but he could eſpy ſomething or other *wanting*?

Hor.3.Od 23. ——*tamen Curtæ neſcio quid ſemper abeſt rei.*

And many times, *all* he hath doth him not ſo much pleaſure, as the want of that
Eſter 5.13. *one thing* tortureth him. As all *Hamans wealth*, and *honours*, and *favour* with the King, and *power* in the Court, availed him nothing, for want of *Mordecai's*
1 King. 21.4 *knee*. And *Ahab* could not be merry, nor ſleep, nor eat bread, though he ſwayed the Scepter of a mighty Kingdom, for want of *Naboths Vineyard*. Or if we could ſuppoſe contentment ſhould ariſe from *the things*, yet *fourthly*, it could have no ſtability nor certainty of *continuance*: becauſe *the things* themſelves are ſubject to *caſualties* and *viciſſitudes*. And the *mind* of a man that ſhould repoſe
a *Gaudium in materiâ convertibili, mutari neceſſe eſt, ne mutatur.* Bern. ſerm. 1. de diverſis. upon ſuch things, muſt needs (a) *riſe* and *fall*, *ebb* and *flow*, juſt as the *things* themſelves do. Which is contrary to the ſtate of a true *contented mind*; which ſtill remaineth *the ſame* and *unchanged*, notwithſtanding whatſoever *changes* and *chances* happen in theſe *outward* and mutable things.

7. We ſee now the unſufficiency of *Nature*, of *Morality*, of *Outward things*, to bring *Contentment*. It remaineth then, that it muſt ſpring from *Religion*, and from *the Grace of God* ſeated in the heart of every godly man: which caſteth him into a new mould, and frameth the heart to a bleſſed *calm within*, whatſoever *ſtorms* are abroad, and *without*. And in this *Grace* there is no *defect*. As the Lord ſometimes anſwered our Apoſtle, when he was importunate with him for that which he thought not fit at that time to grant; *ſufficit tibi gratia*, *My*
2 Cor.12.9. *Grace is ſufficient for thee*. He then that would attain to St. *Paul's learning*, muſt repair to the ſame *School*, where St. *Paul* got his learning, and he muſt apply himſelf to the ſame *Tutor* that St. *Paul* had. He muſt not languiſh *in porticu*, or *in Lyceo*; at the feet of *Plato* or *Seneca*: but he muſt get him into *the Sanctuary of God*, and there become θεοδίδακτος, he muſt *be taught of God*, and *by the anointing* of his holy Spirit of grace; which *anointing teacheth us all things*,
1 Joh.2.27. 1 *Joh.* 2. All other Maſters are either *Ignorant*, or *Envious*, or *Idle*. Some things they are *not able* to teach us, though they *would*: ſome things they are *not willing* to teach us, though they might: but this *Anointing* is every way a moſt compleat *Tutor*, Able, and loving, and active: this *anointing teacheth us all things*, and amongſt other things this *Art of Contentation alſo*.

8. Now as for *the means*, whereby the Lord traineth us up by his holy grace unto this learning: they are eſpecially theſe *three*. *Firſt*, *by his ſpirit* he worketh this *perſwaſion* in our hearts, that whatſoever he *diſpoſeth* unto us at any time *for the preſent*, that is evermore the *fitteſt* and *beſt* for us at that time. He giveth us to ſee, that all things are guided and ordered by a moſt *juſt*, and *wiſe*, and *powerful providence*. And although it be not fit for us to be acquainted with the *particular Reaſons* of ſuch his wiſe and gracious *diſpenſations*: yet we are aſſured
Rom.8.28. in the *general*, that all *things work together for the beſt to thoſe that love God*; That he is a loving and careful Father of his children, and will neither bring any thing upon them, nor keep back any thing from them, but for *their Good*; That he is a moſt skilful and compaſſionate *Phyſician*, ſuch a one as at all times, and perfectly, underſtandeth *the true ſtate* and temper of our hearts and affections, and accordingly *ordereth* us, and *dieteth* us as he ſeeth it moſt behooſeful for us (in that preſent ſtate) for the *preſervation* or *Recovery* of our ſpiritual ſtrength, or for *the prevention* of future maladies. And this *perſwaſion* is one

ſpecial

ſpecial means, whereby the Lord teacheth us *Contentment* with whatſoever he ſendeth.

9. *Secondly*, whereas there are in *the word* ſcattered every where, many gracious and *precious Promiſes*, not only concerning the *life to come*, but alſo concerning *this preſent life*: the ſpirit of grace in the heart of the godly, teacheth them by faith *to gather up* all thoſe *ſcattered* Promiſes, and *to apply* them for their own comfort upon every needful occaſion. They hear by the *outward preaching* of the Word, and are aſſured of the truth thereof by the *inward teaching* of the Spirit, That God *will never fail them nor forſake them*; That he is *their ſhepherd, and therefore they ſhall not want*, but his *goodneſs* and *mercy* ſhall follow them all the days of their lives; That *his eye is upon them that fear him, to deliver their ſouls from death, and to feed them in the time of dearth*; That he will *give grace and worſhip, and withhold no good thing from them that live a godly life*; That though the *Lions* (the great and greedy oppreſſors of the world) *may lack and ſuffer hunger, yet they which ſeek the Lord ſhall want no manner of thing that is good*: and a thouſand other ſuch like *Promiſes* they hear and believe. The aſſurance whereof is another *ſpecial means*, by which the Lord teacheth his children to repoſe themſelves in a *quiet content*, without fear of *want*, or too much thoughtfulneſs for *the future*.

Heb. 13.5. Pſal. 23.1, &c. Pſal. 33.18. 9. Pſal. 84.11. Pſal. 34.11.

10. *Thirdly*, for our better learning, beſides theſe *Lectures* of his *Providence* and *Promiſes*, he doth alſo both appoint us *Exerciſes*, and diſcipline us with his *Rod*: By ſending changes and afflictions, in our *bodies*, and in our *names*, in our *friends*, in our *eſtates*, in the *ſucceſs* of our affairs, and many other ways; but always *for our profit*. And this his wiſe teaching of us bringeth on *our learning* wonderfully. As for thoſe, whoſe *houſes are ſafe from fear, neither is the Rod of God upon them* (as *Job* ſpeaketh) that are never emptied nor *poured from veſſel to veſſel*: they *ſettle upon their own dregs*, and grow *muddy* and *muſty* with long eaſe, and their *proſperity befooleth* them to their own deſtruction. When theſe come once to *ſtirring*, and trouble over-taketh them, (as ſooner or later they muſt look for it:) then the *grumbles* and *mud* of their impatience and *diſcontent* beginneth to appear, and becometh unſavory both to God and man. But as for thoſe, whom the Lord hath taken into his own tuition and nurturing; he will not ſuffer them either to wax wanton with too long *eaſe*, nor to be *depreſſed* with too heavy *troubles*: but by frequent (*a*) changes he exerciſeth them and inureth them to all *eſtates*. As a good Captain traineth his Souldiers, and putteth them out of one poſture into another, that they may be expert in all: ſo *the Lord of Hoſts* traineth up his Souldiers by *the armour of righteouſneſs on the right hand and on the left, by honour and diſhonour, by evil Report and good Report*, by health and ſickneſs; by ſometimes *raiſing* new friends, and ſometimes *taking away* the old; by ſometimes ſuffering their enemies to *get the upper hand*, and ſometimes *bringing them under* again; by ſometimes *giving ſucceſs* to their affairs, even beyond their expectation, and ſometimes *daſhing their hopes* when they were almoſt come to full ripeneſs. He turneth them this way, and that way, and every way, till they know all their poſtures, and can readily caſt themſelves into any *form* that he ſhall appoint. They are often *abaſed*, and often *exalted*; now *full*, and anon *hungry*: one while they *abound*, and they *ſuffer need* another while. Till, with our *Apoſtle*, they *know both how to be abaſed, and how to abound*: Till *every where and in all things they be inſtructed both to be full and to be hungry, both to abound and to ſuffer need*: Till they can (at leaſt in ſome weak, yet comfortable meaſure) *do all things through Chriſt that ſtrengtheneth them*. Theſe (b) *exerciſes* are indeed the *moſt unpleaſing* part of this holy *learning*, eſpecially to a *young Novice* in the School of Chriſt (the Apoſtle ſaith truly of it, *Heb.* 12. that *for the preſent it is not joyous, but grievous*,) But yet it is a *very neceſſary* part of the learning, and marvellouſly *profitable* after a time: for (as

ἐπὶ τὸ συμφέρον. Heb. 12.10. Job. 21.9. Jer. 48.11. Prov. 1.32.

a σοβῶν, παιδαγωγῶν, μαιευόμενος, ἰώμενος, πλέκων τὸ χρησθὸν τοῖς ἐναντίοις δοί. Nazian. Carm. de vita ſua. 2 Cor. 6.7, &c.

Verſ. 12. —13.

b *Meditationes militares.*

γυμνάσια. Heb. 12.11.

it there alſo followeth) *Nevertheleſs afterwards it yieldeth the quiet and peaceable fruit of righteouſneſs* (c) *unto them which are exerciſed thereby.*

ε γεγυμνασμένοις.

11. We have hitherto ſeen the point opened and proved, that true *Chriſtian contentment* ſpringeth not firſt from *Nature*, nor ſecondly from *Morality*; nor thirdly from *Outward things*: but is taught only *by God* himſelf. Who firſt perſwadeth the hearts of his children, out of the acknowledgment of his *fatherly providence*, that that eſtate is ever preſently beſt for them which they have for the preſent: and aſſureth them *ſecondly*, by faith in his *Temporal Promiſes*, that they ſhall never want any thing that may be good for them for the time to come; and *thirdly*, exerciſeth and inureth them, by *frequent interchanging* of proſperity and adverſity, and *ſanctifying* both eſtates unto them, both to *glorifie* him, and to *ſatisfie* themſelves by, and with either. ἔμαθον here, and in the next verſe μεμύημαι, *I have learned, and have been* thereunto *inſtructed*, and as it were *initiated* into it as into an art or myſtery; *in whatſoever ſtate I am, therewithal to be content.* Now for the *Uſes* and *Inferences* hence.

12. *Firſt*, St. *Pauls* ἔμαθον here notably diſcovereth, both the *vanity* of thoſe men, who *boaſt* as if they had minds richly *content*, when as yet they never knew what *grace* and *godlineſs* meant: and withal the *folly* of thoſe men, that *ſeek for*, or promiſe to themſelves *contentment*, but ſeek for it other where than where alone it is to be found; that is to ſay, in the School of *Chriſt*, and of his *Holy Spirit*. In all learnings it is a point of ſpecial conſequence to get a *good Maſter*. He hath half done his work, that hath made a happy choice that way. And the *more needful* the learning is, the *greater care* ſhould be had in the choice. Here is a piece of *excellent learning* every man will confeſs. Why ſhould any of us then triſle away our time to no purpoſe, and put our ſelves to a great deal of fruitleſs pains, *to learn contentment* from thoſe that *cannot teach it*. Yet ſuch is the folly of moſt of us: we ſeldom look *farther* than *our ſelves*; ſeldom *higher* than theſe *ſublunary things* for this learning. It is one of *our Vanities*, that we love to be αὐτοδίδακτοι, and we glory not a little in that knowledge, which we have hammered out by *our own induſtry* without a Teacher. But that which we uſe to ſay in other *learnings*, is indeed moſt true in this; (a) *He that ſcorneth to be taught by any but himſelf, ſhall be ſure to have a fool to his Tutor.* *Cato*, and *Seneca*, and other the wiſeſt and learnedſt among *Philoſophers*, ever ſhrunk when they came to the trial: and by their timorouſneſs and diſcontentedneſs ſufficiently diſcovered the *unuſefulneſs* (or at leaſt the *unſufficiency*) of their beſt *Precepts*, to effect that bleſſed *tranquillity of mind* which they promiſed. *Profeſſing themſelves* (in their ſpeculations) *to be wiſe*, (in their practice) *they became fools*; and were *confounded* in the vanity of *their own imaginations*. It was a vain brag of him that ſaid it,

a Qui ſibi magiſtrum ſe conſtituit, ſtulto ſe diſcipulum ſubdit. Bern. Epiſt. 87.

ἐματαιώθησαν Rom. 1. 22. φάσκοντες.

Horat. 1. Epiſt. 18.

*Hoc ſatis eſt orare Jovem, qui donat, auferat,*
*Det vitam, det opes: animum mi æquum ipſe parabo.*

He would pray to *Jupiter* to give him *health*, and to give him *wealth*: but as for *Contentment*, he would never put him to trouble for that. If he might have *health* and *wealth*, he doubted not but he could carve out his own *contentment* well enough without any of *Jupiters* help. Little did he know the curſed corruption of his own heart: and that he ſtood rather in more need of God for this than for thoſe other things. A far wiſer man than he hath told us from his own experience and obſervation, and that not in one or two, or a few particulars, but he ſaith, *It is a common evil among men; A man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet giveth him not power to eat thereof,* Eccleſ. 6. 1, 2. But admit his brag had been as *true*, as it was *vain*; and that he could indeed have wrought his

his own *contentment* if *Jupiter* ſhould give him the things he required: yet ſtill he had come far ſhort of St. *Pauls learning* in the Text. For even by his own confeſſion, he could not raiſe himſelf *a contentment* out of *nothing*. He muſt have *wealth* and *health* to work upon, or elſe he could do nothing. He had not yet attained to that high pitch of learning, as *in whatſoever ſtate he ſhould be, to be therewith content*. Which yet every poor ſimple *Chriſtian*, that truly feareth God, hath in ſome meaſure attained unto: who can find *contentment* alſo in *ſickneſs* and in *poverty*, if the Lord be pleaſed to ſend them, as well as in *health* and *plenty*; and bleſs his Name for both in the words of holy *Job*, (*The Lord hath given, the Lord hath taken, bleſſed be the name of the Lord.*) Job 21.

13. *Secondly*, ſince *Contentment* is a point of *learning* as we ſee, and we know alſo *where* it is to be learned, or not at all: it were well we would all of us be perſwaded in the next place to be *willing* to *learn* it. St. *Paul* had never had it, if he had never *learned* it: and you ſee what uſe he had of it, and how mightily it did beſtead him the whole courſe of his life, after he had *learned* it. And the more to quicken you hereunto, take into your conſideration amongſt other theſe *inducements*. Conſider *firſt*, the *excellency* and *difficulty* of this *learning*. Moſt Scholars will not ſatisfie themſelves with the knowledge of *ordinary and obvious things*, but are deſirous to learn things that are beyond the reach of the Vulgar. Lo now, here is a Leſſon worthy the ambition of every *Diſciple* in the School of Jeſus Chriſt: ſuch a Leſſon as none of the *Princes* or *Philoſophers* of the World, by all their *power* or *wiſdom*, could ever attain unto. But that the *difficulty* diſcourage you not, Conſider *ſecondly*, that (as we uſe to ſay, ſo indeed) *there is nothing hard to a willing mind*. (a) Ἐὰν ἔσῃ φιλομαθής, you know. But here is the miſery of it, that as boys love *play*, ſo we love the *world*: and this maketh us, as that doth them, *truants* in our *learning*. And ſo we are long about a little, becauſe we cannot abide to ply it. But if we would once ſet our ſelves to this *ſpiritual learning* with all our might, and *buckle* cloſe to it, certainly we ſhould in ſhort time find our ſelves to have *profited* in it wonderfully. Conſider *thirdly*, how *willing* our *Maſter* is to teach us; (*Come ye children, I will teach you the fear of the Lord:*) and let that provoke in us the like *willingneſs* to learn; (*Speak Lord, for thy ſervant heareth.*) Conſider *Fourthly*, the *uſefulneſs* of this learning. We deſire all of us (and good reaſon we have) to learn perfectly the *Myſteries* of thoſe *Trades* and *Profeſſions* which we intend to exerciſe as our *particular Callings*, becauſe thereof we ſhall have *continual uſe*, in the whole courſe of our lives. This *learning* we now ſpeak of, is a *holy myſtery*; (μεμύημαι is the Apoſtles word for it in the next verſe:) and it is a moſt *uſeful*, and *behoofeful*, and *neceſſary myſtery* for us all in the whole practice of *Chriſtianity*: there is indeed no good to be done in our *Chriſtian Profeſſion* without it. See ſome benefits of it, and then judge if it be not worth the learning. It ſweetneth all the bitterneſs of this preſent life. *To labour and to be content with that a man hath is a ſweet life*, ſaith the Son of *Sirac*, in his 40th Chapter. It keepeth the mind in a conſtant *equal tranquillity* amidſt all the changes and chances of this mortal life. It maketh us *rich* in deſpite of the world: for what *riches* is like this, for a man *to want nothing?* He may *be without* many things that others have, but he *wanteth* them not: even as *the Angels* in heaven, that have neither *meat*, nor *drink*, nor *cloaths*, nor *houſes*, nor *lands*, nor any of thoſe bodily things, yet *want* none of them; becauſe they are well enough without them: And ſo the contented man, though *having nothing*, yet is in *the ſelf-ſufficiency* of his mind as if he *poſſeſſed all things*. It giveth a *wonderful improvement* unto the meaneſt of theſe *outward things*; and by diſeſteeming them, ſetteth a better value upon them. For he that hath once well *learned this Art*, is able by his learning to make *a dinner of green herbs* as ſerviceable, as a *ſtall-fed Oxe*; and a little *Pulſe and water* as comfortable and ſavoury, as all *the*

(a) Ἐὰν ἔσῃ φιλομαθής, *a* Iſocrat. ad Demon.

Sirac. 40. 18.

2 Cor. 6. 10.

Prov. 15. 17.

Dan.1.12,&c. *delicacies in the Kingdom of Babylon.* How ſhould the conſideration of theſe things whet our *deſires* and *reſolutions*, not to ſuffer our eyes to ſleep, till we had made ſome *entrance* into, and ſome fair *proceedings* in this ſo excellent and profitable a *learning*.

14. A needful *Exhortation*, may ſome ſay, for thoſe that are yet *to learn*: but as for us, we have been long acquainted with it, and have as *contented minds*, as any man would deſire. The happier men they, if it prove ſo: but the heart of man is very *wicked and deceitful*; and it were good for us not to think well of our ſelves *above* what we *ought to think*. Sure I am that in all *Secular learnings* the old ſaying is moſt true, ὄσσων πλεονεξίης ἀγκών. There is no greater hinderance unto *proficiency*, than is an (a) *over-weening conceit* in any man of that *learning* he hath already. And not unlikely but in this *ſpiritual learning* alſo, that man that (*b*) wanteth *skill* the moſt, may ſee his own *want* the leaſt. That therefore we may deal ſoundly in *the trial* of our own hearts, and not *deceive our ſelves* herein upon falſe grounds, as we may ſoon do, and as too many do: it will be expedient in *the third* place to lay down ſome *rules* for the examination of our *proficiency*, if not rather for the conviction of our *non-proficiency* in this kind of *learning*.

Jer.17.9. Rom.12.3.

a τὸ ὀιεδὲν τῶ ὄγκω πλεῖον ἀφαιρεῖ τιμ. Naz. Orat.1.

b ἐλάχιστα αὐτὸ τὸ εἰδὼς σοφὸς, πλεῖστα ἑαυτῷ μεμφόμενον ἀπαιδευσίας. Ibid.

15. And *firſt*, if a man have once attained to a good mediocrity in *this Art*, it will not ſuffer him to tranſgreſs the bounds of *Juſtice* and *Charity*, for the getting of the things of this life. He knoweth very well, according to *the Principles* he hath been taught: That *a little with righteouſneſs* is better than *great revenues* of the ungodly; That the *treaſures of wickedneſs* will do a man *little profit* in the evil day, nor yield him any comfort (when he will moſt of all ſtand in need thereof) upon his death-bed; *That though an inheritance may be gotten haſtily at the beginning, yet the end thereof ſhall not be bleſſed*; And that *bread* gotten by *deceit*, however it may be *ſweet* in the mouth, will turn to *gravel* in the belly. *Abraham* would not take to himſelf of *the ſpoils of Sodom* to the value of *a ſhooe-latchet*; that it might never be ſaid in after-times, that *the King of Sodom had made Abraham rich*. So neither will any godly man, that hath learned *the Art of Contentation*, ſuffer a peny of *the gain of Ungodlineſs* to mingle with the reſt of his eſtate; that *the Devil* may not be able to *upbraid* him with it afterwards to his *ſhame*, as if *he* had contributed ſomething towards the increaſing thereof. Try thy ſelf now by this *firſt Rule*, thou that boaſteſt thy ſelf ſo much of thy *contented mind*; but ſheweſt not thy ſelf over-ſcrupulous, where *gain* is before thee. If thy reſolutions have been, or are, according to the common guiſe of the World, (a) *Quocunque modo rem*, to gain and gather treaſure, and to *feather thy neſt* whether by right or wrong; If thou haſt adventured to encreaſe thy ſubſtance by *bribery*, or *forgery*, by *uſury* and *extortion*, by *ſacrilegiouſly* detaining or invading the Churches Patrimony, by griping and wringing *exceſſive fees* from poor men, by *delays* of juſtice, by *racking of Rents* to an unreaſonable proportion, by *falſe weights* and *meaſures*, and *lies*, and *oaths*; If thou canſt diſpenſe with thy conſcience, ſo as to *take advantage* of thy neighbours *poverty* or *ſimplicity*, or to *make advantage* of thy own either *power* to oppreſs him, or *cunning* to circumvent him: be not too confident of thy *learning* in this *Art*. *Injuſtice* and *Contentment* cannot certainly ſtand together.

Prov.16.8. —10.2. —20.21. —20.17. Gen.14.23.

a Hor.1.Ep.1. *unde habeat quærit nemo, ſed oportet habere.* Juvenal. Sat. 14. ex Ennio.

16. Neither *ſecondly* hath he attained to any good degree of *knowledge* herein; whoſe *thoughts* are too intent upon, and whoſe *deſires* too eager after, the things of this earth: although he ſhould not attempt the compaſſing thereof by any other than *lawful means* only. A *greedy eye*, and a *craving heart*, importunately (a) *hungring and thirſting* after the Mammon of unrighteouſneſs, (whereas the hunger and thirſt of *a through-Chriſtian* ſhould be after *Chriſt* and the *righteouſneſs* of his Kingdom) is a certain ſymptome of a mind *not truly contented*.

a—*argenti ſitis importuna famesq;* Horat. 1.Epiſt.18. Mat.5.6.

*contented.* And ſo are thoſe carking and diſquieting *cares* likewiſe, which our Saviour ſo much condemneth, *Mat.6.* The Apoſtle therefore ſo ſpeaketh of *Covetouſneſs* and *Contentment*, as of things that ſtand in direct *oppoſition* either to other: *Let your converſation be without covetouſneſs*, ſaith he, *and be content with ſuch things as ye have*, Heb.13. Heb.13 5. Πεῖρα and ἐπιμέλεια, *a ſtudious care* to walk faithfully and diligently in *the duties* of our Vocations; and a *moderate deſire* of bettering our *eſtates* by our providence in a fair way without the injuring of others: are not only lawful and expedient in themſelves, but are alſo *good ſigns* of *a contented mind*, yea, and *good helps* withal to the attainment of a farther degree of *Contentment*. But μέριμνα and ἐπιθυμία, *a deſire* that will not be confined within reaſonable bounds; and a *ſollicitous anxious care*, whereby we create to our ſelves a great deal of vexation to very little purpoſe, with *taking thought* for the ſucceſs of our affairs: are the rank weeds of *an earthly mind*, and evident ſigns of the want of *true Contentment.*

17. And ſo is alſo *thirdly*, that pinching and *penurious humor*; which becauſe it is an evidence of a heart *wretchedly* ſet upon the World, we commonly call *miſerableneſs*, and the perſons ſo affected *Miſers.* When a man cannot find in his heart to take part of that which God ſendeth, for his own *moderate comfort*, and for the convenient ſuſtenance of *his family*, and of thoſe that belong to him, in ſome meaſure of proportion ſutably both to his *eſtate* and *rank.*

*Servorum ventres modio caſtigat iniquo,*
*Ipſe quoque eſuriens———* Juv. ſatyr.14.

For whereas *the contented man*, that which he hath not he *wanteth not*; becauſe he can live *without it*: this wretch on the contrary *wanteth* even that which he hath; becauſe he liveth *beſide it.* He that is truly *contented* with what God hath lent him for his portion, can be alſo well content *to uſe it* as becometh him, and as his occaſions require: becauſe that which God intended it for, when he lent it him, was (a) *the uſe*, not the bare *poſſeſſion.* Not that *the owner* ſhould *behold it with his eyes*, and then neither *receive* farther good from it, nor *do* farther good with it: but that it ſhould be uſed and employed to the glory of *the giver*, and the comfort of *the receiver*, and others, with all *thankfulneſs*, and *ſobriety*, and *Charity.*

*Avaro tùm deeſt quod habet, quàm quod non habet.*

a χρῆσις καλὸν μόρφης. Anthol. 2.50.

Eccleſ. 5.11.

18. And do we not alſo *fourthly* too often and too evidently bewray *the diſcontentedneſs* of our minds, by our *murmuring* and *repining* at the ways of *Gods providence* in the diſpenſation of theſe *outward things*, when at any time they fall out croſs to our deſires or expectations. *The Iſraelites* of old were much to blame this way, and the Lord often plagued them for it: inſomuch that the Apoſtle propoſeth their *puniſhment* as a monitory *example* for all others to take warning by, 1 *Cor.*10. *Neither murmur ye, as ſome of them murmured, and were deſtroyed of the deſtroyer.* In *Ægypt*, where they had *meat* enough, they murmured for want of *liberty*: and in *the Wilderneſs*, where they had *liberty* enough, they murmured for want of *meat.* There, by reaſon of *the hard bondage* they were in under *Pharaoh* and his cruel Officers, they would have exchanged their very *lives* (had it been poſſible) for a little *Liberty.* Here, when they wanted either *bread*, or *water*, or *fleſh*, they would have exchanged their *liberty* again for the *Onions*, and *Garlick*, and *fleſh-pots of Ægypt.* Like *wayward children*, that are never well, *full nor faſting*, but always *wrangling*; ſo were they. And as they were then, ſo have ever ſince been, and ſtill are, the greateſt part of mankind: and all for want of this *holy learning.* Whereas he that is well verſed in this *Art of Contentation*, is ever like himſelf; the ſame *full* and *faſting*: always *quiet*, and always *thankful.*

1 Cor.10.10.

Exod.1.14.

—16.3. and Num.11.5.

19. Yea,

19. Yea, and *charitable* too, in the diſpenſation of *the temporals* God hath beſtowed upon him, for the comfortable relief of the poor diſtreſſed members of Jeſus Chriſt: which is another good ſign of a *Contented mind.* For what ſhould make him *ſparing* to them, who feareth *no want* for himſelf? As the
Pſal.112.7,8. godly man is deſcribed in *Pſal.*112. *His heart is fixed*, and *eſtabliſhed*, and *his*
—9. *truſt is in the Lord:* and thence it is that he is ſo chearfully diſpoſed *to diſperſe abroad, and to give to the poor.* Some boaſt of their *Contentedneſs*, as other ſome do of their *Religiouſneſs:* and both upon much like ſlender grounds. *They*, becauſe they *live of their own*, and do no man wrong: *theſe*, becauſe they frequent the *houſe of God*, and the holy Aſſemblies. Good things they are both, none doubteth; and *neceſſary appendices* (reſpectively) of thoſe two great *vertues:* for certainly that man cannot be, either truly *Contented* that doth not the one, or truly *Religious* that neglecteth the other. But yet, as certain it is, that no man hath either more *Contentment*, or more *Religion*, than he hath *Charity.* You then that would be thought either *contented* or *religious*; now if ever ſhew the truth of your *Contentation*, and the power of your *Religion*, by the works of *Mercy* and *Compaſſion.* The times are hard, by the juſt judgment of God upon a *thankleſs* Nation: and thouſands now are pinched with *famine and want*, who were able in ſome meaſure, and in their low condition, to ſuſtain themſelves heretofore. By this *opportunity* which he hath put into your hands, the Lord hath put you to *the teſt* and to *the trial:* and he now expecteth (and ſo doth the World too) that if you have either of thoſe *graces* in you, which you pretend to, you ſhould manifeſt *the fruits* of them, by refreſhing the bowels of the needy. If now you draw back, and do not (according to your *abilities* and *the neceſſities* of the times) ſeriouſly and ſeaſonably *bring forth* out of your treaſures, and *diſpenſe* out of your abundance, and that with more than ordinary *liberality*, ſomewhat for the ſuccour of thoſe that ſtand in extreme need: *how dwelleth the love of God in you?* How dare you talk of *Contentedneſs*, or make
Jam.1.27. ſemblance of *Religion?* *Pure Religion and undefiled before God and the Father is this; to viſit the fatherleſs and widows in their afflictions, and to keep ones ſelf unſpotted of the World.* The ſame will ſerve as one good κειμήλιον among others, whereby to make trial of the truth of our *Contentedneſs* alſo.

20. Laſtly, it is a good ſign of *Contentedneſs*, when a man that hath any while *enjoyed* Gods bleſſings *with comfort*, can be content to *part with* them quietly and *with patience*, when the Lord calleth for them back again. The things we have, are not (properly) *data*, but *commodata.* When God lent us *the uſe* of them, he had no meaning to forgo *the property* too: and therefore they are *his goods* ſtill, and he may require them at our hands, or take them from us
Oſea 2.9. when he will, and diſpoſe of them as he pleaſeth. *I will return, and take away my corn and my wine in the ſeaſon thereof, and will recover my wooll and my flax.* Oſea 2. What we have, we hold of him as our *creditor:* and when he committed theſe things to our truſt, they were not made over to us by covenant for any *fixed term.* Whenſoever therefore he ſhall think good *to call in* his debts; it is our part to *return* them: with *patience* ſhall I ſay? yea, and with *thankfulneſs* too, that he hath ſuffered us to enjoy them ſo long; but without the leaſt grudging or *repining* (as too often we do) that we may not hold them longer.
Job 1.21. *Non contriſtor, quòd recepiſti: ago gratias, quòd dediſti.* Thus did *Job:* when all was taken from him, he bleſſed *the name of the Lord* ſtill; and to his Wife
—2.10. tempting him to *impatience*, gave a ſharp, but withal a moſt reaſonable and religious anſwer, *Thou ſpeakeſt like a fooliſh woman: Shall we receive good things at the hand of God, and ſhall we not receive evil alſo?* As who ſay, ſhall we make earneſt ſuit to him when we would *borrow:* and be offended with him, when we are called on to *pay again?* We account him (and ſo he is) an ill and unthankful *debter*, from whom *the lender* cannot ask *his own*, but he ſhall be like to *loſe*

*a friend* by it. And yet how *impatiently* oftentimes do we take it at our Lords hand, when he requireth from us but ſome *ſmall part* of that which he hath ſo *freely*, and ſo *long* lent us?

21. Try thy ſelf then, Brother, by theſe and the like *ſigns*: and accordingly judge what *progreſs* thou haſt made, in this ſo high and uſeful a part of *Chriſtian learning*. 1. If thou ſcorneſt to *gain* by any *unlawful* or *unworthy* means; 2. If thy *deſires* and *cares* for the things of this life be *regular* and *moderate*; 3. If thou canſt find in thy heart *to take thy portion*, and to beſtow thereof for thine *own comfort*. 4. And to diſpenſe (though but) *the ſuperfluities* for the charitable relief of thy *poor neighbours*; 5. If thou canſt *want* what thou deſireſt without *murmuring*; 6. And *loſe* what thou poſſeſſeſt without *impatience*: then mayeſt thou with ſome confidence ſay with our Apoſtle in the Text, αὐτάρκης, *I have learned in whatſoever eſtate I am, therewith to be content*. But if any one of theſe particular *ſigns* be wholly *wanting* in thee, thou art then but a truant in *this learning*: and it will concern thee to ſet ſo much the harder to it, and to apply thy ſelf more ſeriouſly and diligently to *this ſtudy* hereafter, than hitherto thou haſt done.

22. Wherein for the better guiding of thoſe that are deſirous of this *learning*; either to *make entrance* thereinto, if they be yet altogether *to learn*, which may be the caſe of ſome of us; or to *proceed farther* therein if they be *already entred*, as the beſt-skilled of us all had need to do: (for ſo long as we are *in the fleſh*, and live *in the world*, the luſts both of *fleſh* and *world* will mingle with our beſt *graces*, and hinder them from growing to *a fulneſs of perfection*:) I ſhall crave leave, towards the cloſe of this diſcourſe, to commend to the conſideration and practice of all, whether *Novices* or *Proficients* in this *Art of Contentation*, ſome uſeful *Rules* that may ſerve as ſo many *helps* for their better attaining to ſome reaſonable abilities therein. The *general means* for the obtaining of this, as of every other *particular grace*, we all know are fervent *Prayer*, and the ſincere *love of God* and goodneſs. Which becauſe they are *general*, we will not now *particularly* inſiſt upon: it ſhall ſuffice, without farther opening, barely to have mentioned them.

23. But for the more *ſpecial means*; the firſt thing to be done is to labour for a true and *lively faith*. For *Faith* is the very *baſis*, *the foundation*, whereupon our hearts and all our *hearts-contents* muſt reſt: the whole *frame* of our *contentment*, riſing higher or lower; weaker or ſtronger, in proportion to that *foundation*. And this *Faith*, as to our preſent purpoſe, hath a double *Object*, (as before was touched:) to wit *the goodneſs* of God, and *the Truth* of God. His *Goodneſs*, in the diſpenſation of his *ſpecial providence* for the preſent: and his *Truth*, in the performance of his *Temporal Promiſes* for the future. *Firſt* then, labour to have thy heart throughly perſwaded of *the goodneſs of God* towards thee: That he is *thy Father*, and that whether he *frown* upon thee, or *correct* thee, or howſoever otherwiſe he ſeem to deal with thee, he ſtill beareth *a Fatherly affection* towards thee; That what he *giveth* thee, he giveth in *love*, becauſe he ſeeth it beſt for thee *to have it*; and what he *denieth* thee, he denieth *in love*, becauſe he ſeeth it beſt for thee *to want it*. A ſick man in the extremity of his diſtemper, deſireth ſome of thoſe that are about him and ſit at his bed-ſide, *as they love him*, to give him a draught of *cold water* to allay his thirſt: but cannot obtain it from his deareſt *wife* that lieth in his boſome, nor from his neareſt *Friend* that loveth him as his own ſoul. They conſider, that if they ſhould *ſatisfie his deſire*, they ſhould *deſtroy his life*: they will therefore rather *urge* him, and even *compel* him, to take what the Doctor hath preſcribed, how *unpleaſant* and *diſtaſteful* ſoever it may ſeem unto him. And then if pain and the impotency of his deſire will but permit him the uſe of his *reaſon*; he yieldeth to their perſwaſions: for then he conſidereth, that all this is done *out of their love* to him,

Heb. 11. 1.

and

and *for his good*, both when he is *denied* what he moſt *deſireth*, and when he is *preſſed to take* what he vehemently *abhorreth*. Perſwade thy ſelf in like ſort of all the Lords dealings with thee. If at any time he do not anſwer thee in *the deſire* of thy heart: conclude, there is either ſome unworthineſs in *thy perſon*, or ſome inordinacy in *thy deſire*, or ſome unfitneſs or unſeaſonableneſs in *the thing deſired*; ſomething or other not right *on thy part*; but be ſure not to impute it to any *defect of love* in him.

24. And as thou art ſtedfaſtly to believe *his goodneſs and love*, in ordering all things in ſuch ſort as he doth *for the Preſent*: ſo oughteſt thou with like ſtedfaſtneſs to reſt upon *his truth and faithfulneſs* for the making good of all thoſe *gracious Promiſes* that he hath made in his Word concerning thy *temporal* proviſion and preſervation *for the future*. "Only underſtand thoſe *promiſes* rightly, "with their due *conditions* and *limitations*, and in that ſenſe wherein *he intended* "them, when he made them: and then never doubt *the performance*. For ſay in good ſooth, art thou able to charge him with any *breach of promiſe* hitherto? Haſt thou ever found, that he hath dealt *unfaithfully* with thee? Or didſt thou ever hear that he hath dealt *unfaithfully* with any other? There is no want of *Power* in him, that he ſhould not be *as big as his word*; there is no want of *love* in him, that he ſhould not be *as good as his word*. He is not as *man that he ſhould repent*, or as the Son of man, that he ſhould *call back* his word. There is no *lightneſs* or inconſtancy in him, that there ſhould be *Yea and Nay* in his Promiſes; but they are *all Yea and Amen*. Thy heart can tell thee, thou haſt often broken *Vow* and *Promiſe* with him, and dealt *unfaithfully* in his Covenant: but do not offer him that indignity, in addition to all thy other injuries, as to meaſure him by thy ſelf, to judge of his dealings by thine, and to think him *altogether ſuch a one as thy ſelf*, ſo falſe, ſo fickle, ſo uncertain, as thou art. Far be all ſuch thoughts from every one of us. Though we *deny him*; yet *he abideth faithful*, *and* will not, *cannot deny himſelf*. We are fleeting and mutable, off and on, *to day* not the ſame we were *yeſterday*, and *to morrow* perhaps like neither of the former days: yet (*Ego Deus & non mutor*,) he continueth *yeſterday*, *to day*, *and the ſame for ever*. Roll thy ſelf then upon *his providence*, and repoſe thy ſelf with aſſured confidence upon *his Promiſes*: and *Contentment* will follow. "Upon this *baſe* the Apoſtle hath bottomed *Contentation*, Heb.13. *Be content with ſuch things as ye have*: for he hath ſaid, *I will never leave thee nor forſake thee*.

Num.23.9. 2Cor.1.19,20. Pſal.50.21. 2 Tim.2.12, 13. Mal.3.9. Heb.13 8. Heb.13 5.

25. The next thing we are to look after in this buſineſs, is *Humility*, and *Poverty of ſpirit*. It is *our pride* moſt that undoeth us: much of our *diſcontent* ſpringeth from it. We think *highly* of our ſelves: thence our *envy*, fretting and pining away, when we ſee others, who we think *deſerve* not much *better* than we do, to *have* yet much *more* than we have; *wealth*, *honour*, *power*, *eaſe*, *reputation*, any thing. *Pride* and *Beggery* ſort ill together; even in our own judgements; ſo hateful a thing is *a proud begger* in the opinion of the world, that *Proverbs* have grown from it. We think he better deſerveth *the ſtocks* or *the whip*, than an alms, that *beggeth* at our doors, and yet taketh *ſcornfully* what is given him, if it be not of the beſt in the houſe. Can we hate this *in others* towards *our ſelves*, and yet be ſo blinded with *pride* and *ſelf-love*, as not to diſcern the ſame hateful diſpoſition *in our ſelves* towards *our good God*? Extremely *beggarly* we are. *Annon mendicus, qui panem petis*? Are we not very *beggars*, that came *naked into the world*, and muſt *go naked out of it*? That brought *nothing along with us* at our coming, and it is certain we ſhall carry *nothing away with us* at our departure? Are we not *errant beggars*, that muſt beg, and that *daily*, for *our daily bread*? And yet are we alſo extremely *Proud*: and take *the alms*, that God thinketh fit to *beſtow* upon us, in great *ſnuff*, if it be not every way to our liking. Alas! what could we look for, if God ſhould give us but what we *deſerve*?

Job 1.21. 1 Tim.6.7. Mat.6.11.

*deſerve*? Did we but well conſider our own *unworthineſs*; it would enforce an acknowledgment from us, like that of *Jacob*, That we are far *leſs than the leaſt* Gen. 32. 10. *of his mercies*, &c. We are not worthy ſo much as to *gather up the crums* under his Table, as *our dogs* do under ours; who far better deſerve it at our hands, than we do at his. Our *hands* did not make them nor faſhion them: yet they *love* us, and *follow* us, and guard our houſes, and do us *pleaſures* and *ſervices* many other ways. But we, although we are *his creatures*, and the workmanſhip of his *hands*, yet do nothing (as of our ſelves) but *hate* him, and *diſhonour* him, and *rebel* againſt him, and by moſt unworthy *provocations* daily and minutely tempt his patience. And what *good thing* then can we *deſerve* at his hands? Rather what *evil thing* do we *not deſerve*, if he ſhould render to us according as we deal with him? Why ſhould we then be diſpleaſed with any of his *diſpenſations*? Having *deſerved nothing*, we may very well hold our ſelves *content with any thing*.

26. A *Third help* unto Contentation is, to ſet *a juſt valuation* upon *the things we have*. We commonly have our eye upon *thoſe things which we deſire*, and ſet ſo great a price upon them; that the *over-valuing* of what we have in chaſe and *expectation*, maketh us as much *under-value* what we have in preſent *poſſeſſion*. An infirmity, to which the beſt of the faithful (*the Father of the faithful* not excepted) are ſubject. It was the ſpeech of no worſe a man than *Abraham*, *O Lord*, ſaith he, *what wilt thou give me, ſeeing I go childleſs*? As if he had ſaid, "All this great encreaſe of *Cattel*, and abundance of *Treaſure* which thou haſt "given me, avail me nothing, ſo long as I have never a *Child* to leave it to. It Gen. 15. 2. differeth not much you ſee from the ſpeech of diſcontented *Haman*, *All this availeth me nothing, ſo long as I ſee Mordecai*, &c. ſave that *Abrahams* ſpeech proceeded from the weakneſs of *his Faith* at that time, and under that *temptation*; and *Hamans* from *habitual infidelity*, and a heart totally *carnal*. It is the admirable goodneſs of a gracious God, that he *accepteth the faith* of his poor ſervants, be it never ſo ſmall; and *paſſeth by the defects* thereof, be they never ſo *great*: Only it ſhould be our care, not to flatter our ſelves ſo far, as to *cheriſh* thoſe *infirmities*, or *allow* our ſelves therein; but rather to *ſtrive* againſt them with our utmoſt ſtrength, that we may overcome *the Temptation*. And that is beſt done, by caſting our eye, as well upon *what we have*, and could not well be without; as upon *what we fain would have*, but might want. The things the Lord hath already lent thee: conſider how uſeful they are to thee; how *beneficial*, how *comfortable*; how ill thou couldſt ſpare them; how much worſe thou ſhouldſt be then now thou art without them; how many men in the world that *want* what thou *enjoyeſt*, would be glad with all their hearts to *exchange* for it that which thou ſo much *deſireſt*. And let theſe conſiderations prevail with thee, both to be *thankful* for what God hath been pleaſed already *to give* thee, and to be *content* to want what it is his pleaſure yet *to withhold* from thee.

27. Another help for the ſame purpoſe *fourthly* is, *to compare* our ſelves and our eſtates rather with thoſe that are *below us*, then with thoſe that are *above us*. We love *compariſons* but too well, unleſs we could make better uſe of them. We run over *all our neighbours* in our thoughts: and when we have ſo done, we make our *compariſons* ſo untowardly, that there is no *neighbour* we have, but (as we handle the matter) we are *the worſe* for him: We find in him ſomething or other, that ſerveth as fewel either to our *Pride*, or *Uncharitableneſs*, or other corrupt *luſts*. We look at our *poorer neighbours*: and becauſe we are *richer* than he, we caſt *a ſcornful eye* upon him, and in the pride of our hearts *deſpiſe* him. We look at our *richer neighbour*: and becauſe we are not *ſo full* as he, we caſt *an envious eye* at him, and out of the uncharitableneſs of our hearts *malice* him. Thus unhappily do we *miſplace* our thoughts, or *miſapply* them; and whatſo-

ever *the promiſes are*, draw wretched *concluſions* from them: as *the Spider* is ſaid to ſuck poyſon out of every *flower*. Whereas *ſanctified wiſdom*, if it might be heard, would rather teach us to make a holy advantage of ſuch like *compariſons*, for the increaſe of ſome pretious *graces* in us; and namely theſe two of *thankfulneſs* and *contentedneſs*: *as the Bee* gathereth honey out of *every weed*. And the courſe is this. Obſerve thy *preſent corruption* whatever it be, when it beginneth to ſtir within thee; and then make *the compariſon* ſo, as may beſt ſerve to weaken the *temptation* ariſing from that *Luſt*. As for example. When thou findeſt thy ſelf apt to magnifie and *exalt thy ſelf* in thine own *greatneſs*, and puſt up with the conceit of ſome *excellency* (whether *real* or but *imaginary*) in thy ſelf, to *ſwell* above thy meaner brethren: then *look upwards*, and thou ſhalt ſee perhaps *hundreds above* thee, that have ſomewhat that thou haſt not. It may be, *the comparing* of thy ſelf with them may help to allay *the ſwelling*, and reduce thee to a more *ſober* and *humble* temper. But when on the other ſide, thou findeſt thy ſelf apt to grudge at the proſperity of others, and to murmur at the ſcantneſs of thine own portion: then *look downwards*, and thou ſhalt ſee perhaps (a) *thouſands below* thee, that want ſomething that thou haſt. It may be, *the comparing* thy ſelf with them, may help to ſilence all thoſe *repining thoughts* and obmurmurations againſt the wiſe *diſpenſations* of Almighty God. For tell me, why ſhould one *or two richer* neighbours be ſuch a grievous eye-ſore to thee, to provoke thy *diſcontent*: rather than *ten* or *twenty* poorer ones a ſpur to quicken thee to *thankfulneſs*? If *Reaſon* by the inſtigation of *corrupt nature* can teach thee to *argue* thus, my houſe, my farm, my ſtock, my whole condition is *naught*; many a man hath *better*: why ſhould not *Reaſon* heightned by *Gods grace* teach thee as well to argue thus, mine are good enough; many a good man hath worſe?

a—*neq; ſe majori pauperiorum Turbæ comparet: hunc atq; hunc ſuperare laborat.* Hor. 1. Ser. 1.

28. *Fifthly*, for the getting of *Contentment*, it would not a little avail us, to conſider *the unſufficiency* of thoſe things, the want whereof now *diſcontenteth* us, to give us *content* if we ſhould obtain them. Not only for that *reaſon*, that as the things increaſe, *our deſires* alſo increaſe with them; (which yet is moſt true, and of very important conſideration too; as *Solomon* ſaith, *He that loveth ſilver, ſhall not be ſatisfied with ſilver*:) but for a farther *reaſon* alſo, becauſe with the beſt *conveniences* of this life, there are interwoven ſundry *inconveniences* withal; which for the moſt part, the eagerneſs of our *deſires* will not ſuffer us to foreſee whileſt we have them in *chaſe*, but we ſhall be ſure to find them at length in *the poſſeſſion* and uſe. Whileſt we are *in the purſuit* of any thing, we think over and over how *beneficial* it may be to us, and we *promiſe to our ſelves* much good from it: and our thoughts are ſo taken up with ſuch meditations, that we conſider it *abſtractedly* from thoſe *diſcommodiouſneſſes* and *incumbrances*, which yet inſeparably cleave thereunto. But when we have *gotten* what we ſo importunely *deſired*, and think to enter upon *the enjoyment*; we then begin to find thoſe *diſcommodiouſneſſes* and *incumbrances* which before we never thought of, as well as thoſe *ſervices* and *advantages* which we expected from it. Now if we could be ſo wiſe and provident before-hand, as to forethink and forecaſt *the inconveniences* as well as *the uſefulneſs* of thoſe things we ſeek after: it would certainly bring our *deſires* to better *moderation*; work in us a juſt *diſ-eſtimation* of theſe earthly things which we uſually *over-prize*; and make us the better *contented*, if we go without them, *O miſerum pannum!* As he ſaid of his Diadem. "What "a glorious luſtre doth the *Imperial Crown* make, to dazle the eyes of the be- "holders, and to tempt *ambition* to wade even through *a ſea of bloud*, and ſtretch "it ſelf beyond all the lines of Juſtice and *Religion* to get within the reach of it? "Yet did a man but know what *legions of fears and cares*, like ſo many reſtleſs "*ſpirits*, are incircled within that narrow round: he could not be excuſed from "the extremity of *madneſs*, if he ſhould much *envy* him that wore it; much "leſs if he ſhould by villany or bloudſhed *aſpire* to it. When *Damocles* had

Eccleſ. 5. 10.

(a) the

(*a*) the ſword hanging over his head in a *twine-thred*, he had little ſtomach to eat of thoſe *delicacies* that ſtood before him upon the board, which a little before he deemed (*b*) *the greateſt happineſs* the world could afford. There is nothing *under the Sun*, but is full, not of *vanity* only, but alſo of *vexation*. Why then ſhould we not be *well content* to be without that thing (if it be the Lords will we ſhould *want* it) which we cannot have without much *vanity*, and ſome *vexation withal*?

a—*fulgentem gladium ſetâ equinâ appenſum.* Cic. 5. Tuſc. quæſt.

b—*negaretque unquam quenquam beatiorem fuiſſe.* ibid.

29. In *the ſixth place*, a notable help to *Contentment* is *Sobriety*: under which Name I comprehend both *Frugality* and *Temperance*. *Frugality* is of very ſerviceable uſe, partly to *the acquiring*, partly to *the exerciſing*, of every mans graces and vertues; as *Magnificence*, *Juſtice*, *Liberality*, *Thankfulneſs*, &c. and this of *Contentation* among the reſt. "Hardly can that man be, either truly thankful "unto God, or much *helpful* to his friends, or do any great matters in the way "of *charity* and to pious uſes, or keep touch in his *promiſes*, and pay every man "his own, (as every honeſt man ſhould do) nor live a *contented life*, that is not "*frugal*. We all cry out againſt *Covetouſneſs* (and that juſtly) as *a baſe ſin*, the cauſe of many evils and miſchiefs, and a main oppoſite to *Contentment*. But truly, if things be rightly conſidered, we ſhall find *Prodigality* to match it as in ſundry other reſpects, ſo particularly for the oppoſition it hath to *Contentedneſs*. For *Contentedneſs* (as the very name giveth it, αὐτάρκεια, *a ſelf-ſufficiency*) conſiſteth in the mutual and relative *ſufficiency*, of *the things* unto the mind, and of *the mind* unto the things. "Where *Covetouſneſs* reigneth in the heart, *the mind* "is too narrow for *the things*: and where the eſtate is *profuſely waſted*, *the things* "muſt needs be too ſcant for *the mind*. So that (a) *the diſproportion* is ſtill the "ſame, though it ariſe not from the ſame *principle*. As in many other things we "may obſerve an unhappy *coincidence of extreams*: *contrary cauſes*, for different "reaſons, producing one and *the ſame evil effect*. (b) *Extreme cold* parcheth "the graſs, as well as *extreme heat*: and *Lines* drawn from *the oppoſite parts* of "the Circumference meet in *the Center*. Although *the prodigal man* therefore utterly diſclaim *Covetouſneſs*, and profeſs to hate it: yet doth he indeed by his *waſtfulneſs* pull upon himſelf a neceſſity of being *Covetous*; and tranſgreſſeth the Commandment, which ſaith, *Thou ſhalt not covet*, as much as the moſt *covetous wretch* in the whole world doth. "The difference is but this: the one "*coveteth*, that he may *have it*; the other *coveteth*, that he may *ſpend it*; as "St. *James* ſaith, He coveteth *that he may conſume it upon his luſts*. He that will *fare deliciouſly* every day; or carry *a great port* in the world, and maintain *a numerous family* of idle and unneceſſary dependents; or adventure great ſums in *gaming* or upon *matches*; or bring up *his Children* too highly; or any other way ſtretch himſelf in *his expenſes* beyond the proportion of his *revennes*: it is impoſſible but he ſhould deſire means wherewithal to maintain *the Charges* he muſt be at for the aforeſaid *ends*. Which ſince his *proper revenues* (according to our ſuppoſition) will not reach to do: his wits are ſet on work how to compaſs *ſupplies* and to make it out, out of *other mens eſtates*. Hence he is driven to ſuccour himſelf by *frauds* and *oppreſſions*, and all thoſe other evils that ſpring from *the root of Covetouſneſs*. "And when theſe alſo fail (as hold they cannot long;) "there is then no remedy, but he muſt live the remainder of his days upon *bor*"*rowing* and *ſhifting*: whereby he caſteth himſelf into *debts* and *dangers*, loſeth "his *Credit*, or *Liberty*, or both, and createth to him a world of *diſcontents*. He that would live a *contented life*, and bear *a contented mind*, it ſtandeth him upon to be *Frugal*.

a—*ille ſiniſtrorſum, hic dextrorſum abit: unus utrique Error, ſed variis illudit partibus.* Horat. 2. ſatyr. 3.

b—*brumæ penetrabile frigus aduxit.* Virg. 1. Georg.

Jam. 4. 3.

1 Tim. 6. 10.

30. *Temperance* alſo is of right good uſe to the ſame end: that is to ſay, *a moderate uſe* at all times, and now and then *a voluntary forbearance* of, and abſtinence from the Creatures, when we might lawfully uſe them. If we would ſometimes *deny* our appetites in the uſe of *meats*, and *drinks*, and *ſleep*, and *ſports*,

and other comforts and refreſhments of this life; and *exerciſe* our ſelves ſometimes to *faſtings* and *wantings*, and other *hardneſſes* and *auſterities* (St. *Paul* ὑποπιάζω, and γυμνασία σωματικὴ,) we ſhould be the better able ſure to *undergo* them ſtoutly, and grudg and *ſhrink* leſs under them, if at any time hereafter by any accident or affliction we ſhould be hard put to it. We ſhould, in all likelihood, be the better *content to want* many things when we cannot have them: if we would now and then inure our ſelves, to be as if *we wanted* them, whileſt *we have them.*

1 Cor 9 27. 1 Tim 4 8.

31. Laſtly, (for I may not enlarge) that *meditation*, which was ſo frequent with *the godly Fathers* under both *Teſtaments*, (and whereof the more ſober ſort among *the Heathens* had ſome glimmering light) That *we have here no abiding City, but ſeek one to come*; That we are here but *as ſtrangers and pilgrims* in a forein land, *heaven* being our *home*; and that our continuance in *this world*, is but as the lodging of a Traveller in an *Inn* for a night: this *meditation*, I ſay, if followed home, would much further us in the preſent *learning*. The Apoſtle ſeemeth to make uſe of it for this very purpoſe, 1 Tim. 6. *We brought nothing into this world, and it is certain we can carry nothing out:* and thence inferreth in the very next words, *Having food and rayment let us be therewith content.* We forget our ſelves very much, when we fancy to our ſelves a kind of *perpetuity* here, as if our *houſes ſhould continue for ever, and our dwelling places ſhould remain from one Generation to another.* We think it good being here; here we would *build us Tabernacles*, ſet up our reſt here. And that is it, that maketh us ſo *greedy* after the things that belong *hither*, and ſo ſullen and *diſcompoſed* when our *endeavours*, in the purſuit of them, prove *ſucceſleſs*. Whereas if we would rightly inform our ſelves, and ſeriouſly think of it, what the world is, and what our *ſelves* are; *the world* but an *Inn*, and *our ſelves* but *paſſengers*: it would faſhion us to more *moderate deſires*, and better compoſed affections. In our *Inns* we would be glad to have wholſom *diet*, clean *lodging*, diligent *attendance*, and all other things with convenience, and to our liking. But yet we will be wary what we call for; that we exceed not too much, leſt the *Reckoning* prove too ſharp afterwards: and if ſuch things as we are to make uſe of there, we find not altogether as we would wiſh, we do not much trouble our ſelves at it, but paſs it over; chearing our ſelves with theſe thoughts, that our ſtay is but for a night; We ſhall be able ſure to make ſhift with mean accommodations for one night; we ſhall be at home ere it be long, where we can mend our ſelves, and have things more to our own hearts-content. *Satiabor cum apparuerit Gloria.* The *plenteouſneſs* of that houſe, when we ſhall arrive at our own home, will *fully ſatiate* our largeſt deſires. In the mean time let the expectation of that *fulneſs*, and the approach of our departure out of this ſorry *Inn*, ſuſtain our ſouls with comfort againſt all *the emptineſs* of this world, and whatſoever we meet with in our paſſage through it, that is any way apt to breed us *vexation* or *diſcontent*: that we may *learn* with St. Paul, *in whatſoever eſtate we are, to be therewith content.* God vouchſafe this to us all for his Dear Sons ſake Jeſus Chriſt, *&c.*

Heb. 13.14. 1 Pet. 2.11.

1 Tim 6 7,8.

Pſal 49.11.

AD

AD

# AULAM.

## Sermon VII.

## GREENWICH, July 1638.

### Iſaiah 52. 3.

*For thus ſaith the Lord; Ye have ſold your ſelves for nought: and ye ſhall be redeemed without Money.*

1. THe Speaker is *God*: that is plain (*For thus ſaith the Lord.*) And he ſpeaketh to *us*: Not to *the Jews only* (as ſome perhaps might imagine) but to *all Mankind*; And ſo to us, as well as them: if not in the *Literal and immediate ſenſe* (which to me ſeemeth ſo probable, that I make little doubt of it) yet at leaſtwiſe (which I find not gainſaid by any) in the *Analogical*, and *Spiritual Senſe*. The Speech it ſelf preſenteth to our view *a Sale*, and a *Redemption*: and under thoſe *Metaphors*, repreſenteth to our thoughts, *Mans inexcuſable* baſeneſs and Folly in *the Sale*; *Gods* admirable power and goodneſs in *the Redemption*. The moſt wretched *Sale* that ever was; all paſſed away, and *nothing coming in*: But the moſt bleſſed *Redemption* that ever was; all fetch'd back again, and *nothing laid out*. A *Sale*, without any *profit* to us; it *got us nought*: in the former part of the verſe, (*You have ſold your ſelves for nought.*) A *Redemption* without any *charge* to us; it *coſt us nought*: in the latter part, (*ye ſhall be redeemed without money.*) Theſe are the *two Points* we are to hold us to at this time: the *Sale* firſt, by *Sin*; and then the *Redemption by Chriſt*.

2. *You have ſold your ſelves for nought.*] Words not many in our Tranſlations; But in *the Original* (as alſo in *the Greek*) as few as can be to be a number, but *two*: Yet do they fairly yield us theſe four particulars. 1. *The Act*: and that is a bargain of Sale, (*ye have ſold.*) 2. *The Object* of that Act; the *Commodity*, or thing ſold, and that is themſelves, (*ſold your ſelves.*) 3. The *Conſideration*, or *Price*; (if you will allow that Name to a thing of no *Price*;) and that is *nothing*, or as good as nothing, (*ſold for nought.*) 4. *The Agent*, the Merchant or Saleſman: and that is themſelves too, (*Ye have ſold your ſelves.*) *To ſell*, and that *themſelves*, and that *for nought*; and to do all this, *themſelves*: of theſe in order.

3. The

3. The *Act* is first; it is a *Bargain of Sale*: (*Ye have sold your selves.*) If we had but *deposited* our selves with Satan, being so *perfidious as he is*; it had been hazard enough, and but too much: for even among Men, if the party that is *trusted* have but *the Conscience* to deny the trust, and *the face* to forswear it: he that trusteth him may soon come to lose all. But yet in point of *right*, and *to common intendment*, he that *depositeth* any thing in the hand of another, doth only *commit* it to his custody: both (a) *property* and *use* still reserved to himself. 2. In a *Demise* a man parteth with more of his interest; he transmitteth together with the possession, *the use* also or *fruit* of the thing letten or demised, so as the *usufructuarius* or *tenant* may during his Term *use* it at his pleasure, and (so far as he is not limited *by special Covenant*) make benefit of it to his own most advantage. But here is yet no *Alienation*: it is but *jus utendi salvâ substantiâ*. Still *the Property* remaineth where it was: and *the Possession* too after a time, and when the term is expired, *reverteth* to the first owner. 3. *A mortgage* indeed hath in it something of the Nature of *an Alienation*: inasmuch as it passeth over (b) *Dominium*, as well as *Rem*, and *Usumfructum*; that is *property*, and (as you would say) *Ownership*, as well as *Possession*, *Use*, *and Benefit*. Yet not absolutely any of these, but with a *defeisance*, and under *a Condition* performable by himself, so as the *Mortgager* is upon the point *the proprietary* still, if he will himself: because it is in his own power by performing *the condition* to make a defeisance of his *former act*, and consequently to make *the alienation* void, and then he is *in statu quo*.

a *Rei depositæ proprietas apud depositorem manet.* l 17. F. depositi. vel contra.

b *Alienatio est omnis actus, per quam dominium transfertur.*

4. But in a *Bargain of Sale* there is a great deal more than in all these. There (a) the *Alienation* is absolute, and the contract Peremptory. Wherein *the Seller* transferreth and maketh over to *the Buyer*, together with *the Possession*, *Use*, and *Profits*, the very *property* also of the thing sold; with all his right, title, claim, and interest therein for ever, without power of *revocation*, or any other *reservation* whatsoever. And this is our Case: this *the fact*, whereof we stand indicted in *the Text*. What the Scripture chargeth upon *Ahab* for his particular, that he had *sold himself to work wickedness*: is (though not in the same *height* of sense, yet) in some *degree*, more or less chargeable upon *all Mankind*. We have all *sold our selves* to Sin and Satan. *Venundati sub peccato*, saith St. *Paul*; and he seemeth to speak it of the better sort of Men too (in the judgment of many good Interpreters) *Rom.* 7. And then how much more is it true of the rest? That they are *Carnal*, *sold under sin*.

a *Venditio alienatio est rei suæ, utique in eâ lui in alium translatio.* Senec. 5. de b nef. 10.

τὸ πεπραμένον, πάντη ἢ πάντως ἀπόβλητον. Suid. in πεπρᾶσθαι.

1 King. 21. 25.

Rom. 7. 14.

5. The greater is our *Misery*, and the more our *Presumption*: which are *the two Inferences* hence. Our *Misery* first, For by *selling our selves* over to *Sin* and *Satan*, we have put our selves out of *our own*, into *their Dominion*: and (during that state) remain wholly to be disposed at their pleasure. They are now become our *Lords*; and it is not for us to refuse any *drudgery*, be it never so *toylsom* or *irksom*, whereabout they shall list to imploy us. How should it else be possible for men endowed with reason, some to *melt themselves* away in Luxury and Brutish sensuality, as the *Voluptuous*; othersome to *pine themselves* lean with looking at the fatness of anothers portion, as *the Envious*; othersome to run themselves out of breath; sometimes till they burst, in the pursuit either of shadows, as *the Ambitious*; or of smoak, as *the Popular* or *vain-glorious*; othersome, like those that in old time were *damnati ad Metalla*, to moyl perpetually in lading themselves with *thick clay*, whereof it *would grieve* them to think that ever they should have *use*, as the *Covetous*? Were it not that they are put upon such *drudgeries*, by their imperious Masters; *Sin*, who *reigneth* like a Tyrant in their Mortal Bodies, and will have all his *lust obeyed*: and *Satan*, who grown great by this new Purchase (for by it it is that he claimeth to *be Prince of the World*) sitteth in *the hearts* of ungodly men, as in his *Throne*, and there commandeth like an *Emperour*: and who may be so bold as to contradict,

Rom. 6. 12.

Joh. 16. 11.

or

or but to ſay, *Domine cur ita facis?* *Acti agimus*, is a true ſaying, in this ſenſe howſoever. *He muſt needs go*, we ſay, *whom the Devil driveth*: and St. *Paul* ſaith, *he is the ſpirit that worketh in the Children of diſobedience.* It is but an empty flouriſh then, that *licentious men* ſometimes ſtand ſo much upon their *liberty*; ſaying with them, *Joh.*8. we were always free, and *were never in bondage unto any*; or with them in *Pſal.*12. *Our lips are our own, who is Lord over us?* Who is Lord over you, do you ſay? No hard matter to tell you that: Even *Satan.* Your *lips* and your *tongues* are his; your *hearts* and your *hands* his; your *bodies* and your *ſouls* his; all you have, all you are, wholly and entirely *his.* You have *ſold your ſelves* to him, and *Emptum cedit in jus emptoris.* He hath *bought* you, and his you are, *to have and to hold*: he may now do *what he will* with you, (if (*a*) God ſuffer him) and you muſt abide it. This being the caſe of us all by reaſon of *Sin* (till we be reſtored by *Grace*) I need ſay no more to let us ſee, what *miſery* we have pulled upon our ſelves *by this Sale.* Joh.8.33. Pſal.12.4.

(*a*) *Non minùs quàm Diabolus iſtud potuit: ſed quòd Deus permiſit.* Bern. Epiſt.141.

6. But there is another thing too in this *Sale*, beſides our *Miſery*, meet for us to take knowledge of: and that is our high and intolerable *Preſumption*, joyned with extreme *injuſtice* and *unthankfulneſs.* God made us to do him ſervice: and *his* we are, *his Creatures*, *his Servants.* Now then, *Quis tu?* What haſt thou to do *to judge*, ſaith St. *Paul*? may not I ſay much more, What haſt thou to do *to ſell anothers Servant*? And that *invito*, nay, *inconſulto Domino*; without any *Licence of Alienation* from the chief Lord, nay, without ſo much as ever asking *his conſent*: If God were pleaſed to leave us at firſt *in manu conſilii*, and to truſt us ſo far as to commit *the keeping* of our ſelves to our ſelves: he had no meaning therein to turn us *looſe*, neither to quit *his own right* to us and our ſervices. Nay may we not with great reaſon think that he meant *to oblige us ſo much* the more unto himſelf, by making us his *depoſitories* in a truſt of that nature? As if *a King* ſhould commit to one of his meaneſt *ſervants*, the cuſtody of ſome of his *Royal houſes* or *forts*, he ſhould by that very *truſt* lay a new obligation upon him of *fealty*, over and above that *common allegiance* which he oweth him as *a Subject.* Now if ſuch *a ſervant*, ſo entruſted by *the King* his Maſter, ſhould then take upon him, of his own head, without his Maſters privity, to contract with *a ſtranger*, perhaps *a Rebel* or *Enemy*, for the paſſing over the ſaid *houſe* or *fort* into his hands: Who would not condemn ſuch a perſon, for ſuch an act, of *ingratitude*, *injuſtice*, *and preſumption*, in the higheſt degree? Yet is our *injuſtice*, *ingratitude*, *and preſumption*, by ſo much more infinitely hainous than his, in *ſelling our ſelves* from God, our Lord and Maſter, into the hands of *Satan a Rebel*, and an *Enemy* to God and all goodneſs: By how much the diſparity is infinitely more betwixt the *eternal God*, and the greateſt of *the Sons of Men*, than betwixt *the higheſt Monarch* in the world, and *the loweſt of his Subjects.* Rom.14.4.

7. So much for *the Act*: the other particulars belong to it as circumſtances thereof. To *a Sale* they ſay *three things* are required, *Res*, *Pretium*, and *Conſenſus*: a *Commodity* to be ſold, a *Price* to be paid, and *conſent* of Parties. Here they are all. And whereas I told you in the beginning, that in this *Sale* was repreſented to us Mans *inexcuſable baſeneſs and folly*; You ſhall now plainly ſee each Particle thereof made good, in the *three ſeveral Circumſtances.* In *the Commodity* our *Baſeneſs*; that we ſhould ſell away *our very ſelves*: in *the Price* our *folly*; that we ſhould do it for *a thing of nought*: in *the conſent* our *inexcuſableneſs* in both; that an act ſo *baſe* and *fooliſh* ſhould yet be our own voluntary *act and deed.* And firſt for *the Commodity*, (*You have ſold your ſelves.*)

8. *Lands Houſes*, *Cattel*, and other like poſſeſſions made for mans uſe, are the proper ſubject matter of *trade* and *commerce*; and ſo are fit to paſs from man to man by *Sales* and other *Contracts.* But that *Man*, a Creature of ſuch excellency, ſtamped with *the Image of God*, endowed with *a reaſonable Soul*, made capable

capable of *Grace* and *Glory*, should *prostare in foro*, become merchantable ware, and be chaffered in the Markets and fairs: I suppose had been a thing never heard of in the world to this hour; had not the overflowings of *Pride*, and *Cruelty*, and *Covetousness*, washed out of the hearts of Men, the very impressions both of *Religion* and *Humanity*. It is well, and we are to bless God, and under God to thank our *Christian Religion* and pious *Governours* for it; that in these times and parts of the world, we scarce know what it meaneth. But that it was generally practised all the world over in some former ages, and is at this day in use among *Turks*, and *Pagans*, to sell men: ancient *Histories*, and modern *Relations* will not suffer us to be ignorant. We have mention of such *Sales* even in Scripture; where we read of some that *sold* their own *brother*, as *Jacobs Sons* did *Joseph*; and of one that sold his own *Master*, as the Traitor *Judas* did *Christ*. Basely and wretchedly both: *Envy* made them base; and *Covetousness* him. Only in some cases of *Necessity*, as for the preservation of *Life*, or of liberty of *Conscience* when other means fail, God permitted to his own people to *sell themselves*, or *Children* into perpetual bondage: and *Moses* from him gave *Laws* and *Ordinances* touching that Matter, *Lev.* 25.

Gen. 37 28. Mat. 26. 15.

9. But between the *Sale* in the Text, and all those other, there are *two* main *differences*: Both which do exceedingly aggravate our *baseness*. The first, that no man could honestly *sell another*, nor would any man willingly *sell himself*, unless enforced thereunto by some urgent *necessity*. But what necessity, I pray you, that we should *sell our selves* out of Gods, and out of our own hands into the hands of *Sin* and *Satan*? Were we not well enough before? *Full* enough, and *safe* enough? Was our *Masters service* so hard that it might not be abiden? Might we not have lived? *Lived*? Yea, and that *happily*, and *freely*, and *plentifully*: and that *for ever* in his service? What was it then? Even as it is with many fickle *servants* abroad in the world, that being in *a good service*, cannot tell when they are well, but must be ever and anon *flitting*, though many times they change for the worse: so it was only our *Pride and folly*, and a fond conceit we had of bettering our condition thereby, that made us not only without any apparent *necessity*, but even against all good reason and *duty*, thus basely to desert our first service, and to *sell our selves* for bondslaves to *Sin* and *Satan*.

a Σώματα πολλὰ τρέφειν χρὴ, &c. Anthol. 1. 12.

10. The other *difference* maketh the matter yet a great deal worse on our side. For in *selling of slaves*, for so much as *bodily service* was the thing chiefly looked after; therefore as the *body*, in respect of *strength*, *health*, *age*, and other abilities, was deemed more or less fit for service, *the price* was commonly proportioned thereafter. Hence by a customary speech among the *Grecians*, (*a*) slaves were called σώματα, that is, *bodies*: and they that traded in that kind (*b*) σωματέμποροι, as you would say *merchants of bodies*. And so the word σωμάτων is rendred, *Rev.* 18. *Mancipia* or *slaves*. *Epiphanius* giveth us the reason of that use of the word, ἐπειδὴ ἡ δεσποτεία saith he, *&c.* because all the command that a man can exercise over his *slaves*, is terminated to the *body*, and cannot reach *the soul*. And *the soul* is the better part of man; and that by so many degrees better, that in comparison thereof *the body* hath been scarce accounted a considerable part. Νὸς ἄνθρωπος, could the Greek Philosopher say, and the Latine Orator, (*c*) *Mens cujusque is est quisque*. *The soul* is in effect the whole man; (*d*) *The body* but the shell of him: *the body* but the Casket, *the soul* the Jewel. It is observable, that whereas we read, *Mat.* 16. (*what shall it profit a man, if he gain the whole world and lose his own soul?*) instead thereof we have it, *Luk.* 9. thus, (*if he gain the whole world and lose himself?*) So that every mans *soul* is himself; and *the body* but (*e*) *an appurtenance* of him. Yet such is *our baseness*, that we have thus trucked away *our selves* with *the appurtenances*; that is, both our *souls* and our *bodies*. We detest *Witches* and *Conjurers* (and that worthily) as *wicked* and *base* People; because we suppose them to have made either an expres,

b σῶμα πεκάπηλεν. Chrys. 1 Cor. ser. 40. v. Rad. 2 Rer. Fornec. quotid. 26. & Casaub. in Athen. 5 10. Rev. 18. 13. *Epiphan. in Ancorat.* Plato.

c *Cicer. in Somn. Scip.*

d—*corpus quasi vas est, aut aliquid animi receptaculum.* Cic. 1. Tuscul. — ἐν θεσσαλίᾳ χάρας τὸ σῶμα πεικεῖται. Chryl. in Mat. ser. 34. Luke 9. 25.

e—*videt enim animi esse corpus.* Cicer. apud Nonnium in Appendix.

expreſs, or at leaſtwiſe an implicite *contract with the Devil*. Yet have our rebellions againſt God put us in the ſame predicament with them. *Verily Rebellion is as witchcraft*, 1 *Sam.* 15. Ours is ſo: ſince by it we have made *a Contract with the Devil*, and *ſold our ſelves* to him, ſouls and all. 1 Sam.15.23.

11. Yet are *baſe-minded* people moſt an end *covetous* enough: they will hardly part with any thing, but they will know for what. *Ecquid erit pretii?* *What will you give me?* Is a ready Queſtion in every mans mouth that offers to *ſell*. *Joſephs brethren*, though they were deſirous to be rid of him, yet would have *ſomewhat* for him: and *Judas* would not be a Traitor *for nought*. They got *twenty pieces of ſilver* for their *Brother*; and he *thirty* for his *Maſter*. And thoſe oppreſſors in *Amos* 2. that ſold the needy for a *pair of ſhooes*, would be content with a ſmall matter, ſo they might be on the taking hand. *Eſau* had a very ſorry recompenſe, a *morſel of meat*, and a meſs of *broth*, for his own *birthright*, and his fathers *bleſſing*: yet that was ſomething (*jus pro jure*) and *ſomething*, we ſay, *hath ſome ſavour*. But to let all go, and to get nothing for it, this is our ſingular *folly*: in the next Circumſtance, that of the Price (*Ye have ſold your ſelves for nought.*) Gen.37.28. Mat.26.15. Amos 2.6. Heb.12.16.

12. A heavy charge, may ſome ſay! but is there any *truth* in it? or is there indeed any *ſenſe* in it? Examine that *firſt*. It is well known there can be no *buying* and *ſelling* without the intervention of *a Price*: (a) *Pactio pretii* is by the Learned put into *the definition*, and therefore is conceived to be of *the eſſence* of this kind of *contract*. (b) Δὸς π ᾳ λάβῃ π, is the old *formula* for buying and ſelling. So that if there be no *price paid*, or to be paid, nothing given or to be given in compenſation or exchange for what is received; it may be *a Contract* of ſome other *ſpecies*, but it can be no *Sale*. It ſeemeth then to be a meer *implicat*, a contradiction in *adjecto*, to ſay that a thing is *ſold*, and yet for *nothing*.

a *Nulla emptio ſine pretio eſſe poteſt.* Juſtin. 3. inſtit. 24.

b—ἔστι νόμος πᾶ; Δὸς, λάβε. Anth. 4 cap. 12. —ἄνια δίδω, ᾳ λάμβανε. Suid.

13. But here we have a double help to ſalve it, in either of *the Terms one*. *Firſt*, for the term of *ſelling*: True it is, in ſtrict propriety of ſpeech *buying* and *ſelling* cannot be *without a price*. But *Divine* (eſpecially *Prophetical*) *expreſſions*, are not ever tied to ſuch ſtrictneſſes. We read therefore in the Scriptures, both of *buying* and *ſelling*, without a price; Of *buying* without a price, (*Come buy wine and milk without money, and without ſilver*, Iſa. 58.) And of *ſelling* without a price; (*Thou ſelleſt thy people for nought, and takeſt no money for them*, *Pſal.*44.) And likewiſe here in the Text. Nay more, that ſtrictneſs of propriety is not alwaies obſerved in other Authors. (a) *Vendendi verbum ad omnem alienationem pertinet*, ſaith a learned Civilian; The word *ſelling* may be extended to *every Contract*, the effect whereof is *an alienation*. And if ſo, then ſhould we have *given* away our ſelves *gratis* (as it is ſaid of ſome, *Eph.*4. that they have *given themſelves over* to laſciviouſneſs, ἀπηλγηκότες is the word there:) yet might we be ſaid to have *ſold our ſelves* in this conſtruction; that is, to have made over our ſelves to *Satan* by an *abſolute alienation*: whereby whatſoever *right* and *intereſt* we had in our *ſelves* before (were it more or leſs, were it any or none) is now *conveyed* unto, and *ſetled* upon him. Isa.58.1. Pſal.44.12. a *Pratei. in lex. juris.* Eph.4.19.

14. Another help we have in the other Term, *for nought*. For (to ſay truth) we do receive a *price*, ſuch as it is. He is content to allow us *ſomething*; he knoweth we would not elſe bargain. Perhaps ſome little *profit*, or *pleaſure*, or *eaſe*, or *honour*, or *applauſe*, or *revenge*; ſome ſmall trifle or other: which being of very little worth or uſe, and ſo not to be taken for a *valuable conſideration*, may therefore be called *nought or nothing*: not ſimply or *abſolutely nothing*, but *comparatively* and *reſpectively nothing*. Even as in our common ſpeech, when a man would expreſs that he hath ſold a thing much *under worth*, the forms are ordinary: *I have even given it away*; *I have parted with it for a ſong*, *I have ſold it for nothing*. And this common uſage of the Phraſe, as it well preſerveth *the ſenſe*, ſo doth it alſo (that I may ſtop two gaps with one Buſh) juſtifie *the*

*truth* of this charge in my Text (*you have ſold your ſelves for nought*) for between *meer nothing*, *and as good as nothing*, the difference is not great, in point of *diſcretion*.

a—*adeo nihil eſt cuiq; ſe vilius* Senec. Epiſt. 42.

15. Here then is *our folly* in this Sale, that on the one ſide we ſhamefully *underpriſed* what we were *to part with*, and on the other ſide extremely *overvalued* what we were *to receive* in exchange for it. Renowned is (b) *Glaucus* for his folly in *Homer*, for changing armour with *Diomedes* with ſuch palpable diſadvantage, that *Proverbs* came of it. And we laught at the ſillineſs of the poor *Indians* when the *Portugals* came firſt among them, for parting with a maſſie lump of *Gold-ore* for a three-halfpeny knife. Yet is our folly far beyond theirs; they had *ſomething*, yea, and in the ſame kind too; he *braſs*, they *Iron* for *Gold*: that's yet one *Metal* for another, though there be great difference in the worth. But what ſottiſhneſs poſſeſſed us, thus to barter away *Cœlum pro cœno*: Heaven for dung, Paradiſe for an apple, *our ſelves for nothing*?

b χρυσια χαλκεων, ἑκατόμβοι ἐννεαβοίων. Hom Il. ζ.

16. But fleſh and bloud is ready to juſtifie *its own Act*, (as ever they that are guiltieſt of *folly*, are the ſhieſt to own it) and thus will argue it. If we have *ſold* our ſelves to *Satan*; yet the advantage ſeemeth to be on our ſide. We are ſure we have got *ſomething from him*, ſay it be but ſmall, a vanity, *a toy*; yet ſuch a toy as we are pleaſed withal. But he hath got a verier toy from us, a very *nothing*. For we have but *ſold our ſelves*, and we are but *men*: and what is man, but *like a thing of nought*, Pſal. 144: Lay *him in the balance with vanity* it ſelf, he will prove *the verier vanity* of the two; that will overweigh him, *Pſal. 62.* If any man ſhould chance to think better of himſelf, and take himſelf *to be ſomething*, there is one will tell him that he miſtaketh the matter, and deceiveth himſelf, for he is *nothing*, *Gal. 6.* Nay, *leſs than nothing*, ſaith our Prophet, *Iſa. 40.* By all which it ſhould ſeem we have rather cheated *the Devil*, than he us; and have gotten the better end of him: and are ſo far from having parted with *ſomething for nothing*, as we are charged; as that quite contrary we have rather gotten *ſomething for nothing*. Or at leaſtwiſe, if we have but *vanity* for vanity; we a *thing of nought* from him, he a *thing of nought* from us, (*fumum accepit, fumum vendidit*) as it is in the Apophthegm; Or in an Epigram I have heard of *two Dunces* and their diſputation (*Attulit ille nihil, retulit ille nihil*;) we are yet *upon even terms*, and that can deſerve no great imputation of *folly*.

Pſal. 144. 4. —62. 9.

Gal. 6. 3. Iſa. 40. 17.

17. Indeed ſhould we ſpeak of our *bodies* only, theſe *mortal*, *corruptible*, *vile* bodies (as we find them termed by all thoſe *Epithets*;) or look upon our whole nature, as it is now *embaſed by it*; or even taken at the beſt, and ſet in compariſon *againſt God*; (in one of which *three reſpects* it muſt be underſtood, whereever the Scriptures ſpeak of our *worthleſneſs* or *nothingneſs*:) there might then be ſome place for theſe *Allegations*. But take the *whole man* together, *ſoul* as well as *body*, yea, chiefly that; and ſtate him as he was *before he was ſold*, (as ſo we muſt do, if we will give a true judgment of *the fact*) and compare it but with *other creatures* (which is but reaſonable;) and then all the allegations aforeſaid are quite beſide the purpoſe. *The Soul* is a moſt rich, indeed an ineſtimable commodity; *Pretioſa anima*, ſaith *Solomon*, Prov. 6. *the pretious Soul*. So he ſaith, but that ſpeech is ſomewhat too general, he doth not tell us how *pretious*. Indeed he doth not; for in truth he could not: it is beyond his, or any mans skill, to give an exact praiſement of it. There is ſomewhat bidden for it, *Mic. 6.* But ſuch a contemptible *price*, that it is rejected with *ſcorn*; though it ſeem to ſound loud, (*thouſands of Rams, and ten thouſands of Rivers of Oyl.*) He that alone knew the true worth of a *ſoul*, (both by his *natural knowledge*, being the eternal wiſdom of God; and by his *experimental knowledge*, having *bought* ſo many, and paid a full *price* for them) our bleſſed Redeemer, the Lord *Jeſus*, aſſureth us there is (*a*) no ἀντάλλαγμα. All the *univerſal world* affordeth

Rom. 6. 12. 1 Cor. 15. 50. Phil. 3. 21.

Prov. 6. 27.

Mic. 6. 7. Mat. 16. 26.

a—Ψυχῆς ἀντάξιον οὐδὲν ἔξωθεν ποιητὸς τὸν ὅρον. Chryſoſt. ad Theodor. Lapſum. ſerm. 1. 6. edit. Sav. 58.

not

not *a valuable compenſation for it*, *Mat.* 16. We will reſt upon his word for this, as well as we may, and ſpare further proof.

18. And then the *inference* will be clear; that there never was in the world any ſuch *folly*, as *ſin* is; any ſuch *fools* as *ſinners* are. Ὅτως ἀνόητον ἡ πονηρία, as he ſaid: and *Solomon* putteth *the fool* upon *the ſinner*, I am not able to ſay how oft. That we ſhould thus *ſell* and truck away theſe *pretious Souls* of ours, the very (*a*) exhalations and arrachements (if I may ſo ſpeak) of *the breath of God*; not eſtimable with any other thing, than with *the pretious bloud of God*: and that not for *the whole world* (which had been to our incomparable diſadvantage) no nor yet for any *great portion* thereof, but for *a very ſmall pittance* of it, whereof we can have no *aſſurance* neither that we ſhall hold it an hour; and which, even whileſt we have it, and think to enjoy it, *periſheth in the uſing*, and deceiveth our expectations! Which of us, laying the Premiſſes to heart, can do leſs than beſhrew his own *grievous folly* for ſo doing; and beg pardon for it at the hands of God, as *David* did after he had numbred the people, (*I have ſinned greatly in that I have done, and now I beſeech thee, O Lord, take away mine iniquity, for I have done very fooliſhly.*)

(*a*) ἀπάτασμα τιμῆμα, &c. Plato. —*divinæ particulam auræ.* Hor. 2. Serm. 2. —Διὸς μαπρροῦ. Naz. iamb. 18. Col. 2. 22. 1 Sam. 24. 10.

19. And the more cauſe have we moſt humbly to beg pardon for our *baſeneſs* and *folly* herein, by how much leſs we are any way able to *excuſe* either of both, it being our own *voluntary act and deed*. For ſo is the next particular, (*Ye have ſold your ſelves.*) Naturally, what is *blame worthy*; we had rather *put off* upon any body elſe, light where it will, than *take it home* to our ſelves. (a) *Tranſlatio criminis*, the ſhifting of a fault, is by *Rhetoricians* made a branch of their *Art*. We need not go to their Schools to learn it: *Nature* and our *mother-wit* will prompt us ſufficiently thereunto: we brought it *from the womb*, ſuck'd it from the breaſts of our *mother Eve*. This *baſe and fooliſh act* whereof we now ſpeak, how loth are we to own it? How do we ſtrive to lay the whole burden and blame of it upon others: or if we cannot hope to get our ſelves quite off, yet (as men uſe to do in common *paiments*, and *taxes*) we plead hard to have *bearers* and *partners*, that may go a ſhare with us, and eaſe us (if not *à toto*, yet) at leaſtwiſe *à tanto*, and in ſome part. But it will not be. Still *Perditio tua ex te*: it will fall all upon us at the laſt, when we have done what we can.

(a) V. Cic. 1 ad Herenn. Quintil 4. &c. Gen. 3. Oſea 13. 9.

20. We have but one of theſe *three ways* to put it off; a fourth I cannot imagine; By making it either *Gods act*, who is the original owner; or *Adams act*, who was our Progenitor; or *Satans act*, who is the Purchaſer. If any of theſe will hold, we are well enough; Let us try them all. It ſhould ſeem *the firſt will*: for is there not Text for it? How *ſhould one of them chaſe a thouſand* (ſaith *Moſes*) *except their rock had ſold them*, Deut. 32. and God was their rock. So *David*, Pſal. 44. *Thou haſt ſold thy people for nought*: and ſundry times in the book of *Judges* we read how *God ſold Iſrael*, ſometimes into the hands of one enemy, and ſometimes of another. Very right. But none of all this is ſpoken of *the Sale* now in Queſtion: it is meant of another manner of *Sale*, which is conſequent to this, and preſuppoſeth it. God indeed *ſelleth* us over *to puniſhment*, (which is *the ſale* meant in thoſe places) but not till we have firſt *ſold our ſelves* over *to ſin*, which is *the ſale* in this place. We firſt moſt *unjuſtly* ſell away our *ſouls*, and then he moſt *juſtly* ſelleth away our *bodies*, and our *liberty*, and our *peace*, and our *credit*, and the reſt.

Deut. 32. 30. Pſal. 43. 12. Judg. 2. 14. &c.

21. Let us beware then whatſoever we do that we do not *charge God wrongfully*, by making him in the leaſt degree *the Author* of our ſins, or but ſo much as *a party*, or *an acceſſory* to our follies; either *directly*, or *indirectly*. Himſelf diſclaimeth it utterly, and caſteth it all upon us, *Iſa.* 50. 1. *Which of my Creditors is it to whom I have ſold you?* If it were my deed, deal punctually, tell we *when*, and *where*, and *to whom*; But if it were not, why do you lay it to my charge? *Behold for your iniquities have you ſold your ſelves.* It was meerly

*your own* doing: and if you ſuffer for it, blame *your ſelves*, and not me.

22. *Hâc non ſucceſſit*: We muſt try another way, and ſee if we can leave it upon *Adam*. For did not *he ſell us* many a fair year before we were *in rerum naturâ*? And if *the Father* ſell away the inheritance from his *unborn child*, how can he do withal? And if he cannot help it, why ſhould he be blamed for it? Muſt our *teeth be ſet on edge* with the Grapes our grand-father ate, and not we? It muſt be confeſt, the *firſt Sale* was his *Perſonal Act*, by which he paſſed away both himſelf and all his Poſterity; and ſo were we *venditi antequam editi*, ſold a long while before we were born. And that *Sale* is ſtill of force againſt us, (I mean that of *Original ſin* till it be annulled by *Baptiſm*) inaſmuch as being virtually *in his loins*, when he made that *Contract*, we are preſumed to have given our *virtual conſent* thereunto. But there is another part of *the Sale* which lieth moſt againſt us, whereto our *own actual conſent* hath paſſed in *confirmation*, and for the further ratification of our *fore-fathers act*: when for ſatisfaction of ſome ungodly *luſt* or other, we condeſcended by committing ſin in our *own perſons*, to ſtrengthen *Satans* title to us, whatever it was, as much as lay in us. Like the *unthrifty Heir* of ſome *unthrifty Father*, who when he cometh at age, for a little ſpending-money in hand, is ready to do any *further act* that ſhall be required of him, for the confirmation of *his Fathers act*, who had long before *ſold away* the Lands from him. Whatever then we may impute of the *former*, I mean of *original guilt* to *Adam*: yet we muſt take *the later*, I mean *our actual tranſgreſſions*, wholly and ſolely to *our own ſelves*.

Gen. 3. 13. 2 Cor. 11. 3. 1 Tim. 2. 14. Exod 32. 22. 1 Sam. 15 21.

23. Nor can we, *thirdly*, lay the blame upon *Satan*, or his Inſtruments; which is our laſt and commoneſt refuge. *Serpens decepit* was *Eves* plea; and ſhe pleaded but truth: for the Serpent had indeed *beguiled* her; St. *Paul* hath ſaid it after her twice over. *Eſau* after he had ſold his birth-right *his own ſelf*, yet accuſed *his brother* for ſupplanting him. *Aaron* for making the Calf, and *Saul* for ſparing the Cattel; both contrary to God's expreſs Command, yet both lay it upon *the people*. Others have done the like, and ſtill do, and will do to the worlds end. But alas! theſe *Fig-leaves* are too thin to hide our *nakedneſs*: all theſe *excuſes* are inſufficient to diſcharge us from being *the authors* of our own *deſtruction*. Say *Satan* be a cunning *Cheater*, (as he is no leſs!) who ſhould have look'd to that? Had not God endowed us with *underſtanding*, to diſcern his moſt ſubtil ſnares, and with *liberty of will* to decline them? Say he do *tempt* us perpetually; and by moſt ſlie inſinuations ſeek to get within us, and to *ſteal* away our hearts; That is the utmoſt he can do: *a Tempter* he is: and that a ſhrewd one; ὁ πειράζων (he hath his name from it;) yet he is but *a Tempter*, he cannot enforce us to any thing, without *our conſent*: and God hath given us *power*, and God hath given us *charge* too, *not to conſent*. Say ungodly men (who are his Agents) ceaſe not by plauſible *perſwaſions*, *importunities*, and all *the engagements* they can pretend, to ſolicite and entice us to evil: Yet, if we reſolve and hold, *not to conſent*, (*a*) they cannot hurt us. *My ſon, if ſinners entice thee, conſent thou not*, Prov. 1. 10. Say they lay many a curſed *example* before us, as *Jacob* did pilled rods in the ſheep-troughs; or caſt *ſtones of offence* in our way! Have we not a *rule* to walk by, by which we ought to guide our ſelves, and not by the *examples* of men? And whereto ſerve *our eyes* in our heads, but to look to *our feet*, that we may ſo order *our ſteps*, as not to *daſh our foot againſt a ſtone*?

Mat. 4. 1.

(*a*) *Qui ſuo ſine alieno impulſu, cadere poteſt, alieno abſq; ſuo cadere non poteſt.* Bern. ſerm. 85.

Gen. 30 37. —8.

Jam. 1. 13.

24. Certainly no man can take harm but from himſelf. *Let no man, then when he is tempted*, and yieldeth, *ſay he is tempted of God: for God tempteth no man*, ſaith St. *James*; that is, doth not ſo much as endeavour to do it. Nay, I may add further, Let no man when he is *tempted*, ſay he is *tempted of Satan*. That is, let him not think to *excuſe* himſelf by that: For even *Satan*

(*b*) tempteth

(*b*) tempteth no man in that ſenſe and *cum effectu*. Though he *endeavour* it all he can; yet, it cannot *take effect*, unleſs we *will*. St. *James* therefore concludeth poſitively, that every mans *temptation*, if it take effect, is meerly from his *own luſt*. It is then *our own act and deed*, that we are Satan's Vaſſals; Diſclaim it we cannot: and whatſoever *miſery* or *miſchief* enſueth thereupon, we ought not to *impute* to any other than *our ſelves* alone. He could never have laid any *claim* to us, if we had not *conſented* to the bargain, and yielded *to ſell our ſelves*.

b *Infirmus hoſtis eſt, qui non poteſt vincere niſi volentem.* Epiſt. Incerti ad Demetriad. cap. 25.—14.

25. Of *the Sale* hitherto, I come now to *the Redemption*, the more *Evangelical*, and comfortable part of *the Text*. And as in *the Sale* we have ſeen mans *inexcuſable baſeneſs* and *folly* in the ſeveral circumſtances: ſo we may now behold Gods admirable *power* and *grace* in this *Redemption*. His *Power*, that he doth it ſo *effectually*, The thing ſhall be done, (*Ye ſhall be redeemed.*) His *Grace*, that he doth it ſo *freely*, without any money of ours. (*Ye ſhall be redeemed without money.*)

26. Firſt, the work to be *effectually* done. It is here ſpoken in the future (*Ye ſhall be Redeemed*;) not only, nor perhaps ſo much, becauſe it was a *Prophecy* of a thing then to come, which now ſince *Chriſts coming* in the fleſh is *actually* accompliſhed: but alſo, and eſpecially, to give us to underſtand, that when God is pleaſed to *Redeem* us, all *the Powers* on Earth, and in Hell, cannot, ſhall not, *hinder* it. By the Levitical Law, if a man had *ſold himſelf* for a bondſlave, his *Brother*, or ſome other near Friend might *redeem him*: or if ever God ſhould make him able, he might *redeem himſelf*. If this had been all our hope, we might have waited till our eyes had ſunk in their holes, and yet the work never the nearer to be done: for never would man have been found able, either *to redeem* his own ſoul, or *to make agreement* for his brothers. It would *coſt more to redeem their ſouls*, than any man had to lay down: *ſo that* of neceſſity *he muſt let that alone for ever*. But when the Son of God himſelf ſetteth in, and is content to be made of God to us *Redemption*: the pleaſure of the Lord *ſhall proſper in his hand*, and the work ſhall go on wondrous happily and ſucceſsfully.

Lev. 25. 26.

Pſal. 49. 8.

1 Cor. 1. 30. Iſa. 53. 10.

27. His *Power*, *his Love*, and *his Right* do all aſſure thereof. Firſt, his *Power*. Our *Redeemer is ſtrong and mighty*, even the Lord of Hoſts. And he had need be ſo: for he that hath us in poſſeſſion is ſtrong and mighty; *Vir fortis armatus* in the Parable, *Luke* 11. He buckleth his Armour about him, and ſtandeth upon his guard with a reſolution to maintain what he hath *purchaſed*, and to hold *poſſeſſion* if he can. But then when *a ſtronger* than he cometh upon him, and overcometh him, breaketh into his houſe, bindeth him, and having *bruiſed his head* taketh away from him *his armour* wherein he truſted (the *Law*, *Sin*, *Death*, *and Hell*:) there is no remedy but he *muſt yield* perforce what he cannot *hold*, and ſuffer his houſe to be ranſacked, and his goods and poſſeſſions to be carried away. *Greater is he that is in you* (ſaith St. *John*) that is, Chriſt: *than he that is in the world*; that is, the Devil. Chriſt came into the world on purpoſe to *deſtroy the works of the Devil*: and he did atchieve what he came for; he hath *deſtroyed* them. And amongſt his other works he hath deſtroyed *this purchaſe* alſo; wrung *the evidences* out of his hand, even *the hand-writing that was againſt us*; and having blotted, defaced, and cancell'd it, *took it out of the way*, *nailing it to his Croſs*.

Jer. 50. 34.

Luke 11. 21. —22.

Gen. 3. 15.

1 Joh. 4. 6.

1 Joh. 3. 8.

Col. 2. 14.

28. Such was his *Power*: his *Love ſecondly* not leſs; which made him as *willing* as he was *able*, to undertake this work of our redemption. *In his love and in his pity he redeemed them*, Iſa. 63. 9. There is ſuch a *height*, and *depth*, and *length*, and *bredth* in that Love; ſuch a βάθος in every dimenſion of it, as none but an infinite underſtanding can fathom. *Sic Deus dilexit*: *So God loved the world*; But how much that *ſo* containeth, no tongue or wit of man can reach.

Eph. 3. 18.

Joh. 3. 16.

reach. Nothing expreſſeth it better to the life, then the work it ſelf doth. That the *Word* ſhould be made *Fleſh*; that the *holy One of God* ſhould be made *ſin*; that *God bleſſed for ever* ſhould be made *a curſe*; that *the Lord of life and glory* ſhould ſuffer *an inglorious death*, and pour out his own moſt *pretious bloud*, to ranſom ſuch *worthleſs*, *thankleſs*, *graceleſs* Traitors, as we were, that had ſo deſperately made *our ſelves away*; and that into the hands of his deadlieſt *enemy*, and that upon ſuch *poor* and unworthy *conditions*! *O altitudo*! Love incomprehenſible: It ſwalloweth up the ſenſe and underſtanding of *Men* and *Angels*; fitter to be admired and adored with ſilence, than blemiſhed with any our weak expreſſions.

Joh. 1.14. 2 Cor. 5 21. Gal. 3. 13.

29. I leave it therefore, and go on to the next, his *Right*. When *de facto* we *ſold our ſelves* to Satan, we had *de jure*, no power, or *right* at all ſo to do, being we were *not our own*: and ſo in truth *the title* is naught, and *the ſale* void: Yet it is (*a*) good *againſt us* however: we may not plead *the invalidity* of it: for ſo much as in reaſon no man ought to make advantage of *his own act*. Our act then *barreth us*: But yet it cannot *bar the right owner* from challenging *his own* whereſoever he *finds* it. And therefore we may be well aſſured God will not ſuffer *the Devil*, who is but *malæ fidei poſſeſſor*, an intruder and a cheater, quietly to enjoy what is *Gods*, and not *his*: but he will eject him (we have that word, *Joh.* 12. 21. *Ejicietur, now is the Prince of this world caſt out*) and recover out of his *poſſeſſion* that which he hath *no right* at all to hold.

a Diaboli in hominem jus, etſi non juſtè acquiſitum, juſtè tamen permiſſum Bern. Epiſt. 190.

30. Sundry *inferences* we might raiſe hence, if we had time, I may not inſiſt: yet I cannot but touch at *three duties* which we owe to God for this *Redemption*; becauſe they anſwer ſo fitly, to theſe *three* laſt mentioned *aſſurances*. We owe him *Affiance*, in reſpect of his *Power*; in requital of his *Love*, *Thankfulneſs*; and in regard of his *Right*, *Service*. Firſt, the conſideration of his *Power*, in our *Redemption*, may put a great deal of *comfort and confidence* into us: that, having now *redeemed us*, if we do but cleave faſt to him, and revolt not again, he will *protect us* from Sin and Satan, and all other enemies and pretenders whatſoever. *O Iſrael fear not, for I have redeemed thee*, Iſa. 43. If then *the Devil* ſhall ſeek by any of his wiles or ſuggeſtions at any time to get us over to him again, (as he is an unwearied *ſollicitor*, and will not loſe his claim by *diſcontinuance*.) Let us then look to that *Cornu ſalutis*, *that horn of ſalvation*, that God hath raiſed up for us in Chriſt our Redeemer (and flie thither for ſuccour as *to the horns of the Altar*, (ſaying with *David*, Pſalm 119. *I am thine, oh ſave me*:) and we ſhall be ſafe. In all inward *temptations*, in all outward *diſtreſſes*, at the hour of *death*, and in the day of *judgment*, we may with great ſecurity commit the keeping of our ſouls to him, both as a *faithful Creator*, and as a *powerful Redeemer*: ſaying once more with *David*, (*Into thy hands I commend my ſpirit, for thou haſt redeemed me, O Lord thou God of truth*,) Pſal. 31. 6.

Iſa. 43. 1. Luke 1. 69. Pſal. 119. 94.

31. *Secondly*, The conſideration of *his love* in our *Redemption* ſhould quicken us to a *thankful* acknowledgment of his great and undeſerved *goodneſs* towards us. *Let them give thanks whom the Lord hath redeemed, and delivered from the hand of the enemy*, Pſal. 107. Let all *men*, let all *creatures* do it: but let them eſpecially, If the *bleſſings* of corn, and wine, and oyl, of health, and peace, and plenty, of *deliverance* from ſickneſſes, peſtilences, famines, and other calamities; can ſo affect us, as to provoke at leaſt ſome overly and ſuperficial forms of *thankſgiving* from us: how *carnal* are our minds, and our thoughts *earthly*, if the contemplation of the depth of (a) *the riches of Gods mercy*, poured out upon us in this great work of *our Redemption*, do not even raviſh our hearts with an ardent deſire to pour them out unto him again in *Hymns*, and *Pſalms*, and Songs of *thankſgiving* with *a Benedictus* in our mouths, (*Bleſſed be the Lord God of* Iſrael, *for he hath viſited and redeemed his people*.)

Pſal. 107. 2.

a—juſtè homo addictus, ſed miſericorditèr liberatus, Bernard. Epiſt. 190.

Luke 1. 68.

32. *Thirdly*,

32. *Thirdly*, The conſideration of his *Right* ſhould bind us to do him *ſervice*. We were *his before*, for he *made us*; and we ought him *ſervice* for that. But now we are *his* more than before, and by *a new title*; for he hath *bought us*, and paid for us: and we owe him *more ſervice* for that. The Apoſtle therefore urgeth it as a matter of great equity: *you are not your own*, but *his*; therefore you are not to *ſatisfie* your ſelves by doing *your own luſts*, but to *glorifie him* by doing *his will*. When *Chriſt redeemed* us by his bloud, his purpoſe was to *redeem us unto God*, (Rev. 5.9.) and not to our ſelves: and to *redeem us from our vain converſation*, (1 Pet. 1.18.) and not to it. And he therefore *delivered us* out of the hands of our enemies, that we might the more freely, and ſecurely, and *without fear ſerve him in holineſs and righteouſneſs all the days of our lives*, *Luke* 1. which being both our *bounden duty*, and the thing withal ſo very *reaſonable*; we have the more to anſwer for, if we do not make a conſcience of it to perform it accordingly. He hath done *his part* (and that which he was no way bound unto) *in redeeming us*; and he hath done it to purpoſe, done it *effectually*: Let it be our care to do *our part* (for which their lie ſo many *obligations* upon us) *in ſerving him*; and let us alſo do it to purpoſe, do it *really*, and and *throughly*, and *conſtantly*. Pſal. 100. 3. 1 Cor. 6. 19, 20. Luke 1. 74.

33. Thus is our *Redemption* done *effectually*: it is alſo done *freely*; which is the only point now remaining. *Not for price, nor reward*, Iſa. 45. 13. but freely and *without money* here in the Text. Nor need we here fear another contradiction. For the meaning is not, that there was *no price* paid at all; but that there was none paid *by us*: we *laid out nothing* towards this great *Purchaſe*, there went none of our money to it. But otherwiſe, that there was *a price* paid, the Scriptures are clear: *You are bought with a price*, ſaith St. *Paul*, 1 Cor. 6. and he ſaith it over again, *Chap.* 7. He that paid it calleth it λύτρον, *a ranſom*, that is as much as to ſay *a price of Redemption*: and his Apoſtle ſomewhat more; ἀντίλυτρον, which implieth a juſt and *ſatisfactory price*, full as much as the thing can be worth. Yet not paid to *Satan*, in whoſe poſſeſſion we were; for we have found already, that he was but *an Uſurper*, and his title naught. He had but bought *of us*; and we by *our ſale* could convey unto him no more *right* than we had our ſelves: which was juſt none at all. Our *Redeemer* therefore would not enter into any *capitulation* with him, or offer to him any Terms of *compoſition*: But thought good rather in purſuance of *his own right* to uſe *his power*. And ſo he vindicated us from him by main ſtrength: *With his own right hand, and with his holy arm he got himſelf the victory*, and us liberty, without any *price* or *ranſom* paid him. 1 Cor. 6 20. —7. 23. Mat. 20. 28. 1 Tim. 2. 6. Pſal. 98. 2.

34. But then unto Almighty God *his Father*, and *our Lord*, under whoſe *heavy Curſe* we lay, and whoſe *juſt vengeance* would not be appeaſed towards us for our grievous preſumption without a condign *ſatisfaction*: to him, I ſay, there was *a price* paid by *our Redeemer*, and that the greateſt that ever was paid for any purchaſe ſince the world began. *Not ſilver and gold*, ſaith St. *Peter*, which being *corruptible things* are not valuable againſt our immortal and incorruptible ſouls; But even *himſelf*, in whom are *abſconditi theſauri*, amaſſed and hidden *all the treaſures of the wiſdom* of God, and even the whole *riches* of his grace; treaſure enough to *redeem a whole world of* ſinners. Take it *collectively*, or *diſtributively*; *ſingula generum*, or *genera ſingulorum*; this way, or that way, or which way you will; in Chriſt there is *copioſa redemptio*, redemption plenty, and enough for all if they will but accept it. Take all mankind ſingly one by one; *He gave himſelf for me*, ſaith St. *Paul* in one place. Take them all together in the lump; *He gave himſelf a ranſom for all*; in another. 1 Pet. 1 8. Col. 2. 3. Pſal. 130. 7. Gal. 2 20. 1 Tim. 2. 6.

35. Now for a man to *give himſelf*, what is it elſe, but to give *his ſoul*, (for that is *himſelf*, as we heard before) and *his life*, for *vita in animâ*, the life is in the ſoul: and theſe he gave. He gave up *his ſoul* (*when thou ſhalt make his*

*his ſoul an offering for ſin*, Iſa. 53. 10.) and he laid down *his life* (*the Son of man came to give his life a ranſom for many*, Mat. 10.) More than this *in love* he could not give; for what greater love, *than to lay down ones life*? And leſs than this *in juſtice* he might not give: for *Death* by the Law being *the wages of ſin*, there could be no *Redemption from death* ſo as to *ſatisfie the Law*, without *the death of the Redeemer*.

Mat. 10. 28. Joh. 15. 13. Rom. 6. 23.

36. Yea, and it muſt be a *bloudy death* too: for *anima in ſanguine*, the life is in the bloud, and *without ſhedding of bloud there can be no remiſſion*, no redemption. All thoſe *bloudy ſacrifices* of Bulls and Goats, and Lambs in the Old Teſtament: all thoſe frequent *ſprinklings of bloud*, upon the door poſts, upon *the book*, upon *the people*, upon *the tabernacle*, and upon all the *veſſels* of miniſtry; and all thoſe *legal purifications* in which bloud was uſed (as *almoſt all things are by the Law purged with bloud*, Heb. 9.) they were all but ſo many *types* and *ſhadows*, prefiguring this *bloud of ſprinkling*; which *ſpeaketh* ſo many good things for us, *pacifieth* the fierce anger of God towards us, *purgeth* us from all ſins, and *redeemeth* us from hell and damnation. I mean the meritorious *bloud of the Croſs*, the moſt precious bloud of Chriſt, *as of a Lamb without blemiſh*, 1 Pet. 1. 18.

Heb. 9. 22. Heb. 9. 22. — 12. 24. Col. 1. 20.

37. But can there be worth enough, may ſome ſay, in the *bloud of a Lamb*, of one ſingle Lamb, to be a *valuable compenſation* for the ſins of the whole world? *Firſt*, this was *agnus ſingularis*, a Lamb of ſpecial note; not ſuch another in the whole flock. *All we like ſheep have gone aſtray*: but ſo did this *Lamb* never. All of us like the encreaſe of *Labans flock*, ſpeckled or ring-ſtreaked, but this Lamb ἄμωμος, if *Momus* himſelf were ſet to ſearch, he could not ye find the leaſt *ſpot or blemiſh*. A cunninger ſearcher than he hath pried narrowly into every corner of his life; who if there had been any thing amiſs, would have been ſure to have ſpied it and proclaimed it, but could find nothing. *The Prince of this world cometh and hath nothing in me*. That is ſomething; his *Innocency*. But if that be not enough, (for *the Angels* are alſo *innocent*) behold then more. He is *ſecondly*, *Agnus Dei*, *the Lamb of God*; that is, the Lamb which God hath appointed and ſet apart for this ſervice by ſpecial deſignation: ſo as either this party muſt do it, or none. There *is no other name given under heaven*, no nor *in heaven* neither, nor *above*, by which we can be redeemed. *Him*, and him alone, *hath God the Father ſealed*: and by vertue of that *Seal* authorized and enabled to undertake this great work. Or if you have not yet enough, (for it may be ſaid, what if it had been the pleaſure of God to have *ſealed* one of *the Angels*?) Behold then *thirdly*, that which is beyond all exception, and leaveth no place for cavil or ſcruple: He is *Agnus Deus*. The Lamb is God, the Son of God, *very God of very God*: and ſo *the bloud of this Lamb* is the very *bloud of God*, *Act.* 20. And it is *this dignity of his Nature* eſpecially (and not *his innocency* only, no nor yet his *deputation* too, without this) that ſetteth ſuch a huge value upon his *bloud*, that it is an *infinite price*, of *infinite merit*, able to ſatisfie an *infinite juſtice*, and to appeaſe an *infinite wrath*.

Joh. 14. 30. Joh. 1. 29. Acts 4. 12. Joh. 6. 27. Act. 20. 28.

38. You will now confeſs I doubt not, that this *Redemption* was not *gratis*, came not for nothing, in reſpect *of him*: it coſt him full dear, even his deareſt lives-bloud. But then in reſpect of us, it was a moſt free and *gracious Redemption*. It was *no charge* at all *to us*; we disburs'd not a mite, not a doyt towards it: Which is the very true reaſon why it is ſaid in the Text, *Ye ſhall be redeemed without money*. This work then is meerly an act *of grace*, not a fruit *of merit*: grace, *abundant grace* on his part; no merit, nor *the leaſt merit* at all on ours. And well it is for us, that we have to do with ſo *gracious* a God. Go to *an Officer*, and who can promiſe to himſelf any ordinary *favour* from him without *a fee*? Go into *the ſhops*, and what can ye take up without either *money*, *credit*, or *ſecurity* for it? *Si nihil attuleris*: bring nothing, and have nothing. Only when we have to do with God, *Poverty* is no impediment, but rather *an advantage*

to

to us. πτωχοὶ εὐαγγελίζονται. This *Goſpel* belongeth to none, but *the poor* only. The tidings of *a Redeemer*, moſt bleſſed and welcome news to thoſe that are ſenſible of their own *poverty*, and take it as of *Grace*. But whoſo thinketh *his own peny good ſilver*, and will be putting in and bidding for it; will ſtand upon his terms as *David* did with *Araunah*, and will *pay* for it, or he will not have it. Let that man beware leſt *his money and he periſh together*, and leſt he get *neither part nor fellowſhip* in this buſineſs. Mat.11.5. 2 Sam.14.24. Acts 8.20,21.

39. Yet this I muſt tell you withal, there is ſomething to be done on our part, for *the applying* of this *gracious redemption* wrought by Chriſt to our own ſouls, for their preſent *comfort* and future *ſalvation*. We muſt *repent* from dead works, *believe* the Goſpel, and endeavour to *live godly, righteouſly, and ſoberly in this preſent world*. *The grace* of God is proclaimed, and (as it were) *expoſed to ſale* in the preaching of the Goſpel: there is *an offer* made us of it there, and we are earneſtly invited to buy it, (*Ho every one that thirſteth, come to the waters and buy.*) But he that cometh to buy, muſt bring his *manuprecium* with him, or he were as good keep away. He that cometh to this market without *a price in his hand* (and the price is *faith, repentance*, and *godlineſs*) it is a ſign *he hath no heart*, and he is no better than *a fool*, ſaith *Solomon*, Prov.17. But ſtill we muſt remember, that this is but *conditio, non cauſa*: *a condition* which he requireth to be performed *on our part*, not any juſt *cauſe* of the performance *on his part*. And he requireth it rather as *a teſtimony* of our willingneſs to embrace ſo fair *an offer*, than as a *valuable conſideration* in any proportion at all to the worth of *the thing* offered. What we bring, if it be tendred *kindly*, and as it ought, in *ſincerity* and *humility*, he kindly accepteth of it. But if we bring it either in *Pride*; or would have it taken for better than we know it is, which is our *Hypocriſie*: we quite mar our own *market*, and ſhall be *ſent away empty*. Tit.2.12. Iſa.55.1. Prov.17.16. Luke 1.53.

40. The ſum of all is this, and I have done. Let us take *the whole ſhame* of our inexcuſable *baſeneſs* and *folly* in this *Sale* to our ſelves; and let us give to God *the whole glory* of his admirable *power* and *grace* in our *Redemption*. *Non tibi, Domine, non tibi*; not unto thee, O Lord, not unto thee, but unto us be all *the ſhame*, that had thus wretchedly *ſold our ſelves for nought*: *Non nobis, Domine, non nobis*; not unto us, O Lord, not unto us, but unto thy Name be all *the glory*, that thou haſt thus graciouſly *redeemed us without money*, Amen. So be it.

AD

# AD AULAM.

## Sermon VIII.

## *THEOBALDS*, July 1638.

### Rom. 15. 5.

*Now the God of Patience and Conſolation grant you to be like minded one towards another, according to Chriſt Jeſus.*

1. SAint *Paul* had much laboured in the whole former Chapter, and in the beginning of this, to make up that *breach*, which (by the mutual *judgings* of *the weak*, and *deſpiſings* of *the ſtrong*) had been long kept *open* in the then Church of *Chriſt* at *Rome*: and was likely, if not timely prevented, to grow wider and wider, to the great *diſhonour* of God, *diſ-ſervice* of his Church, and *diſcomfort* of every good man. He had plied them with variety of *Arguments* and *Perſwaſions*; ſpent a great deal of holy *Logick* and *Rhetorick* upon them: and now to ſet all that home, and to *drive the nail* (as it were) *to the head*, that ſo he might at length *manum de tabula*, he concludeth his diſcourſe about that argument, with this *votive Prayer* or Benediction, [*Now the God of Patience and Conſolation grant you to be like minded one towards another according to Chriſt Jeſus: That ye may with one mind, and with one mouth glorifie God even the Father of our Lord Jeſus Chriſt.*

2. Wherein we may obſerve firſt, *the formality* of the Prayer, in thoſe firſt words [*Now the God of Patience and Conſolation grant you*:] And then *the matter* or ſubſtance of it, in the reſt. Wherein we have expreſſed, with their ſeveral *amplifications*; firſt *the Thing* deſired (*their unity*) in the remainder of the fifth verſe: ſecondly, *the End*, for which it is deſired [*Gods glory*] in the ſixth verſe. But *that* I ſhall not have time at this preſent to enter upon. Confining our ſelves therefore to *the fifth verſe* only, and therein, beginning with *the formality of the Prayer*, obſerve firſt, *the connexion* of this period with the precedent diſcourſe, in the Particle Δὲ, *Now*, or *But*, [ὁ Δὲ Θεὸς, *Now the God*, &c. Secondly, *the Party*, (whoſe help is implored, and from whom the bleſſing

must come; even God (Θεὸς δῴη, *God grant.*) Thirdly, *the ſpecial Attributes*, whereby that party is here deſcribed: [Θεὸς ἡ ὑπομονῆς &c. *The God of Patience and Conſolation.*

3. Of the Connexion firſt. Ὁ δὲ Θεὸς, *Now God grant.* In effect, as if he had ſaid, I have *endeavoured* what in me lay to bring you to be of *one mind* and of *one heart*. I have *planted* unity among you by my *Doctrine*, and *watered* it with my *Exhortations*: uſing the beſt *reaſons* and *perſwaſions* I could devise for that end. What now remaineth, but that I ſecond my *labours* with my *prayers*? And commend what I have *planted* and *watered* to his bleſſing, who alone is able to *give the increaſe*? I have ſhewn you what you are to do: ὁ δὲ Θεὸς, *Now the God of Patience and Conſolation grant it* may be done.

4. The Apoſtle ſaw it needful he ſhould *pray for* the people of God, as well as *inſtruct* them: and therefore he ſealeth up the word of *Exhortation* with a word of *Benediction*. He had *ſpoken, written, expoſtulated, diſputed, reproved, beſought*, and whatever elſe was to be done in the way of *Teaching*: but he knew there was yet ſomething more to be done, to make the work compleat; leſt elſe he ſhould have run in vain, *either laboured in vain*. That therefore he might not give out *in extremo actu*; nor having brought his *building* to ſome perfection, then to let it ſtand at a ſtay; and ſo decay and drop down, for want of laying on *the roof*: he turneth himſelf from *them* to *God*, is inſtant with *him* another while, as hitherto he had been with *them*; in hope that ſome good effect might follow. A courſe not unuſual with him (*velut emblemate vermiculato*) to *embelliſh* his Epiſtles upon fit occaſions with *ſupplications, prayers, interceſſions, and givings of thanks*: breaking off the courſe of his ſpeech, and that now and then ſomewhat *abruptly* (witneſs 2 *Cor.* 9. 10. and ſome other places) to lace in *a Prayer, a Bleſſing, a Thankſgiving*.

*Lucius apud Cic. 3. de orat.*

5. Preachers by his example, to *Pray* for the people, as well as to *inſtruct* them: So ſhould their labours bring more *comfort* to themſelves, more *profit* to their hearers. *The Kingdom of God muſt ſuffer violence*, and our people will not ordinarily be brought unto it without ſome *force*: But let me tell you, it is not ſo much the violence of *the Pulpit*, that doth the deed, (it were many times better, if there appeared leſs *violence* there) as the violence of *the Cloſet*. Nor they only; but all *Governours* and *Superiours* in every other *kind*: indeed generally *all Chriſtians* whatſoever (in their *proportion*) to make uſe of this *Example*. Think none of you, you have ſufficiently *diſcharged your parts* towards thoſe that are under your *charge*; if you have *inſtructed* them in what they are to do, *admoniſhed* them to do thereafter, *reproved*, or *corrected* them when they have done amiſs, *encouraged* or *rewarded* them when they have done well: ſo long as your faithful and fervent *prayers* for them have been wanting. In vain ſhall you *wreſtle* with their ſtubbornneſſes, and other corruptions, though you put to all your ſtrength, and *wreſtle with great wreſtlings* (as *Rachel* ſaid upon the birth of *Nephtali*) ſo long as you do but *wreſtle* with them only: for ſo long you wreſtle but with *fleſh and bloud*; and alas, what great matters can thereof be done? Then, or not at all, ſhall you *wreſtle* to purpoſe, when you enter the liſts with *the father of ſpirits* himſelf, as *Jacob* did: *wreſtling* with him by your *Importunate prayers*, and not giving him over, till you have *wrung a bleſſing* from him, either for your ſelves, or them, or both. For when you have done what you can, *the bleſſing* muſt come from him, or it will never come. Θεὸς δῴη. Which is the *next point*.

Mat. 11. 12.

Gen. 30. 8.

Heb. 12. 9.

6. *God grant.*] As for himſelf, the Apoſtle well knew, by all thoſe convincing *Reaſons*, and winning *Inſinuations* he had uſed, he could but work upon *the outward ſenſe*, and by the ſenſe repreſent fit motives to their *underſtandings*: it was God only, that could bow and frame *the heart* to Peace and Unity. You may *wiſh* peace, and do your good wills to *perſwade* unto peace; and you ought

to

to do it: but unleſs God ſet in with you, it will not take effect. *Non perſuadebis, etiamſi perſuaſeris. God ſhall perſwade Japhet to dwell in the tents of Sem,* Gen. 9. *Noahs perſwaſions* will not do it, nor *Sems*; though they ſhould ſpeak with the tongues of men and Angels: but let *God perſwade Japhet*, and *Japhet* will be perſwaded. He is not only *a lover of Concord*, (for ſuch, by his grace are we alſo;) but *the author of peace* likewiſe. A thing ſo *proper*, and peculiar to him alone, that he ſundry times taketh his *ſtile* and denomination from it: *The God of Peace. The very God of Peace*, &c. Gen 9.27. Rom.15 33. 1 Theſ 5.23. 2 Theſ.3.16.

7. For alas! without him, what can be expected from us? whoſe diſpoſitions, by reaſon of that *pride* that aboundeth in us, are naturally turbulent and ſelf-willed. *The heart of man* is a ſowre piece of clay: wondrous *ſtubborn* and *churliſh*, and not to be kindly wrought upon, but by an *Almighty power*. What man is able to take down his *own pride* ſufficiently? (Many a good man hath more ado with this one *viper*, than with all his other *corruptions* beſides.) But how much leſs then is any man able to beat down and ſubdue *the pride* of another mans ſpirit? Only God *with the ſtrength of his arm* is able to throw down every *exalting thought*; and to lay the *higheſt* mountains level with the *lower* flats. He can infuſe *a ſpirit* into us, to eat out by degrees that cankered *proud fleſh*, that breedeth us all theſe vexations. He can make us ſo vile in our own eyes: that, whereas we are naturally prone to eſteem better of *our ſelves* than of *all other men*, we ſhall *through lowlineſs of mind eſteem every other man better than our ſelves*. *Non ſicut alii,* Luke 18 11. Phil 2.3.

8. But in the mean time never marvel to ſee ſo many *ſcandals* and *diviſions* every where in the world; (diſtractions and wranglings in *the Church*, factions and convulſions in *Common-wealths*, ſidings and cenſurings in your *Towns*, jarrings and partakings even in your private *families*:) ſo long as there is *pride* and *ſelf-love* in every mans *own boſome*, or indeed any other *luſt* unſubdued. For all theſe *wars and fightings* without, what other are they than *the ſcum of the pot* that boils within? *The ebullitions* of thoſe *luſts* that *war in our members*? And the dictates of corrupt nature? St. *Paul* ſaith, *There muſt be hereſies*: even as we uſe to ſay, *That that will be muſt be*. His meaning is, *there will be hereſies*: there is no help for it; *the wit* of man cannot hinder it. Nay it were well, if *the wit* of man did not ſometimes further it, *Ingenioſi malo publico*, is none of the beſt commendations: yet ſuch as it is, there are too many, that deſerve it but too well: That imploy their *wit*, *learning*, *eloquence*, *power*, and *parts*, (by the right uſe whereof they might do God and his Church excellent ſervice) to raiſe *ſtrifes*, foment *quarrels*, and blow the coal of *contention* to make it blaze afreſh, when it lay in the aſhes, well nigh out. Our comfort is, the time will come (but look not for it whileſt this world laſteth;) when *the Son of man will cauſe to be gathered out of his Kingdom* πάντα τὰ σκάνδαλα, all things that miniſter occaſion of ſtumbling or contention. But in the mean time *Sinite creſcere* muſt have place. We muſt be content to want that *peace*, which we *deſire*, but cannot have without God; till he be pleaſed to *grant* it: and *poſſeſs our ſelves in patience*, if ſtill ſomething or other be amiſs, whereof we can ſee as yet no great likelihood that it will be better. 1 Cor.11.19. Mat.13.41. —30. Luke 21.19.

9. By which *Patience* yet I mean nothing leſs, than either in private men *a ſtoical* ἀναισθησία, a dull *flegmatick ſtupidity*, that is not ſenſible of the want of ſo great a bleſſing; or much leſs in publick perſons or governours a retchleſs *ſlothful connivence*, whereby to ſuffer men to run wild into all kind of irregularity without reſtraint. But ſuch a well tempered *Chriſtian Patience*, as neither murmureth at *the want*, nor deſpaireth of *a ſupply*; but out of the ſenſe of *want*, is diligent to ſeek *ſupply*. Praying with the Church, *Da Domine*, *Give peace in our time O Lord*: and endeavouring (εἰ δυνατὸν, τὸ ἐξ ὑμῶν) ſo far as is *poſſible*, and to the uttermoſt of our power, to *have peace* with, and to *make peace* among all men. Rom.12.18.

For

For Almighty God uſeth not to caſt away his choiceſt *bleſſings* upon thoſe men, that think them not well worthy their beſt both *Prayers* and *Pains*. He alone can frame mens hearts to *unity* and *peace*: but we are vain and unreaſonable, if we expect he ſhould do it for our ſakes; ſo long as we continue, either *ſilent* without ſeeking to him for it by our *Prayers*, or *ſluggiſh* without employing our beſt *endeavours* about it to our powers.

10. But why is this God (to whom we are thus to make our addreſſes, that he would be pleaſed to *grant us this like-mindedneſs*, and to *give* unto us and to *all his people the bleſſing of peace*) here ſtiled *the God of Patience and Conſolation*? The enquiries are many. Why firſt, *the God of Patience*? And ſecondly, why *the God of Conſolation*? Taking the two *Attributes* apart, either by it ſelf. Then taking them both together: Firſt, for *the choice*; why theſe two rather than any other? Secondly, for *the Conjunction*; why theſe two together? Thirdly, for *the order*; why *Patience* firſt, and before *Conſolation*. Five in all: ſomewhat of each.

11. The former Title is, *the God of Patience*. Which may be underſtood, either *Formaliter*, or *Cauſaliter*: either *ſubjectively*, or *effectively*, as they uſe to diſtinguiſh. Or if theſe *School-terms* be too obſcure; then in *plain terms* thus: either of *Gods* patience, or *Ours*. That is to ſay; either of that *patience* which God *uſeth towards us*, or of that *patience* which God by his grace and holy Spirit *worketh in us*. Of *Gods patience* and long-ſuffering to us-ward, beſides pregnant teſtimony of *Scripture*, we have daily and plentiful *experience*. How ſlowly he proceedeth to *vengeance*, being ſo unworthily *provoked*: how he beareth with our *infirmities*, (Infirmities? Yea, and *Negligences* too; yea, and yet higher, our very *Preſumptions* and *Rebellions*:) how he *ſpreadeth out his hand all the day long*, waiting day after day, year after year, for our converſion and amendment, that he may have mercy upon us. And even thus underſtood (*Subjective*) the Text would bear a fair conſtruction, and not altogether impertinent to *the Apoſtles ſcope*. It might at leaſt intimate to us this, that finding *ſo much patience* from him, it would well become us alſo to ſhew *ſome patience* to our brethren. But yet I conceive it more proper here, to underſtand it *effective*: of that *Patience*, which is indeed *from God*, as the *Cauſe*; but yet *in us*, *as the Subject*. Even as a little after (*verſe* 13.) he is called *the God of Hope*: becauſe it is he that *maketh us to abound in Hope*, as the reaſon is there expreſſed. And as here in the Text he is ſtiled *the God of Conſolation*; for no other reaſon, but that it is he that putteth *comfort* and chearfulneſs into our hearts.

Iſa.65.2.

12. It giveth us clearly to ſee what we are *of our ſelves*, and without God: nothing but heat and *impatience*; ready to vex our *ſelves*, and to fly in the faces of *our brethren*, for every trifle. *You have need of Patience*, ſaith the Apoſtle, *Heb.*10. We have indeed: God help us. 1. We live here in a vale of miſery, where we meet with a thouſand *petty croſſes* and vexations (*quotidianarum moleſtiarum minutiæ*) in the common road of our lives; poor things in themſelves, and as rationally conſidered very trifles and *vanity*, yet able to bring *vexation* upon our impatient *ſpirits*: we had need of *patience to digeſt* them. 2. We are beſet, ſurrounded with a world of *temptations*, aſſaulting us within and without, and on every ſide, and on every turn: we had need of *Patience* to *withſtand* them. 3. We are expoſed to manifold *injuries*, *obloquies*, and *ſufferings*, many times *without Cauſe*; it may be ſometimes *for a good cauſe*: we had need of *Patience* to *bear them*. 4. We have many rich and pretious *Promiſes* made us in the Word; of *grace*, of *glory*, of *outward* things; of ſome of which we find as yet but ſlender *performance*, and of other ſome (but that we are ſure *the anchor of our hope* is ſo well fixt, that it cannot fail) no viſible probability of their *future performance*: we had need of *patience* to *expect* them. 5. We have many good *duties* required to be done of us in our *Chriſtian Callings*, and in our

Heb.10 36.

*particular*

*particular vocations*; for the honour of God, and the ſervice of our brethren: wch ad need of *patience* to go *through* with them. 6. We have to converſe with *men* of different ſpirits and tempers: ſome *hot*, fiery, and furious; others *flat*, ſullen, and ſluggiſh; ſome *unruly*, ſome *ignorant*, ſome *proud* and ſcornful, ſome *peeviſh* and obſtinate, ſome toyiſh, fickle, and *humorous*; all ſubject to *paſſions* and *infirmities* in one kind or other: we had need of *patience* to *frame* our converſations to *the weakneſſes* of our brethren, and to *tolerate* what we cannot remedy: that by helping to *bear each others burdens*, we may ſo *fulfil the Law of Chriſt*. Gal. 6. 2.

13. Great *need* we have of *Patience* you ſee: and my Text letteth us ſee, where we have to ſerve *our need*. God is *the God of patience*: in him, and from him it is to be had, but not elſewhere. Whenever then we find our ſelves ready to *fret* at any croſs occurrent, to *venge* every injury, to rage at every light provocation, to *droop* at the delay of any promiſe, to *ſlugg* in our own performances, to *skew* at the infirmities of others: take we notice firſt of the *impatience* of our own ſpirits, and condemn it; then hie we to the fountain of grace, there beg for *patience* and meekneſs, and he that is *the God of patience* will not deny it us. That is the former Title, *The God of Patience*.

14. The other is, *The God of Conſolation*. And the reaſon is (for this can be underſtood no otherwiſe than *effective*) becauſe *ſound comfort* is from God alone. *I, even I, am he that comforteth you*, ſaith he himſelf, *Iſa.* 51. *Thy rod, and thy ſtaff they comfort me*, ſaith *David*, Pſal. 23. And the Prophets often, *The Lord ſhall comfort Sion*. The Holy Ghoſt is therefore called as by his proper name, ὁ παράκλητος, *The Comforter*. Yea perhaps, as *one* among many others; or (allowing the *Greek Article* his Emphaſis) as *the chiefeſt* of all the reſt: which hindereth not but there may be *other Comforters* beſides, though haply of leſs excellency. If there were no more in it but ſo, and the whole allegation ſhould be granted: it ſhould be enough in wiſdom to make us overlook all them, that we might partake of *his comforts*, as *the beſt*. But in truth the Scriptures ſo ſpeak of God, not as *the chiefeſt*, but as *the only Comforter*: admitting no partnerſhip in this prerogative. *Bleſſed be God*, &c. *The Father of mercies, and the God of Conſolation*. Iſa. 51. 12. Pſal 23. 4. Iſa. 51. 3. Zach 1. 17, &c. Joh. 14. 16. 15. 26, &c. 2 Cor. 1. 3.

15. May we not then *ſeek for comfort*, may ſome ſay: nay, do we not ſometimes *find comfort* in Friends, Riches, Reputation, and ſuch other *regular pleaſures* and delights, as *the creatures* afford? Verily *under God* we may always, and do ſometimes reap comfort from *the creatures*: But thoſe *Comforts* iſſue ſtill from him, as from *the firſt* and *only* ſufficient *cauſe*. Who is pleaſed to make uſe *of his Creatures* as his inſtruments, either for *comfort*, *correction*, or *deſtruction*, as ſeemeth good in his own eyes. "When they do ſupply us with any "*comfort*, it is but as the *conduit-pipes*, which ſerve the offices in a great houſe "with water; which yet *ſpringeth* not from them, but is only by them con- "*veyed* thither from *the fountain* or ſpring-head. Set them once *againſt God*, or do but take them *without God*: you may as ſoon ſqueeze water out of a *flint ſtone*, or ſuck nouriſhment out of a *dry breaſt*, as gain a drop of *comfort* from any of *the Creatures*. Thoſe ſuppoſed *comforts*, that men ſeek for, or think they have ſometimes *found in the Creatures*, are but titular and *imaginary*, not ſubſtantial and *real* comforts. And ſuch, however we eſteem of them *onward*, they will appear to be *at the laſt*: for they will certainly fail us in the *evil day*, when our ſouls ſhall ſtand moſt of all in need of *comfort*. The Conſolations of God are firſt *Pure*; they run clear, without *mud* or *mixture*: ſecondly, *Full*, ſatiating the appetites of the ſoul, and leaving no *vacuities*: thirdly, *permanent*, ſuch as (unleſs by our default) no creature in the world can *hinder* or *deprive* us of. In every of which *three reſpects*, all *worldly comforts*, as they come but from *the Creatures*, fall infinitely ſhort: as might eaſily be ſhewn, had we but time to compare them.

16. It

16. It is hard to ſay the whiles whether is greater, our *Miſery*, or *Madneſs*, who forſake the Lord, the clear *fountain of living waters*, *to dig to our ſelves broken pits*, *that hold no water* in the mean time but *puddle*, and but *a very little* of that neither, and yet cannot hold that *long* neither. What fondneſs is in us, to lay out our money for that *which is not bread*, and our labour for *that which ſatisfieth not*? To wear out our *bodies* with *travel*, and torture our *ſouls* with *cares*, in the purſuit of theſe *muddy*, *narrow*, and *fleeting* comforts? When we may have *Nectar* and *Ambroſia*, the delicacies of *the bread* of life; and of *the water* of life *gratis* and without price. Only if we will but *open our mouths* to crave it, and *open our hands* to receive it from him who is ſo well ſtored of it, and is withal ſo willing to impart it with all freedom and bounty, even *the Father of Mercies*, *and the God of Conſolation*.

Jer.2.13.

Iſa.55.2.

—1.

17. Thus far of the *two Titles* ſeverally: let us now put them together, and ſee what we can make out of them. *The God of Patience and Conſolation.* Where every mans firſt demand will be, why the Apoſtle ſhould chuſe to enſtile Almighty God from theſe two, of *Patience* and of *Conſolation*, rather than ſome other of thoſe *Attributes*, which occur (perhaps) more frequently in from holy Writ: as God of *Wiſdom*, of *Power*, of *Mercy*, of *Peace*, of *Hope*, &c. Whatever other *inducements* the Apoſtle might have for ſo doing; *two* are apparent: and let them ſatisfie us. *The one*; the late mentioning of theſe two things in the next former verſe [*That we through patience and comfort of the Scriptures might have hope.*] Having once *named* them both together there: it was neither incongruous nor inelegant, to *repeat* them again both together here. 2. *The other*; the fitneſs of theſe *Titles*, and their ſutableneſs unto *the matter* of the Prayer. For the moſt part you ſhall find in thoſe *forms of prayer* that are left us regiſtred in the Book of God, ſuch *Titles* and *Attributes* given to God in *the prefaces* of thoſe *prayers*, as do beſt ſort with *the principal matter* contained therein: Which courſe *the Church* alſo hath obſerved in her *Liturgies*. The Apoſtle then, being to pray for *Unity*, might well make mention of *Patience* and *Conſolation*: of *Patience*, as a ſpecial *help* thereunto; and of *Conſolation*, as a ſpecial *fruit* and effect thereof. As if he had ſaid, If you could have patience, you would ſoon grow to be *of one mind*: and if you were once come to that, you ſhould find a great deal of *comfort in it*; ὁ θεὸς δοίη, *The God* therefore *of Patience and Conſolation grant* it may be ſo with you.

18. Firſt, *Patience* is a ſpecial *help to Unity*. For what is it but *the pride* and heat of mens ſpirits, that both *ſetteth* contentions afoot at the firſt, and afterwards *keepeth* them afoot. *Only by pride cometh contention*, ſaith *Solomon*, Pro.13. So long as men are *impatient* of the leaſt *contradiction*, cannot brook to have their *opinions* gainſaid, their *advices* rejected, their apparent *exceſſes* reproved; will not paſs by *the ſmalleſt frailties* in their brother without ſome *clamour*, or *ſcorn*, or *cenſure*; but rather break out upon every ſlight occaſion into *words* or *actions* of fury and diſtemper: it cannot be hoped, there ſhould be that bleſſed *Unity* among brethren, which our Apoſtle here wiſheth for, and every good man heartily deſireth. No! *Patience* is the true *Peace-maker*. It is the (a) *ſoft anſwer* that *breaketh wrath*: (croſs and thwarting language rather ſtrengtheneth it.) As *a flint* is ſooner *broken* with a gentle ſtroke upon *a feather-bed* than ſtrucken with all the might againſt a hard *coggle*. *Better is the end of a thing* (*Solomon* again) *than the beginning*: *and the patient in ſpirit is better than the proud in ſpirit*. *The proud in ſpirit* belike; he is the *bouteſeu*; he is the man that *beginneth* the fray: but *the patient in ſpirit* is the man that muſt end it, if ever it be well ended; and that ſure is *the better work*, and the greater honour to him that doth it.

Prov.13.10.

*Quantulacunque adeò eſt occaſio, ſufficit iræ.* Juven.ſat. 13.

a Prov.15.1. —ἀλλὰ σὺ τὸν γ' ἐπιεικῶς καὶ ἀμύμονα καὶ ἀταλάντον. Homer. Iliad. a. Eccl.7 8.

19. And as *Patience* is a ſpecial *help* to unity: ſo is *Comfort* a ſpecial fruit and

and *Effect* thereof. St. *Paul* therefore conjureth the *Philippians*, by all the hope they had of *comfort* in God, to be *at one* among themſelves. Εἴτις παράκλησις, εἴτι παραμύθιον. *If there be any conſolation in Chriſt, if any comfort of love — Fulfil ye my joy, that ye be like-minded*, &c. *Ecce quàm bonum, David* in *Pſalm* 133. *Behold how good and pleaſant a thing it is, brethren to dwell together in unity. Utile Dulci*: in ſaying *both*, he ſaith *all*. *Good and pleaſant*: that is, both *profitable* (like the *dew* upon the mountains, that maketh the graſs ſpring;) and *comfortable* (as the ſmell of a *precious ointment*:) And what can the heart of man deſire more? That for *the Choice*. Phil.2.1,2. Pſal.133.1, &c.

20. For *the Conjunction* then; it may be demanded *ſecondly*, why the Apoſtle ſhould *joyn* theſe two together, *Patience* and *Conſolation*: there ſeeming to be no great affinity between them. They are things that differ *toto genere*: for *Patience* is a *Grace*, or Vertue; and *Conſolation a Bleſſing*, or reward. Is it not, think you, to inſtruct us, that true *Patience* ſhall never go without *Conſolation*? He that will have *Patience* onward, ſhall be ſure to have comfort at the laſt: God will crown the grace of *Patience* with the bleſſing of *Conſolation*. *The patient abiding of the meek ſhall not periſh for ever*, Pſal.9. St. *James* would have us ſet before our eyes *the Prophets* and *Saints* for a general example *of ſuffering affliction, and of patience*: and he commendeth to us one *particular example* there as by way of inſtance, namely, that of *Job*. [*You have heard*, ſaith he, *of the patience of Job, and have ſeen the end of the Lord: that the Lord is pitiful, and of tender mercy.*] *Job* held out in his *patience* under great trials *unto the laſt*: and God out of pity, and in his tender mercy towards him, heaped *Comforts* upon him *at the laſt* in great abundance." It would be well worthy our moſt ſe- " rious meditation, to conſider, both what (by Gods grace) *he did*, and how " (by Gods mercy) *he ſped*. His *example* in the one would be a good *pattern* " for us of *Patience*: and his *reward* in the other a good *encouragement* for *Con-* " *ſolation*. This we may bide upon as a moſt certain truth; that if we do *our* " *part*, God will not fail on *his*. Be we firſt *ſure* that we have *Patience*; (we " muſt look to that, for that is *our part*, though not ſolely, for we cannot have " it without him, as was already ſaid:) but I ſay, be we firſt ſure of that, " and then we may be *confident*, we ſhall have *comfort* ſooner or later, in ſome " kind or other; (truſt God with that) for that is *ſolely his part*, and he will take " order for it without our further care. Pſal.9.18. Jam.5.10. —11.

21. Laſtly, for the *Order*. It may be demanded, why the Apoſtle joyning both together [*The God of Patience and Conſolation*] giveth *Patience* the precedency: of *Patience* firſt, and then of *Conſolation*. Is not that alſo to teach us, that as it is a vain and *cauſeleſs fear*, if a man have *patience*, to doubt whether he ſhall have *comfort*, yea or no: ſo on the contrary, it is a vain and *groundleſs hope*, if a man want *patience*, to preſume that yet he ſhall have *comfort* howſoever? Certainly, no *Patience*, no *Conſolation*. It is the Devils *method*, to ſet the fairer ſide forwards, and to ſerve in *the beſt wine* firſt, and then after, that which is *worſe*. He will not much put us upon the trial of our *Patience* at the firſt; but rather till us on along with ſemblances and promiſes of I know not what *comforts* and *contentments*: but when once he hath us *faſt*, then he turneth in *woe* and *miſery* upon us to overwhelm us, as a deluge. But God in his diſpenſations commonly uſeth a quite contrary *method*, and dealeth *roughlieſt* with us at the firſt. We hear of little other from him, than *ſelf-denial*, *hatred* from the World, taking up *the Croſs*, and ſuffering *perſecution*, exerciſe enough for all *the patience* we can get: But then, if we hold out ſtoutly to the end, at laſt cometh *joy* and *comfort* flowing in upon us both ſeaſonably and plentifully, like a river. *You have need of patience*, ſaith the Apoſtle, *that after you have done the will of God, you may receive the Promiſe. Patience* firſt, in *doing* (yea, and *ſuffering* too) according to the will of God: and then *after* that (but not *before*) Heb.10.36.

the enjoying of *the Promiſe*. Would you know then, whether *the Conſolations of God* belong unto you, yea or no? In ſhort: if you can have *patience*, never *doubt* of it: if you will not have *patience*, never *hope* for it.

22. Thus much concerning *the formality of the Prayer* in thoſe former words of the verſe [ *Now the God of Patience, and of Conſolation grant you.* ] Proceed we now to the *Matter* thereof in the remainder of the verſe [ *To be like-minded one towards another according to Chriſt Jeſus.* ] Where *the particulars* are *three*. Firſt, *the thing* it ſelf, or grace prayed for; which is *Unity*, or Like-mindedneſs [ *To be like-minded*: ] Secondly and Thirdly, two *Conditions* or Qualifications thereof: the one in reſpect of *the Perſons* [ *One towards another,* ] the other in reſpect of *the manner*, [ *According to Chriſt Jeſus.* ] Of which in their order.

23. *The thing* firſt, [ *To be like-minded* ] τὸ αὐτὸ φρονεῖν in the Greek. A phraſe of ſpeech, although (to my remembrance) not found elſewhere in holy Scripture, yet often uſed by St. *Paul* in his Epiſtles: to *the Romans*, to *the Corinthians*, and eſpecially to *the Philippians* more than once or twice. I ſpare the quotations for brevity ſake. St. *Peters* compound word cometh neareſt it, ὁμόφρονες, [ *Finally, be ye all of one mind* ] 1 *Pet.* 3. Now theſe words, both the Noun φρὴν or φρένες, *the mind*, and the Verb φρονεῖν, *to mind* this or that, or to be thus or ſo *minded*: although often uſed with ſpecial reference, ſometimes to the underſtanding or *judgment*; ſometimes to the inward diſpoſition of the heart, *will and affections*; and ſometimes to the manifeſting of that inward diſpoſition, by *the outward carriage* and behaviour: yet are they alſo not ſeldom taken at large for *the whole ſoul*, and all the powers thereof, together with all *the motions* and *operations* of any, or each of them, whether in the *apprehenſive*, *appetitive*, or *executive* part. And I ſee nothing to the contrary, but that it may very well be taken in that *largeſt extent* in this place. And then the thing ſo earneſtly begged at the hand of God, is, that he would ſo frame the hearts of theſe *Romans* one towards another, as that there might be an *univerſal accord* amongſt them ſo far as was poſſible, both in their *opinions*, *affections*, and *converſations*. [ *Now the God of Patience and Conſolation grant you to be like-minded.* ]

Rom.12.16. 2 Cor.13.11. Phil.2.2,3.16. 4.2. 1 Pet.3.8.

24. *Like-minded*, firſt in *Opinion* and Judgment. It is a thing much to be *deſired*, and by all good means to be *endeavoured*, that (according to our Churches Prayer) God would *give to all Nations unity, peace, and concord*: but eſpecially that *all they that do confeſs his holy name, may* alſo *agree in the truth of his holy word*; at leaſtwiſe in the main and moſt ſubſtantial truths. *I beſeech you brethren*, ſaith St. *Paul, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among you; but that ye be perfectly joyned together in the ſame mind, and in the ſame judgment.* That is the firſt, Like-mindedneſs in *judgment*.

1 Cor.1.10.

25. *Like-minded* ſecondly in heart and *affection*. Mens *underſtandings* are not all of one *ſize* and *temper*: and even they that have *the largeſt* and *the cleareſt* underſtandings, yet *know but in part*, and are therefore ſubject to *errors* and *miſ-apprehenſions*. And therefore it cannot be hoped there ſhould be ſuch a conſonancy and uniformity of *judgment* amongſt all men, no not amongſt *wiſe* and *godly* men; but that in many things, yea, and thoſe ſometimes *of great importance*, they may and will *diſſent* one from another unto the worlds end. But then good heed would be taken leſt by the cunning of *Satan* (who is very forward and expert to work upon ſuch advantages) *difference* in *judgment* ſhould in proceſs of time firſt, (a) *eſtrange* by little and little, and at length quite *alienate* our *affections* one from another. It is one thing to *diſſent* from, another to be at *diſcord* with, our brethren. *Ita diſſenſi ab illo* (ſaith *Tully* concerning himſelf and *Cato*) *ut in diſjunctione ſententiæ, conjuncti tamen amicitiâ maneremus.*

1 Cor.13.9.

a τὸ σύμψυχον τῷ ἑτεροδόξῳ λύσαντες. Naz. orat. 25.

It

It is probable *the whole multitude* of them that believed were (but we are not ſure they were, and it is poſſible they might not be) *all of one opinion* in every point, even in thoſe firſt and primitive times: but St. *Luke* telleth us for certain, Acts 4. 32. that they were *all of one heart.*

26. *Like-minded* thirdly, in a fair and peaceable *outward converſation.* For albeit through *humane frailty*, and amid ſo many *ſcandals* as are, and muſt be in the world (ἀνέλλιπτον μὴ ἐλθεῖν) there be not evermore that *hearty* entire *affection*, Luke 17. 1. that ought to be between Chriſtian men; eſpecially when they ſtand divided one from another *in opinion:* yet ſhould they all bear this *mind*, and ſo be at leaſt thus far *like-minded*, as to reſolve to forbear all *ſcornful* and *inſolent* ſpeeches and behaviour, of and towards one another; without *jeering*, without *cenſuring*, without *provoking*, without cauſeleſs *vexing* one another, or diſturbing the publick *peace of the Church.* For *the ſervant of God muſt not ſtrive*, 2 Tim. 2. 24. *but be gentle unto all men, and patient.* So *gentle and patient*, that he muſt ſtudy 25. to win *them that oppoſe themſelves*; not by reviling, but *inſtructing* them: and that not in a loud and lofty ſtrain, (unleſs when there is left no other remedy;) but *firſt*, (and if that will ſerve the turn, *only*) in love and *with meekneſs.* Our converſation, where it cannot be all out ſo *free* and *familiar*, ſhould yet be *fair* and *amiable.* Gods holy *truth* we muſt ſtand for, I grant, if it be *oppoſed*, to the utmoſt of our ſtrength: neither may we betray any part thereof by our *ſilence* or *ſoftneſs*, for any mans pleaſure or diſpleaſure; where we may help it, and where *the defence* of it appeareth to be prudentially neceſſary. Yet even in that caſe ought we ſo to *maintain the truth* of God, as not to *deſpiſe the perſons* of men. We are to *follow the truth in love:* which is then beſt done, when holding Eph. 4. 15. us cloſe *to the truth*, we are ready yet *in love* to our brethren to do them all *the rights*, and to perform unto all thoſe *reſpects*, which (without confirming them in their *errors*) may any way fall due unto them.

27. It is a perfect and a bleſſed *Unity* when all *the three* meet together; unity of *true Doctrine*, unity of *loving affection*, and unity of *peaceable converſation:* and this perfection ought to be both in our *aims*, and in our *endeavours.* But if (through our own *weakneſs*, or the *waywardneſs* of others) we cannot attain to the full perfection of *the whole*, having faithfully endeavoured it *pulchrum eſt* Cic. in Orat. *in ſecundis tertiiſve*, it will be ſome commendation and comfort to us, to have attained ſo much as we could. Εἰς ὃ ἐφθάσαμεν (*Phil.* 3.) *Nevertheleſs whereunto* Phil. 3. 16. *we have attained, let us mind the ſame thing.*

28. To *quicken* us hereunto (the duty being ſo *needful*, and we withal ſo *dull*) theſe few things following would be taken into conſideration. *Conſider firſt*, that by our Chriſtian calling we are all made up into *one myſtical body*, Eph. 3. 6. σῶμα: and that by ſuch a *real*, (though *myſterious*) *concorporation*, as that we become thereby ὁ καθ' εἷς, as all of us *members of Chriſt*, ſo every one of us Rom. 12. 5. *one anothers members.* Now *the ſympathy* and *ſupply*, that is between the members of *the natural body* for their mutual comfort and the good of *the whole*, the Apoſtle elegantly ſetteth forth, and applieth it very fully to the *myſtical body* of the Church, in 1 *Cor.* 12. at large. It were a thing prodigiouſly unnatural, and to every mans apprehenſion the effect of *a phrenſie* at the leaſt, to ſee *one member* of the body fall a beating or tearing *another.* No! if any *one member* (be it never ſo mean and deſpicable) be in *anguiſh*, the reſt are *ſenſible* of it. No terms of *betterneſs* are then ſtood upon, (*I am better* than thou, or I than thou;) no terms of *defiance* heard, (*I have no need* of thee, nor I of thee:) But they are all ready to contribute their ſeveral *ſupplies*, according to their ſeveral *abilities* and *meaſures*, to give eaſe and relief to *the grieved part*; ἵνα μὴ ᾖ σχίσμα, as the reaſon is given at *ver.* 25. there, that ſo there might be no rent, *no ſchiſm*, no diviſion or diſ-union of parts *in the body.*

29. *Conſider ſecondly*, That by our condition we are all *fellow-brethren*, and

Gal.6.10. 1 Tim.3.15. Gal.4.27. *fellow-ſervants* in the ſame family; of *the houſhold of faith* all: and theſe are *obliging relations*. We ought therefore ſo to behave our ſelves *in the houſe of God, which is the Church of the living God*, as becometh *fellow-brethren* that are

1 Cor.10.3,4. deſcended from *the ſame Father*, and *fellow-ſervants* that live under *the ſame Maſter*. We all wear *one livery*: having all *put on Chriſt*, by ſolemn profeſſion at our *holy Baptiſm*. We are fed at one table, *eating the ſame ſpiritual meat, and drinking the ſame ſpiritual drink*, in the *holy Communion*. Every thing that belongeth to this houſe breatheth union. *One body, one ſpirit, one cal-*

Eph.4.3.—6. *ling, one hope, one Lord, one Faith, one Baptiſm, one God and Father of all*; as the Apoſtle urgeth it, *Eph.*4. concluding thence, that therefore we ought to be *at one* among our ſelves, *endeavouring to keep the unity of the ſpirit in the bond of peace*. Any of us would think it a very *diſorderly houſe*, and ill-governed; if coming in by chance we ſhould find *the children* and *ſervants* all together by the ears, though but once. How much more then, if we ſhould obſerve them to be ever and anon *ſnarling* and *quarrelling* one with another, and *beating* and

Gen.45.24. *kicking* one another? *Joſeph* thought he need ſay no more to his *brethren* to prevent their *falling out by the way* in their return homeward, then to remind them

Gen.13.8. of this, that they were all *one mans children*. And *Abraham* to procure an everlaſting *amneſty* and utter ceſſation thenceforth of all *debate* between himſelf and his *Nephew Lot* and their ſervants; made uſe of this one argument, as the moſt prevalent of all other for that end, that they were *Brethren*. *Ecce quàm bonum*

Pſal.133.1. (I cannot but repeat it once more) *Behold how good and joyful a thing it is, for brethren to dwell together in unity.*

30. *Conſider thirdly*, how peace and *unity* forwardeth the work of God for *the building up* of his Church; which faction and diviſion on the other ſide obſtructeth, ſo as nothing more. When all *the workmen* intend the main buſineſs, each in his place and office performing his *appointed task* with chearfulneſs and good agreement: *the work* goeth on, and *the building* gets up apace. But where one man draweth *one* way, and another *another* way; one will have things done after *this* faſhion, another after *that*; when one *maketh*, and another *marreth*; now one *ſetteth up*, by and by cometh another and *plucketh all down* again, how is it poſſible, whileſt things go thus, that ever *the building* ſhould be brought to

Rom.14.19. any *perfection*, or *handſomneſs*? The Apoſtle well underſtood what he ſaid, when in the fore-going Chapter he joyned *Peace* and *Edification* together, τὰ τῆς εἰρήνης, τὰ τῆς οἰκοδομῆς, *Let us follow after the things that make for peace, and*

Jam.3.16. *things wherewith we may edifie one another*. Where the hearts and tongues of *the builders* are divided, the *building* will either come to nothing, or prove but a *Babel* of confuſion. *For where envying and ſtrife is, there is confuſion, and every evil work*. Strife, you ſee, maketh *ill work*: it *buildeth* up nothing, unleſs it

Pſal.122.3. be the walls of *Babel*. It is *peace* and *concord* that *buildeth* up the walls of *Jeruſalem*: which, as it hath its name from *Peace*, ſo hath it its beauty alſo and perfection from *Peace*. And then, but not before, ſhall *Jeruſalem be built as a City that is at unity in it ſelf*; when they that *build Jeruſalem* are *at unity* firſt among

Livi. themſelves.

31. *Conſider fourthly*, what heartning is given, and what advantage to *the enemy* abroad, whileſt there are fractions and diſtractions at home. *Per diſcordi-*

Gild. de excid. Brit. *as civiles externi tollunt animos*, ſaid the Hiſtorian once of *old Rome*. And it was the complaint of our Country-man *Gildas*, uttered long ſince with much grief concerning the ſtate of *this Iſland*, then embroyled in civil wars; *Fortis ad civilia bella, infirma ad retundenda hoſtium tela*. That by how much more her valour and ſtrength was ſpent upon *her ſelf*, in the managing of inteſtine and *domeſtick broils*: the more ſhe laid her ſelf open to the incurſions and out-rages of *forreign enemies*. The common Enemies to the truth of *Religion*, are chiefly *Atheiſm*, and *Superſtition*: *Atheiſm* oppoſing it in *the fore-front*, and *Superſtition*

*on* on *both hands.* If either of which at any time get ground of us, (as whileſt we wrangle, God knoweth what they may do:) we may thank our own *contentions* for it moſt. We may cheriſh cauſeleſs *jealouſies*, and frame *chimæra's* of other matters and cauſes out of our *fancies* or *fears*. But the very truth is, there is no ſuch *ſcandal* to enemies of all ſorts, as are our *home-differences*, and chiefly thoſe (which make it the ſadder buſineſs) that are about *indifferent things*. Alas, whereto ſerveth all this ado about *geſtures*, and *veſtures*, and other outward *rites*, and *formalities*: that for ſuch things as theſe are (things in their own nature *indifferent*, and never intended to be otherwiſe *impoſed*, then as matters of *circumſtance* and order) men ſhould clamour againſt *the times*, deſert their *miniſterial functions* and charges, fly out of their own Country as out of *Babylon*, ſtand at open defiance againſt *lawful authority*, and ſharpen their wits, and tongues, and pens, with ſo much *petulancy* (that I ſay not *virulency*) as ſome have done, to maintain their ſtiffneſs and obſtinacy therein? I ſay, whereto ſerveth all this, but to give *ſcandal* to the Enemies of our *Church* and *Religion*?

32. *Scandal* firſt, to *the Atheiſt*. Who till all men be of *one Religion*, and agreed in every point thereof too, (which I doubt will never be whileſt the world laſteth:) thinketh it the *beſt wiſdom* to be of *none*; and maketh it his *beſt paſtime* to jeer at *all*. *Great ſcandal* alſo ſecondly to *the Romaniſt*. Who is not a little confirmed in his opinion of *the Catholickneſs of the Roman faith*; when he heareth ſo many of the things, which have been, and ſtill are retained in *the Church of England* in common with *the Church of Rome*; as they were tranſmitted both to them and us in a continued line of ſucceſſion, from our godly and *Orthodox forefathers*, who lived in the Ages next after *Chriſt and his Apoſtles*, to be now inveighed againſt and decried as *Popiſh* and *Superſtitious*. And when he ſeeth men pretending to *piety*, *purity*, and *reformation* more than others, not contenting themſelves with thoſe juſt exceptions that had been formerly taken by *the Church of England* and her *regular* children, againſt ſome erroneous *Doctrines* and forms of *worſhip* taught and practiſed in *the Church of Rome*, and endeavoured to be unduly and by her *ſole authority* impoſed upon *other Churches*; to be ſo far tranſported with *a ſpirit of contradiction*, as that they care not, ſo as they may but run far enough *from Rome*, whither or how far they run, although they ſhould run themſelves (as too oft they do) quite beyond the bounds of *Truth*, *Allegiance*, common *reaſon*, and even common *humanity* too.

33. But eſpecially and thirdly, *great Scandal* to thoſe of *the ſeparation*. Who muſt needs think very jollily of themſelves, and their own *ſingular way*, when they ſhall find thoſe very *grounds* whereon they have raiſed their *Schiſm*, to be ſo ſtoutly pleaded for by ſome, who are yet content to hold a kind of *communion* with us. Truly I could wiſh it were ſufficiently conſidered by thoſe whom it ſo nearly concerneth, (for my own part, I muſt confeſs, I could never be able to comprehend it) with what ſatisfaction to *the conſcience* any man can hold *thoſe principles*, without the maintenance whereof there can be nothing colourably pretended for *inconformity* in point of *Ceremony* and *Church-government*; and yet not admit of *ſuch concluſions* naturally iſſuing thence, as will neceſſarily enforce an utter *ſeparation*. *Væ mundo*, ſaith our Saviour, *Woe unto the world be-* Mat. 18. 7.
*cauſe of offences*. It is one of the great *trials*, wherewith it is the good pleaſure of God to exerciſe *the faith* and *patience* of his ſervants whileſt they live on the earth; that there will be *diviſions* and *offences*: and they muſt abide it. But *væ homini* though: without repentance *wo to the man* by whom the occaſion cometh. Much have they to anſwer for the while, that cannot keep themſelves *quiet*, when they ought and might; but by reſtleſs provocations *trouble* both themſelves and others: to the great prejudice and grief of *their brethren*, but advantage and rejoycing of *the common Enemy*.

34. Thus

34. Thus much for *the Thing* it ſelf, *Like-mindedneſs*: The conditions or *Qualifications* follow. The former whereof concerneth *the Perſons*: ἐν ἀλλήλοις [ *one toward another.* ] It noteth ſuch an agreement, as is both *Univerſal*, and *Mutual*. Univerſal firſt. I doubt not, but in the then *Roman Church*, at the time when this Epiſtle was written, *the ſtrong* agreed well enough among themſelves, and were all *alike-minded*, and ſo *the weak* among themſelves, all *alike-minded* too. They all minded to *deſpiſe* theſe: theſe all minded to *judg* them. But that *agreement* was with thoſe only of their *own party*; and ſo *a partial agreement*: which tended rather to the holding up of *a Faction*, than to the making up of *an Union*. It was *an univerſal agreement* the Apoſtle deſired and prayed for: that *the ſtrong* would be more *compaſſionate* to the Weak, and *the weak* more *charitable* toward the Strong; both *Weak* and *Strong* more *patient* and *moderate*, and more reſpective either of other in all brotherly *mutual condeſcenſions*.

a πᾶσι πάντα συνηχθόμην ἐπίτιμος, ὥσθ' ἑτέρὸς τῦ συμβάστε θαι. Nazianz. t.4.

35. It is our fault too moſt an end. We are *partial* to thoſe on that (*a*) ſide we take to, beyond all reaſon: ready to *juſtifie* thoſe enterpriſes of theirs that look very *ſuſpiciouſly*, and to *excuſe*, or at leaſt to *extenuate* their moſt *palpable exceſſes*; and as ready on the other ſide to *miſconſtrue* the moſt juſtifiable actions of *the adverſe part*, but to *aggravate* to the utmoſt their ſmalleſt and moſt pardonable *aberrations*. Thus do we ſometimes both at once (either of which alone is *an abomination* to the Lord) *juſtifie the guilty, and condemn the innocent*. Whileſt *partial affections* corrupt our *judgments*, and will not ſuffer us to look upon *the actions* of our brethren with an equal and indifferent eye. But let us beware of it by all means: for ſo long as we give our ſelves to be carried away with *partialities* and *prejudices*, we ſhall never rightly perform our *duties* either to God or man. That therefore *the agreement* may be as it ought to be: we muſt reſolve to be *patient* (not towards ſome, but) *towards all men*, 1 Theſ. 5. to be *gentle* (not unto ſome, but) *unto all men*, 2 Tim. 2. to ſhew *all meekneſs* (not to ſome, but) *to all men*, Titus 3. 2. The Concord ſhould be *Univerſal*.

Prov 17.15.

1 Theſ.5.14. 2 Tim.2.24. Tit.3.2.

a Ἀλλ' ἴτον μὲν παῦτ' ὀπιξόμεθ' ἀλλήλοισι, Σὺ δὲ μὴ ἐγὼ σὺ Νέμοι. Homer. Iliad. δ.

—*id mantice quod is tergo.*

36. It ſhould likewiſe be *Mutual*. Ἐν ἀλλήλοις importeth alſo: (a) *either part* being ready for charity ſake to *contemperate* and *accommodate* themſelves to *other*, ſo far as reaſon requireth. But herein alſo, as in the former, mens corrupt *partiality* bewrayeth it ſelf extremely. *The ſtrong Romans* like enough could diſcern *a cenſorious ſpirit* in the weaker ones; and *the weak ones* perhaps as eaſily *a diſdainful ſpirit* in them. But neither of both (it is to be doubted) were willing enough to look into the *other end of the wallet*, and to examine throughly their *own ſpirits*. We uſe to ſay, *If every man would mend one, all would be well*. Yea would? How cometh it to paſs then, that all hath not been *well* even long ago? For where is the man, that is not ready to *mend one*? *One*, ſaid I? Yea, *ten*; yea, *a hundred*! why, here it is: every man would be *mending one*, but not *the right one*. He would be *mending his brother*: but he will not *mend himſelf*. *Ut nemo in ſeſe tentat deſcendere!* O ſaith *the ſtrong*, we ſhould ſoon agree; but that he is ſo *cenſorious*: and yet himſelf *flouteth* as freely as ever he did. We ſhould hit it very well, ſaith *the weak*, were not he ſo *ſcornful*: and yet himſelf *judgeth* as deeply as ever he did. Oh the *falſeneſs* and *hypocriſie* of mens hearts blinded with *ſelf-love*! how it abuſeth them with *ſtrong deluſions*, and ſo filleth the world with *diviſions* and *offences*!

37. For this, our bleſſed Saviour, who hath beſt diſcovered the *malady*, hath alſo preſcribed the beſt *remedy*. The *Diſeaſe* is *Hypocriſie*. The *Symptomes* are. *One*, to be *cat-eyed outward*; in readily eſpying ſomewhat (the ſmalleſt *moat* cannot eſcape) in *a brothers eye*: *another*, to be *bat-eyed inward*; in not perceiving (be it never ſo great) *a beam* in a mans *own eye*: *a third*, a forwardneſs to *be tampering* with his *brothers eye*, and offering his ſervice to help him

Luke 16.41. —42.

out

out with *the moat* there, before he think a thought of doing any thing towards the clearing of his *own eye*. The *Remedy* is, to begin at home: do but put the things into their *right order*, and the buſineſs is done. *Tu converſus, confirma fratres.* Strengthen thy brethren what thou canſt: it is a good office, and would not be neglected. But there is ſomething *more needful* to be done *than that*; and to be done firſt and *before that*; and which if it be firſt done thou wilt be able to do that much the better (*then ſhalt thou ſee clearly*) and that is to *reform thy ſelf*: be ſure firſt thy ſelf *be converted*, and then in Gods name deal with thy *weak brother* as thou ſeeſt cauſe, and *ſtrengthen* him. —22 33. —πρῶτον διάβλεψις. Luke 6.42.

38. Let them that are ſo forward to cenſure the actions of *others*, eſpecially of their *Superiours*, and are ever and anon complaining how ill things are carried *above*; but never take notice of their own *frauds*, and *oppreſſions*, and *ſacrileges*, and *inſolencies*, and *peeviſhneſſes*, and other enormities: let them turn their eye *homeward* another while, obſerve how their *own pulſes* beat, and go learn what that is, *Thou hypocrite, caſt out firſt the beam out of thine own eye.* Luke 6.42. We deal not like *Chriſtians*, no nor like *reaſonable* men, if we expect all men ſhould come to *our bent* in every thing; and we our ſelves not relent from our own *ſtiffneſs* in the leaſt matter for their ſakes. Believe it, we ſhall never grow to *Chriſtian Unanimity* in any tolerable meaſure, ſo long as every man ſeeks but to *pleaſe himſelf* only, in following his own liking; and is not deſirous withal (according to our Apoſtles exhortation, *ver.*2.) to *pleaſe his neighbour* alſo, by *condeſcending* to his deſires, where it may be *for his good*, in any thing that is not either *unlawful*, or *unreaſonable*. The inclinations to *agreement* ſhould be *mutual*; that ſo we might be *like-minded* ἐν ἀλλήλοις.

49. And then all this muſt be κατὰ χριστὸν; which is the other *qualification* in the Text, and now only remaineth to be ſpoken of. *According to Chriſt Jeſus.* Which laſt clauſe is capable of *a double interpretation*: pertinent to the ſcope of *the Text*, and uſeful for our direction in point of *practice*, both; and therefore neither of both to be rejected. Some underſtand it, as *a Limitation* of that *Unity*, which was prayed for in the former words: and not unfitly. For leſt it ſhould be conceived, that all the Apoſtle deſired in their behalf was, that they ſhould be *like-minded one towards another:* howſoever he might intend by the addition of this clauſe to ſhew, that it was not ſuch *an Unity* as he deſired, unleſs it were according to *Truth* and *Godlineſs* in Chriſt Jeſus. There may be *an agreement in falſo*; when men hold together for the maintenance of one and the ſame *Common Error*. Such as is the agreement of *Hereticks*, of *Schiſmaticks*, of *Sectaries*, among themſelves. And there may be *an agreement in malo*; when men combine together in a confederacy for the compaſſing of ſome *miſchievous deſign*: as did thoſe *forty and odd*, that bound themſelves with a curſe *to deſtroy Paul.* Such is the agreement of (a) *Thieves*, of *Cheaters*, of *Rebels*, among themſelves. Such (b) *agreements* as theſe, no man *ought* to pray for: indeed no man *need* to pray for. The wiſdom of *the fleſh*, and cunning of *the Devil*, will bring men on faſt enough to thoſe curſed *agreements*, without which *he* and *his* know well enough *his kingdom cannot ſtand.* "The ſervants of God have rather bent themſelves evermore by their *prayers* and *endeavours*, to diſſolve *the* "*glue*, and to break *the confederacies* of the ungodly. *Deſtroy their tongues, O* "*Lord, and divide them*, is holy *Davids* prayer, *Pſal.*55. And St. *Paul* when "he ſtood before the *Sanhedrim* at *Jeruſalem*, to take off his malicious accuſers "the better, perceiving both *the Judges* and *by-ſtanders* to be of two different "factions, ſome *Phariſees*, who believed a Reſurrection, and other ſome *Sad-*"*ducees*, who denied it; did very wiſely to caſt a bone among them: When "by proclaiming himſelf *a Phariſee*, and profeſſing his belief of *the Reſurrection*, "he raiſed ſuch *a diſſention* between *the two factions*, that the whole *multitude* "*was divided*; inſomuch as the chief Captain was fain to uſe force to get *Paul* "from

Acts 23 12. —13.

a—κλοπὰς μὲν εἰρωνεύεσθαι πρὸς πολλὰ συνιόντας ἢ κλοπὰς κοινωνεῖς. ἢ πίστεως σωσαμένους Naz. orat. 14.

b—*delicta fœdere Nexus amicitiæ.* Claud. li. 2. in Ruffin.

Mat. 12. 26. Pſal. 55. 9. Acts 23. 6. —7. —10.

"from amid the uprore, and to *carry him away*: by which means all their in-
"tended proceedings againſt him were ſtopt for that time.

40. But *the Unity* that is to be prayed for, and to be laboured for in the *Chriſtian Church*, is a *Chriſtian Unity*: that is to ſay, a happy concord in walking lovingly together in the ſame path of *Truth* and *Godlineſs*. The word of Chriſt
Col.1.5. is *the word of truth*: and the myſtery of Chriſt, *the myſtery of Godlineſs*.
1 Tim 3.16. Whatſoever therefore is contrary to either of theſe (*Truth*, or *Godlineſs*) cannot be κατὰ Χριστὸν, *according to Chriſt*; but rather altogether againſt him. Here then we have our bounds ſet us: our *Ne plus ultra*, beyond which if we paſs, we tranſgreſs and are exorbitant. Alas for us the while, when even our *good deſires* may deceive us, if they be *inordinate*, and the love of ſo lovely a thing as *Peace* is, miſ-lead us. The more need have we to look narrowly to our treadings, leſt *the Tempter* ſhould have laid a ſnare for us in a way wherein we ſuſpected it not, and ſo ſurpriſe us ere we be aware. *Uſque ad aras*: The *Altar-ſtone* that is the *meer-ſtone*. All bonds of *friendſhip*, all *offices of neighbourhood*, muſt give way, when *the honour* of God and his *truth* lie at the ſtake. If *peace* will be had upon *fair terms*, or indeed upon *any terms* (*ſalvis veritate & pietate*) without impeachment of either of theſe; it ought to be embraced. But if it will not come but upon harder conditions; better let it go: A man may buy *Gold* too
Heb.12.14. dear. *Follow peace with all men; and holineſs, without which no man ſhall ſee the Lord.* The gender of the article there ſheweth the meaning: not ἧς χωρὶς, *without which Peace*; but ὃ χωρὶς *without which holineſs* no man ſhall ſee the Lord. *Without peace* ſome man may, having faithfully *endeavoured* it, though he cannot obtain it, (that is not his fault:) but *without holineſs* (which if any man want, it is through his own fault only) no man ſhall *ſee the Lord*. Our *like-mindedneſs* then muſt be *according to Chriſt Jeſus* in this firſt ſenſe; that is, ſo far forth as may ſtand with *Chriſtian truth* and *godlineſs*.

41. But very many *Expoſitors* do rather underſtand the phraſe in another ſenſe. *According to Chriſt*; that is, according to *the example of Chriſt*: which ſeemeth to have been the judgment of our laſt *Tranſlators*, who have therefore ſo put it in *the margent* of your Bibles. *His Example* the Apoſtle had reſerved unto the laſt place, as one of the weightieſt and moſt effectual *arguments* in this
Verſ.3. —7. buſineſs: producing it a little *before the Text*, and repeating it again a little *after the Text*. So as *this Prayer* may ſeem (according to this interpretation) to be an illuſtration of that *argument*, which was drawn from *Chriſts Example*: as if he had ſaid, Chriſt ſought not *himſelf*, but *us*. He laid aſide his own *glory*, deveſted himſelf of *Majeſty* and Excellency, that he might *condeſcend* to our *baſeneſs*, —7. and bear our *infimities*: he did not *deſpiſe* us, but *received* us with all meekneſs and compaſſion. Let not us therefore ſeek every man to *pleaſe himſelf*, —1. in going his *own way*, and ſetting up his *own will*; neither let us *deſpiſe* any mans —2. weakneſs: but rather, treading in the ſteps of our bleſſed *Lord Jeſus*, *let every one* of us ſtrive *to pleaſe his neighbour for his good unto edification*; bearing —1. with *the infirmities* of our weaker brethren, and *receiving one another* into our —7. inwardeſt boſoms and bowels, *even as Chriſt alſo received us to the glory of God.*

42. If *the examples* of *the ſervants* of Chriſt ought not to be lightly ſet by, how much more ought *the Example* of the *Maſter* himſelf to ſway with every *Good Chriſtian*? In 1 *Cor.* 10. St. *Paul* having delivered *an exhortation* in general, the ſame in effect with that we are now in hand withal, *ver.* 24. (*Let no man ſeek his own, but every man anothers wealth:*) he doth after propoſe to their imitation in that point *his own* particular practice and example in *the laſt verſe* of the Chapter, [*Even as I pleaſe all men in all things*, ſaith he, *not ſeeking mine own profit, but the profit of many, that they may be ſaved:*] But then, leſt he might be thought to cry up *himſelf*, and that he might know how unſafe a thing it were

were to reſt barely upon *his*, or any *other mans example*: in the very next following words, the firſt words of *the next Chapter*, he leadeth them higher, and to a *more perfect example*, even that of Chriſt, [*Be ye followers of me*, ſaith he, *as I alſo am of Chriſt.*] As if he had ſaid, Although *my example*, who am as nothing, be little conſiderable in it ſelf: yet wherein *my example* is guided by *the example of Chriſt*, you may not deſpiſe it. The *original record* only is authentical, and not *the tranſcript*: yet may *a tranſcript* be creditable, when it is ſigned and atteſted with a *Concordat cum originali* under the hand of a *publick notary*, or other ſworn Officer: I do not therefore lay mine own example *upon you*, as a *Rule*; I only ſet it *before you*, as a help or *Encouragement*: that you may the more chearfully follow *the Example of Chriſt*, when you ſhall ſee *men, ſubject to the ſame ſinful infirmities* with your ſelves, by the grace of God to have done the ſame before you. *My example* only ſheweth the thing to be *feaſable*: it is *Chriſts Example* only that can render it *warrantable*. *Be ye* therefore *followers of me, even as I alſo am of Chriſt.*

43. Here juſt occaſion is offered me (but I may not take it, becauſe of the time) *firſt* and more generally of a very profitable *Enquiry*, in what things, and how far forth we are aſtricted to follow *the example of Chriſt*. And then *ſecondly*, and more particularly, what eſpecial directions to take from *his example*, for the ordering of our carriage towards *our brethren*, in order to the more ready attaining of this Chriſtian unanimity and *like-mindedneſs one towards another*, of which we have hitherto ſpoken. But I remit you over for both, to what our Apoſtle hath written, *Phil.* 2. in the whole fore-part of the Chapter. The whole paſſage is very well worthy the pondering: and *his diſcourſe* therein may ſerve as a *Commentary* upon a good part of *this Text*. I therefore commend it to your *private meditation*; and you, and what you have heard, to the *good bleſſing* of Almighty God: and that with St. *Pauls votive prayer* or *benediction* here; (for I know not where to fetch a better.)

*Now the God of Patience and Conſolation grant you to be like-minded one towards another, according to Chriſt Jeſus. That you may with one mind and one mouth glorifie God, even the Father of our Lord Jeſus Chriſt.* To whom, &c.

R AD

# AD AULAM.

## Sermon IX.

## *BERWICK*, July 1639.

### 1 Tim. 3. 16.

*And without all Controverſie great is the myſtery of Godlineſs,——*

1. THe *Ordination* of Biſhops, Prieſts, and Deacons, being one of the principal acts of the *Epiſcopal power*: our Apoſtle therefore inſtructeth *Timothy* (whom he had ordained (a) *Biſhop of Epheſus*, the famous Metropolis of that part of *Aſia*) ſomewhat fully, what he was to do in that ſo weighty an affair. What manner of *perſons* and how qualified he ſhould aſſume *in partem curæ*, to aſſiſt him in his *paſtoral charge*, for the ſervice of *Gods Church*, and the propagation of *the Goſpel*. Which having done at large from the beginning of *the Chapter* unto the end of *ver.* 13. he rendereth a reaſon at *verſ.* 14. why he had inſiſted ſo long upon that argument: even, leſt *the Church of God* (in his abſence) ſhould be deſtitute of ſufficient help for the work of *the Goſpel*. At *Epheſus* the hand of God *had opened a wide door* (1 *Cor.* 16.) but withal *Satan* (as his manner is) had ſtirred up *many adverſaries*: and ſome of them very *wild* ones, more like ſavage *beaſts* than men: θηριομάχησα is the word for it, 1 *Cor.* 15. It was at *Epheſus*, that he *fought with beaſts* in the ſhape of men. Witneſs *Demetrius* the Silver-ſmith; and that *Bellua multorum capitum*, the mad giddy multitude in a tumultuous aſſembly, all in an uproare, and no man well wiſt for what, *Acts* 19. Here was work enough to be done. *The door* muſt be held open, to *let converts in*: but it muſt be well mann'd and maintain'd too, to *keep adverſaries out*. All this not to be done, but with many hands: *The harveſt* being great, *the Labourers* had not need be few.

a See Hieron. in Catal. Cap. 11. Euſeb. 3. hiſt. Eccl. cap 4. Concil. Chalced. Act. 11.

1 Cor. 16. 9.

1 Cor. 15 32.

Acts 19. 32.

2. The only thing, that might perhaps make *Timothy* put off *Ordination* ſomewhat the longer, might be the expectation of *the Apoſtles* coming; to whom he might think fit to reſerve that honour: as to one able (by reaſon of his *Apoſtolick ſpirit*) to make choice of *meet perſons* for the *Churches* ſervice with better

Ver.14.and chap.4.13.

certainty than himſelf could do. The Apoſtle therefore telleth him for that, That true it is, he had *an earneſt deſire* of a long time, and ſtill had *a full purpoſe* (if God would) to be with him *ere long*: Yet becauſe of the uncertainty of *future events*; that was not a thing for him to rely upon ſo, as in expectance thereof to *delay* the doing of any ſervice needful for *the Church* of Chriſt. For who could tell how it might pleaſe God to *diſpoſe* of him? Or whether the neceſſities of *other Churches* might not require his perſonal *preſence* and *pains* rather elſewhere? He would not therefore he ſhould *ſtay* for him: but go in hand with it himſelf with all convenient *care* and *ſpeed*. All this appeareth in the two verſes next before the Text; [*Theſe things I wrote unto thee, hoping to come unto thee ſhortly. But if I tarry long, that yet thou mayeſt know how to behave thy ſelf in the houſe of God, which is the Church of the living God, the pillar and ground of Truth.*

3. This ſeemeth to be *the Scope* and *Contexture* of the whole foregoing part of *the Chapter*, and then immediately fall in the words of *the Text* [*And without all controverſie, great is the myſtery of Godlineſs*, &c.] Which ſeem to have but a very ſlender *dependence* upon the foregoing *diſcourſe*: and indeed no more they have. For the Apoſtle having in the end of the *fifteenth verſe* (and that but incidentally neither) mentioned the word *Truth*: he thereupon taketh occaſion in this *ſixteenth verſe*, a little and briefly to touch upon the Nature and Subſtance of that holy *Truth*. The whole verſe containeth *Evangelii Encomium, & Compendium*: A brief deſcription of *the Nature* in the former part: and a brief ſummary of *the Doctrine of the Goſpel* in ſome remarkable heads thereof, in the latter part of the verſe.

4. With that later I ſhall not now meddle. In that former part, we may obſerve *Quid*, *Quantum*, and *Quale*. Firſt, *Quid*: what is Chriſtianity? Μυστήριον, It is *a myſtery*. But there are *greater*, and there are *leſſer Myſteries*: *Quantum* therefore? Of the bigger ſort ſure. Μυστήριον μέγα, *a great Myſtery*: ὁμολογουμένως μέγα, by all confeſſions, and without all contradiction or controverſie *Great*. But *the greater* the worſe, if it be not *good* as well as *great*. *Quale* therefore? What a kind of Myſtery is it? Μυστήριον εὐσεβείας, It is a Myſtery *of Piety or Godlineſs*. CHRISTIANITY IS THE GREAT MYSTERY OF GODLINESS: That is *the Total*. Now to *the Parts*: and firſt of the *Quid*; The Goſpel *a Myſtery*. But then firſt, What is a *Myſtery*? For the *Quid Nominis*: and then, why the Goſpel *a Myſtery*? For the *Quid Rei*. The *Word* firſt, then the *Thing*.

a v. *Caſaubon. exercit.* 16.43. *Martin. Lexic. philol. verb. Myſterium.*

5. For *the Word* Μυστήριον, I find ſundry conceits ready collected to my hand by (*a*) learned men, out of the writings of *the Greek Fathers*, and out of the Commentaries of *Grammarians* and *Criticks* both ancient and modern: whereof I ſpare the recital, becauſe it would neither much conduce to my preſent purpoſe, nor profit the preſent Auditory. The word is clearly of *a Greek original*: from μύω, or μύζω, to ſhut the eye or mouth. Of all the *myſterious rites* uſed among the Heathen, the *Eleuſinia ſacra* were the moſt ceremonious and *myſterious*: inſomuch as that, when in their Writings, the word Μυστήρια is uſed by it ſelf without any farther ſpecification, it is ordinarily conceived to be meant of thoſe *Eleuſinian myſteries*. Theſe none might be *preſent* at, but they that were ſolemnly *initiated* thereunto: who upon their firſt admiſſion (which yet was but to the outer and *leſſer myſteries*) were called μύσται. And if after a ſufficient time of *probation* (a twelve-month was the leaſt) they were adjudged meet to be admitted to *the greater* and more ſecret *myſteries*, they were then called ἐπόπται: Whereto there ſeemeth to be ſome (b) *alluſion* (as there is frequently to ſundry other cuſtoms and uſages of *the Heathens*) even in the holy *Scriptures* themſelves. But whether they were admitted to their *leſſer* or the *greater myſteries*, ſtrait order was evermore taken with them, by *Oaths*, *Penalties*, and otherwiſe,

b—ἀλλ' ἐποπτεύσαντες γενηθῶμεν. 2 Pet.1.16.

wiſe, as ſtrong as could be deviſed; that they ſhould by no means *reveal* any of the paſſages or *rites* thereunto belonging, to thoſe that were ἀμύητοι, and *not initiated*: whom in that reſpect they counted *prophane*. To do otherwiſe, was reputed ſo heinous a crime, that nothing could be imagined in their ſuperſtition more *irreligious* and *piacular* than that.

*Quis Cereris ritus audet vulgare profanis?*

He knew not where to find a man, that durſt preſume ſo to do. *Vetabo qui Cereris ſacrum Vulgarit arcana, ſub iiſdem Sit trabibus* —— He would be loth to lodge under the ſame *roof*, or to put to Sea in the ſame *veſſel*, with him that were guilty of ſuch an high provocation, as the divulging abroad of the *ſacred myſteries*: leſt ſome vengeance from the offended Deities ſhould overtake *them* for their impiety (and *him* for company) to their deſtruction. It was in very deed *the Devils* cunning, one of *the depths of Satan*, and one of the moſt advantagious *myſteries* of his arts, by that *ſecrecy* to hold up a reverent and religious eſteem of *thoſe myſteries*, which were ſo replete with all *filthy* and *impious* abominations: that, if they ſhould have been made known to the world, it muſt needs have expoſed their *whole religion* to *the contempt* of the vulgar, and to *the deteſtation* of the wiſer ſort. Hor. 3. Carm. 2.

6. Such, and no better, were thoſe *myſteria ſacra* among *the Heathens*: whence the word *Myſtery* had its birth and riſe. Both *the Name* and *Thing* being ſo vilely *abuſed* by them: it yet pleaſed the holy Spirit of God to make choice of that *Word*, whereby uſually in *the New Teſtament* to expreſs that holy *Doctrine of Truth and Salvation*, which is revealed to us in *the Goſpel* of grace. By the warrant of whoſe example, *the ancient Church*, both *Greek* and *Latine*, took the liberty (as what hindereth but they might?) to make uſe of ſundry *words* and *phraſes*, fetcht from the very dregs of *Paganiſm*, for the better explication of ſundry points of *the Chriſtian Faith*; and to ſignifie their notions of ſundry things of *Eccleſiaſtical uſage* to the people. The *Greek Church* hath conſtantly uſed this word Μυστήριον; a Heatheniſh ſuperſtitious word: and *the Latine Church* in like manner the word *Sacramentum*, a Heathen military word: to ſignifie thereby *the holy Sacraments* of the Chriſtian Church. I note it the rather; and I have therefore ſtood upon it a little longer than was otherwiſe needful: to let you know that the godly and learned *Chriſtians* of thoſe *Primitive* times, were not ſo fondly ſhy and ſcrupulous (as ſome of ours are) as to boggle at; much leſs ſo raſhly *ſupercilious* (I might ſay, and *ſuperſtitious* too) as to cry down and condemn for *evil*, and even *eo nomine* utterly *unlawful*, the uſe of all ſuch whether *names* or *things*, as were *invented*, or have been *abuſed*, by *Heathens* or *Idolaters*.

7. But this by the way. I return to the word Μυστήριον. Which, being rarely found in the *Greek verſion* of the *Old Teſtament*, (indeed not at all, ſo far as my ſearch ſerveth me, ſave only ſome few times in *Daniel*) is frequently uſed in *the New*: and that for the moſt part to ſignifie (for now I come to the *Quid Rei*) either the whole *Doctrine of the Goſpel*, or ſome ſpecial branches thereof, or *the diſpenſations of Gods providence* for the time or manner of revealing it. *To you it is given to know the myſteries of the Kingdom of God*, Mat. 13. *We ſpeak the wiſdom of God in a myſtery*, 1 Cor. 2. So the Goſpel is called *the myſtery of Chriſt*, Col. 4. *myſtery of Faith* in this Chapter at the ninth verſe; and here in the Text, *The Myſtery of Godlineſs*. Dan. 2. 18. & 4. 9. Mat. 13. 11. 1 Cor. 2. 7. Col. 4. 3.

8. But why *a Myſtery*? That I ſhall now ſhew you. *Firſt*, when we ſee ſomething, *good* or bad, *done* plainly before our eyes, yet cannot imagine *to what end* or purpoſe it ſhould tend, nor can gueſs what ſhould be *the deſign* or *intention* of the doer: that we uſe to call *a Myſtery*. The Counſels of Princes and affairs

of

*Arcana Imperii.*

of State (*Ragioni di ſtato*, as the Italians call it) when they are purpoſely carried in a cloud of *ſecrecy*, that *the reaſons* and *ends* of their actions may be hidden from the eyes of men, are therefore called the *Myſtery of State:* and upon the ſame ground ſundry *manual crafts* are called *Myſteries*: for that there belong to the exerciſe of them ſome *ſecrets*, which they that have not been trained up therein cannot ſo well *underſtand*, and they that have been trained up therein, could like well that none but themſelves ſhould *underſtand*. In a worſer ſenſe alſo it is not ſeldom uſed. If ſome crafty companion, with whom we have had little dealings formerly, ſhould begin of a ſudden to apply himſelf to us in a more than ordinary manner, with great ſhews and proffers of kindneſs, and we know no particular reaſon why he ſhould ſo do: we preſently conclude in our thoughts, that ſure there is ſome *myſtery* or other in it; that is, that he hath ſome *ſecret ends*, ſome *deſign* upon us, which we underſtand not. *Joſephus* writing of *Antipater* the Son of *Herod*, who was a moſt wicked miſchievous perſon, but withal *a notable diſſembler*; very cunning and cloſe, and one that could carry matters marvellous ſmoothly and fairly to the outward appearance, ſo that the moſt *intelligent* and *cautious* men could not eſcape, but he would ſometimes reach beyond them to their deſtruction: he ſaith of him, and his whole courſe of life, that it was (a) Μυστήριον κακίας, nothing but a very *myſtery of wickedneſs*.

a τὸν Ἀντιπάτρου βίον ἐκ μὲν ἀμαρτοῦσι τοῖς πόνοις κακίας μυστήριον. Joſeph. de bell. Judaic. lib. 1.

9. In this notion (in the better ſenſe of it) may the great work of our *Redemption* by Jeſus Chriſt, which is the very pith and marrow of *the Goſpel*, be called *a Myſtery*. Who that ſhould have ſeen a child *of a ſpan long*, to be born in an *Inn*, of a mean *parentage*, courſely ſwadled up, and cradled in *a manger*: and then afterwards to be brought up under *a Carpenter*, and to live in a poor and *low condition*, ſcarce worth a room where to reſt *his head*; and after all that to be *bought and ſold*, *buffeted*, *ſpit on*, *reviled*, *tortured*, *condemned*, and *executed* as *a Malefactor*, with as much ignominy and deſpightfulneſs, as the malice of Men and Devils could deviſe: Who that ſhould have ſeen all theſe things, and the whole carriage thereof, could have imagined that upon ſuch *weak hinges* ſhould have moved the greateſt act of *Power*, *Wiſdom*, and *Goodneſs*, that ever was, or ever ſhall be done in the world; that ſuch *Contemptible means* ſhould ſerve to bring about the eternal *good will and purpoſe of God* towards mankind? yet ſo it was whiles *Judas* was plotting his treaſon, and *the Jews* contriving Chriſts death, (he to ſatisfie his *Covetouſneſs*, and they their *Malice*;) and all thoſe other that had any hand in the buſineſs were looking every man but at his own *private ends*: all this while was *this Myſtery* working. *Unawares* indeed to them, (and therefore no *thanks* to them for it, nor *benefit* to them from it) but yet *by the determinate counſel and foreknowledge of God:* who moſt wiſely and powerfully ordered all thoſe *various* and *vitious* motions of the creature, for the effectuating of his own moſt *glorious* and *gracious* purpoſes. That is *one Reaſon*.

Acts 2.23.

10. *Secondly*, We uſe to call all ſuch things *Myſteries* as cannot poſſibly come to our *knowledge*, unleſs they be ſome way or other *revealed* unto us: whether they have, or have not, otherwiſe any great *difficulty* in them. *Nebuchadnezzars* dream is ſo called (a) *a Myſtery*, Dan. 2. And St. *Paul* in one place ſpeaking of *the converſion of the Jews*, calleth it a *Myſtery*, (*I would not Brethren, that you ſhould be ignorant of this Myſtery*, Rom. 11.) and in another place, ſpeaking of *the change* of thoſe that ſhould be found alive at Chriſts ſecond coming, calleth that *a Myſtery* too, (*Behold I ſhew you a Myſtery*; *we ſhall not all die*, &c. 1 Cor. 15.) In this notion alſo is the Goſpel *a Myſtery*: it being utterly impoſſible that any wit of man, by the light of *Nature*, or ſtrength of *humane diſcourſe*, ſhould have been able to have found out *that way* which Almighty God hath appointed for *our ſalvation*; if it had not pleaſed him to have made

a — ἐξ ὅτου γὰρ τὸ μυστήριον τοῦτο. Dan. 2. 18. Rom. 11. 25. 1 Cor. 15. 51.

it

it known to the world by *ſupernatural revelation*. The wiſeſt *Philoſophers*, and learnedſt *Rabbies*, nor did nor could ever have dreamt of any ſuch thing; till God *revealed* it to his Church by his *Prophets* and *Apoſtles*. *This Myſtery was hid from Ages, and from Generations*, nor did any of *the Princes of this world* know it in any of thoſe *Ages* or *Generations*; *as it is now made manifeſt* to us, ſince *God revealed it to us by his Spirit*, as our Apoſtle elſewhere ſpeaketh. Col. 1.26. 1 Cor. 2.8, 10.

11. The *Philoſophers* indeed ſaw (a little *dimly*) ſome of thoſe *truths* that are more clearly *revealed* to us in the Scriptures. "They found in all men a "great *proclivity* to Evil, and an *indiſpoſition* to Good: but knew nothing at all, "either of the *true Cauſes*, or of the *right Remedies* thereof. Some apprehenſi- "ons alſo they had of *a Deity*, of the *Creation of the World*, of a divine *Provi-* "*dence*, of the *Immortality* of the Soul, of *a final Retribution* to be awarded to "all men by a divine juſtice according to the merit of their works; and ſome "other *truths*. But thoſe more high and *myſterious* points, eſpecially thoſe two, that of *the Trinity* of Perſons in the Godhead, and that of *the Incarnation* of the Son of God, (θεολογία and οἰκονομία, as *the Greek Fathers* uſe to call them;) together with thoſe appendices of the later, *the Redemption* of the World, *the Juſtification* of a ſinner, *the Reſurrection* of the body, and *the beatifical Viſion* of God and Chriſt in the Kingdom of Heaven: not the leaſt thought of any of theſe *deep things of God* ever came within them; God not having *revealed* the ſame unto them.

12. It is no thanks then to us, that *very children* among us do believe and confeſs theſe *high myſterious* points, whereof *Plato*, and *Ariſtotle*, and all the other *grand Sophies* among them were ignorant: ſince we owe our whole *knowledge* herein, not to our own *natural ſagacity* or *induſtry* (wherein they were beyond moſt of us) but to divine and *ſupernatural revelation*. For fleſh and bloud hath not *revealed them unto us*, but our Father which is in Heaven. We *ſee* what they *ſaw not*: not becauſe *our eyes* are better than *theirs*, but becauſe God hath vouchſafed to us *a better light* than he did to them. Which being an act of *ſpecial grace*, ought therefore to be acknowledged with *ſpecial thankfulneſs*. Our Saviour hath given us the example, *I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt reveal'd them unto babes*, Mat. 11.25. Mat. 16.17.

13. Truly, much cauſe we have to bleſs the holy Name of God, that he hath given us to be born of *Chriſtian Parents*, and to be bred up in the boſom of *the Chriſtian Church*: where we have been *initiated* into theſe *Sacred Myſteries*; being catechiſed and inſtructed in the Doctrine of *the Goſpel* out of the holy Scriptures, even *from our very Childhood*, as *Timothy* was. But we are wretchedly *unthankful* to ſo good a God, and extremely *unworthy* of ſo great a bleſſing: if we murmur againſt *our Governours*, and clamour againſt *the Times*, becauſe every thing is not *point-viſe* juſt as we would have it, or as we have *fancied* to our ſelves it ſhould be. Whereas, were our hearts truly *thankful*, although things ſhould be really and *in truth* even ten times worſe than now they are but *in their conceit* only: yet ſo long as we may enjoy *the Goſpel* in any (though never ſo ſcant a) *meaſure*, and with any (though never ſo hard) *conditions*, we ſhould account it a benefit and mercy invaluable. Πλοῦτος ἀμέτρητος, ſo St. *Paul* eſteemed it, the very *riches of the grace of God*: for he writeth, [*According to the riches of his grace, wherein he hath abounded towards us, in all wiſdom and prudence, having made known to us the myſtery of his will*, Eph. 1.] If he had not *made it known* to us, we had never *known* it: and that is *the ſecond Reaſon* why a *Myſtery*. τὸ βάθος. 2 Tim. 3.15. Eph. 1.7—9.

14. There is yet a *Third*: even becauſe we are not able perfectly *to comprehend it*, now it is *revealed*. And this Reaſon will fetch in the *Quantum* too. For herein eſpecially it is that *this Myſtery* doth ſo far tranſcend all other *Myſteries*.

*ſteries.* Μέγα ὁμολογουμένως μέγα; *a great*, marvellous *great Myſtery*. In the ſearch whereof *Reaſon* finding it ſelf at a loſs, is forced to give it over in the plain field, and to cry out, *O altitudo!* as being unable to reach the unfathomed depth thereof. We *believe* and *know*, and that with fulneſs of aſſurance, that all theſe things are ſo *as they are revealed* in the holy *Scriptures*; becauſe the mouth of God (who is *Truth* it ſelf, and *cannot lie*) hath ſpoken them: and our own *Reaſon* upon this ground teacheth us to ſubmit our ſelves and it to *the obedience of Faith*, for the τὸ ὅτι, that ſo it is. But then for the τὸ πῶς, (*Nicodemus* his queſtion, *How can theſe things be?*) it is no more poſſible for our weak underſtandings to *comprehend* that, than it is for the eyes of *Bats* or *Owls* to look ſtedfaſtly upon the body of *the Sun*, when he ſhineth forth in his greateſt ſtrength. The very *Angels*, thoſe holy and heavenly ſpirits, have *a deſire*, ſaith St. *Peter*, (it is but *a deſire*, not any perfect *ability*; and that but παρακύψαι neither) to *peep a little* into thoſe *incomprehenſible Myſteries*, and then cover their faces with their wings, and *peep* again, and *cover* again: as being not able to endure the fulneſs of that *glorious luſtre* that ſhineth therein.

Joh. 3.

1 Pet. 1. 10.

15. God hath *revealed* himſelf and his good pleaſure towards us in his *holy Word* ſufficiently to *ſave our ſouls*, if we will *believe*: but not to *ſolve all our doubts*, if we will *diſpute*. The *Scriptures* being written *for our ſakes*; it was needful they ſhould be fitted to *our capacities*: and therefore *the myſteries* contained therein are ſet forth by ſuch *reſemblances* as we are capable of; but far ſhort of the nature and excellency of *the things* themſelves. The beſt knowledge we can have of them here, is but *per ſpeculum*, and *in ænigmate*, 1 Cor. 13. as it were *in a glaſs*, and by way of *riddle*: darkly both. God teacheth us by *the eye* in his *Creatures*. That is *per ſpeculum*, as it were by *a glaſs*, and that but *a divine one* neither: where we may read τὸ γνωστὸν τοῦ θεοῦ, ſome of *the inviſible things of God*; but written in *ſmall* and out-worn *Characters*, ſcarce legible by us. He teacheth us alſo by *the Ear*, in the preaching of his *holy Word*: but that *in ænigmate*, altogether by *riddles*, dark riddles. That there ſhould be *three diſtinct Perſons* in one Eſſence, and *two diſtinct Natures* in one Perſon; That *Virginity* ſhould Conceive, *Eternity* be Born, *Immortality* Die, and *Mortality* riſe from Death to Life; That there ſhould be *a finite* and *mortal God*, or an *infinite* and *immortal Man*: What are all theſe, and many other more of like intricacy, but ſo many *Riddles*?

1 Cor. 13. 12.

Rom. 1. 19, 20.

16. In all which (that I may from the Premiſſes inſer ſomething of *Uſe*) we ſhould but *cum ratione inſanire*, ſhould we go about to make *our Reaſon* the meaſure of *our Faith*. We may as well think to graſpe *the Earth* in our fiſts, or to empty *the Sea* with a Pitcher; as to comprehend theſe *heavenly Myſteries* within our narrow underſtandings. *Puteus altus*; the Well is deep, and *our Buckets* (for want of Cordage) will not reach near *the bottom*. We have uſe of *our Reaſon* (and they are unreaſonable, that would deny us the uſe of it) in *Religion*, as well as in other things. And that not only in *Agendis*, in matters of *Duty* and *Morality*, wherein it is of a more neceſſary and conſtant uſe, as *the ſtandard* to regulate our judgments in moſt caſes: but even *in Credendis* too, in ſuch points as are more properly *of Faith*, in matters *Doctrinal* and *Dogmatical*. But then ſhe muſt be imployed, only as *an handmaid* to Faith; and learn to know her diſtance, *Conferre*, and *Inferre*; thoſe are her proper tasks: to *confer* one Scripture with another; and to *infer* Concluſions, and deduce Inſtructions thence by clear *Logical Diſcourſe*. Let her keep within theſe *bounds*; and ſhe may do very good *ſervice*. But we mar all if we ſuffer *the handmaid* to bear too great a ſway, to grow petulant, and to perk above *the Miſtris*.

17. It hath been the bane of *the Church*, and the original of the moſt, and the moſt pernicious, *Errors* and *Hereſies* in all Ages: that men not contenting themſelves with *the ſimplicity* of believing, have doated too much upon their

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own *fancies*; and made *Reaſon* the ſole *ſtandard*, whereby to meaſure both the *Principles* and *Concluſions* of Faith. It is the very fundamental error of *the Socinians* at this day. No leſs abſurdly, than as if a man ſhould take upon him without *Mathematical Inſtruments* to take the juſt *dimenſions* of *the heavenly bodies*, and to pronounce of *Altitudes*, *Magnitudes*, *Diſtances*, *Aſpects*, and other appearances, only by the ſcantling of *the Eye*. Nor leſs dangerouſly, than as if a Smith (it is St. *Chryſoſtoms* compariſon) ſhould lay by *his tongs*, and take the Iron hot from the Forge to work it upon the Anvil with *his bare hands*. *Myſteries* are not to be meaſured by *Reaſon*. That is the firſt *Inſtruction*. Chryſ. in 1 Cor. Asy. 8.

18. The next is, That foraſmuch as there are in *the Myſtery* of *Chriſtianity* ſo many things *incomprehenſible*; it would be ſafe for us (for the avoiding of *Errors* and *Contentions*, and conſequently in order to thoſe two moſt pretious things, *Truth* and *Peace*) to contain our ſelves within the bounds of *Sobriety*, without wading too far into abſtruſe, curious, and uſeleſs ſpeculations. The moſt *neceſſary Truths*, and ſuch as ſufficed to bring our fore-fathers (in *the Primitive* and *ſucceeding* times) to heaven, are ſo *clearly revealed* in Scripture, and have been ſo univerſally and conſtantly conſented unto by *the Chriſtian Church* in a continued ſucceſſion of times; as that to doubt of them muſt needs argue a ſpirit of *Pride* and *Singularity* at leaſt, if not alſo of *Strife* and *Contradiction*. But in things *leſs evident* (and therefore alſo *leſs neceſſary*) no man ought to be either *too ſtiff* in his own *private opinion*, or *too peremptory* in judging thoſe that are *otherwiſe minded*. But as every man would deſire to be left to *his own liberty of judgment* in ſuch things; ſo ſhould he be willing to leave other men to *their liberty* alſo: at leaſt, ſo long as they keep themſelves quiet, without raiſing *quarrels*, or diſturbing *the peace of the Church* thereabouts.

19. As for example. Concerning the Entrance and Propagation of *Original ſin*; the Nature, Orders, and Offices of *Angels*; The Time, Place, and Antecedents of *the laſt judgment*; The conſiſtency both of Gods *immutable decrees*, with the *contingency* of ſecond cauſes, and of the efficacy of *Gods grace*, with the freedom of *Mans will*, &c. In which and other like difficult points, they that have travelled fartheſt, with deſire to ſatisfie their own *curioſity*, have either daſht upon *pernicious Errors*, or involved themſelves in *inextricable difficulties*; or by Gods mercy (which is the happieſt looſe from ſuch fruitleſs ſtudies) have been thereby brought to a deeper ſenſe of their *own ignorance*, and an higher admiration of the infinite *Majeſty* and *wiſdom* of our great God, who hath ſet *his Counſels* ſo high above our reach, made *his ways* ſo impoſſible for us to find out. That is *our ſecond Inſtruction*.

20. There is yet another, ariſing from the conſideration of *the greatneſs* of this *Myſtery*. That therefore no man ought to take offence at *the diſcrepancy of opinions*, that is in the Churches of Chriſt amongſt *Divines*, in matters of *Religion*. There are men in the world (who think themſelves no babes neither) ſo deeply poſſeſt with a ſpirit of *Atheiſm*; that though they will be *of any Religion* (in ſhew) to ſerve *their turns*, and comply with *the Times*: yet they are reſolved to be (indeed) *of none*, till all men be agreed of *one*: which yet never was, nor is ever like to be. A reſolution no leſs deſperate for *the ſoul*, if not rather much more, than it would be for *the body*, if a man ſhould vow he would never *eat* till all *the Clocks* in the City ſhould ſtrike *Twelve* together. If we look into the large Volumes that have been written by *Philoſophers*, *Lawyers*, and *Phiſicians*: we ſhall find the greateſt part of them ſpent in *Diſputations*, and in the *reciting* and *confuting* of one anothers *opinions*. And we allow them ſo to do, without prejudice to their *reſpective profeſſions*: albeit they be converſant about things meaſurable by *Senſe*, or *Reaſon*. Only in *Divinity*, great offence is taken at the multitude of *Controverſies*: wherein yet *difference of opinions* is by ſo much more tolerable than in *other Sciences*; by how much *the things* about

which we are converſant are of a more ſublime, *myſterious*, and incomprehenſible nature, than are thoſe of *other Sciences*.

21. Truly, it would make a religious heart bleed, to conſider the many and great *diſtractions* that are all over the *Chriſtian world* at this day. The lamentable effects whereof ſcarce any part of *Chriſtendom* but feeleth more or leſs: either in open *wars*, or dangerous *ſeditions*, or (at the beſt) in uncharitable *cenſures* and ungrounded *jealouſies*. Yet *the infinite variety* of mens diſpoſitions, inclinations, and aims conſidered; together with the *great obſcurity* that is in the things of God, and *the ſtrength of corruption* that is in us: it is to be acknowledged the admirable work of God, that theſe *diſtractions* are not even much more, and greater, and wider than they are; and that amid ſo *many Sects* as are in the world, there ſhould be yet ſuch an *univerſal concurrence* of judgment as there is in the main *fundamental points* of the *Chriſtian Faith*. And if we were ſo wiſe, as we might and ſhould be, to make the right uſe of it: it would not ſtumble us a whit in the belief of our *Religion*, that *Chriſtians differ* ſo much as they do *in many things*; but rather mightily confirm us in the aſſurances thereof, that they *agree ſo well* as they do almoſt *in any thing*. And it may be a great *comfort* to every well-meaning ſoul, that the *ſimple belief* of thoſe *certain truths*, whereon all parties are in a manner *agreed*, may be, and (ordinarily) is ſufficient for *the ſalvation* of all them, who are ſincerely careful (according to that meaſure of *light* and *means* that God hath vouchſafed them) to *actuate their Faith* with *Piety*, *Charity*, and *good Works*: ſo making this *great Myſtery* to become unto them (as it is in its ſelf) *Myſterium Pietatis*, *a Myſtery of Godlineſs*. Which is the laſt point propoſed; the *Quale*, to which I now paſs.

22. As *the corrupt Doctrine* of *Antichriſt* is not only a Doctrine of *Error*, but
2 Theſ.2.7. of *Impiety* too; called therefore μυστήριον ἀνομίας, *The myſtery of iniquity*, 2 Theſ.2. So *the wholſome* doctrine of *Chriſt*, is not only a doctrine of Truth, but of *Piety* too; and is therefore termed here μυστήριον εὐσεβείας, *The Myſtery of Godlineſs*. Which εὐσέβεια, or *Godlineſs*; ſince there appeareth not any great neceſſity in the Context to reſtrain it to that more peculiar ſenſe, wherein both the *Greek* and *Engliſh* word are ſometimes uſed; namely, to ſignifie the right manner of *Gods Worſhip* according to his word, in oppoſition to all *idolatrous*, *ſuperſtitious*, or *falſe worſhips* practiſed among the *Heathens*: I am the rather enclined to underſtand it here, as many Interpreters have done, in the fuller Latitude, as it comprehendeth *the whole duty of a Chriſtian man*, which he ſtandeth bound by the command of God in *his Law*, or of Chriſt in *his Goſpel*, to perform.

23. *Verum* and *Bonum*, we know, are near of kin the one to the other: And *the ſpirit of God*, who is both the Author and the Revealer of *this Myſtery*; as
Joh.14.17. he is *the ſpirit of truth*, Joh 14. ſo is he alſo *the ſpirit of holineſs*, Rom.1. And
Rom.1.4. it is part of his work to *ſanctifie the heart* with grace, as well as to *enlighten the mind* with knowledge. Our Apoſtle therefore ſometimes mentioneth *Truth* and *Godlineſs* together: teaching us thereby, that we ſhould take them both into
1 Tim 6 3. our care together. *If any man conſent not to the words of our Lord Jeſus Chriſt,*
Tit.1.1. *and to the doctrine which is after Godlineſs*, 1 Tim.6. And Tit. 1. —*according to the Faith of Gods Elect, and acknowledging of the Truth which is after Godlineſs*. And here in expreſs terms, *The myſtery of Godlineſs*. And that moſt rightly: whether we conſider it in the *Scope*, *Parts*, or *Conſervation* of it.

24. *Firſt*, the general *Scope* and aim of *Chriſtianity* is, by *the mercy* of God founded on *the merits* of Chriſt, to bring men on through *Faith* and *Godlineſs* to Salvation. It was not in the purpoſe of God in publiſhing *the Goſpel*, and thereby freeing us from the perſonal *obligation*, *rigour*, and *curſe of the Law*, ſo to turn us looſe and lawleſs, to do whatſoever ſhould ſeem *good in our own eyes*, follow our own *crooked wills*, or gratifie any *corrupt luſt*: but to oblige us rather

rather the faſter by theſe *new benefits*, and to incite us the more effectually by *Evangelical promiſes*, to the earneſt ſtudy and purſuit of *Godlineſs*. The *Goſpel*, though upon quite different grounds, bindeth us yet to our *good behaviour* in every reſpect as deep as ever *the Law* did, if not in ſome reſpects deeper: allowing no *liberty* to the fleſh for the fulfilling of *the luſts* thereof in any thing, but exacting entire *ſanctity* and *purity*, both of *inward affection*, and *outward converſation* in all thoſe that embrace it. *The grace of God*, appearing in the revelation of *this myſtery*, as it bringeth along with it an offer of *ſalvation to all men*: ſo it *teacheth all men*, that have any real purpoſe to lay hold on ſo gracious an offer, *to deny ungodlineſs and worldly luſts, and to live righteouſly, and ſoberly, and godlily in this preſent world.* Rom.15.1,2. Cor.7.1, &c. Tit.2.11,12.

25. It is not to be wondred at, if all *falſe Religions* give allowance to ſome (a) *ungodlineſs* or other: when *the very Gods* whom they worſhip give ſuch encouragements thereunto by their lewd *examples*. The *Gods of the Pagans* were renowned for nothing ſo much, moſt of them, as for *their vices*. *Mars*, a bloudy God; *Bacchus*, a drunken God; *Mercury*, a cheating God; and ſo proportionably in their ſeveral kinds all the reſt. Their great *Capital God Jupiter*, guilty of almoſt all the *Capital vices*. And where *the Gods* are *naught*, who can imagine *the Religion* ſhould be *good*? Their very *myſteria ſacra* (as they called them) were ſo full of all wickedneſs and filthy abominations (as was already in part touched) but is fully diſcovered by *Clemens Alexandrinus*, *Lactantius*, *Arnobius*, *Tertullian*, (and other of the Ancients of our Religion) that it was the wiſeſt point in all their *Religion*, to take ſuch ſtrict order as they did, for the keeping of them *ſecret*.

(a) *dare morbo exemplo divinitatu, excuſatam licentiam.* Senec. de brevit. vit. c. 16. *Exprimunt impudicam Venerem, adulterum Martem, ſeverum illum ſuum non magis regnis quam vitiis principem.* Cyprian. Epiſt. 2.

26. But it is the honour and prerogative of the *Chriſtian Religion*, that it alone alloweth of *no wickedneſs*: But as God himſelf is *holy*, ſo he requireth an *holy Worſhip*, and *holy Worſhippers*. He exacteth *the mortification* of all evil luſts: and *the ſanctification* of the whole man, *body, ſoul, and ſpirit*, and that in each of theſe *throughout*. Every one that nameth himſelf from *the name of Chriſt*, doth *ipſo facto* by the very taking of that bleſſed *name* upon him, and daring to ſtile himſelf *Chriſtian*, virtually bind himſelf *to depart from all iniquity*: not ſo only, but to endeavour alſo (after the *example of him*, whoſe name otherwiſe he unworthily uſurpeth) to be *juſt*, *merciful*, *temperate*, *humble*, *meek*, *patient*, *charitable*; to get *the habits*, and to exerciſe *the acts* of theſe and all other *holy graces* and *vertues*. "Nay more; *the Goſpel* impoſeth upon us ſome *moral ſtrictneſſes*, which *the Stoicks* themſelves, or whoever elſe were the moſt rigid "Maſters of *Morality*, never ſo much as thought of. Nay yet more; it exalteth "*the moral Law* of God himſelf, given by *Moſes* to the People of *Iſrael*, to a "*higher pitch*, than they (at leaſt as they commonly underſtood *the Law*) took "themſelves thereby *obliged* unto. That a man ſhould forſake all his *deareſt* "*friends*, yea, and deny his own *deareſt ſelf too*, for *Chriſts* ſake; and yet for "*Chriſts* ſake at the ſame time love his *deadlieſt enemies*: That he ſhould *take* "*up his Croſs*, and (if need were) *lay down his life*, not only for his *great Maſter*, but even for the meaneſt of his *fellow-ſervants* too: That he ſhould "exult with *joy*, and abound in *hope*, in the midſt of *tribulations*, of *perſecutions*, of *death* it ſelf! Surely *the Myſtery* that driveth at all this, muſt needs "be μυστήριον εὐσεβείας in the higheſt degree, *the great myſtery of Godlineſs*. That for *the ſcope*. 1 Theſ.5.23. ὁ ὀνομάζων τὸ ὄνομα Χριστοῦ. 2 Tim.2.19. Luke 18.19. Mat.16.24. Mat.5.44. 1 Joh.3.16.

27. Look now *ſecondly* at *the parts* and parcels, the ſeveral pieces (as it were) whereof *this myſtery* is made up; thoſe mentioned in this verſe, and the reſt: and you ſhall find, that from *each of them ſeverally*, but how much more then from *them altogether joyntly*, may be deduced ſundry ſtrong *motives* and perſwaſives unto Godlineſs. Take *the material parts* of this Myſtery: the *Incarnation*, *Nativity*, *Circumciſion*, *Baptiſm*, *Temptation*, *Preaching*, *Life*, *Death*, *Burial*,

***Burial, Reſurrection, Aſcenſion, Interceſſion,*** and *Second coming* of Chriſt. Or take (if I may ſo call them) *the formal parts* thereof: our eternal *Election* before the World was, our *Vocation* by the Preaching of the Goſpel, our *Juſtification* by Faith in the merits of Chriſt, our *Sanctification* by the Spirit of grace, the ſtedfaſt Promiſes we have, and hopes of *future Glory*, and the reſt. It would be too long to vouch *Texts* for each particular; but this I ſay of them all in general: there is not one *link* in either of thoſe two *golden chains*, which doth not ſtraightly tye up our *hands, tongues*, and *hearts* from doing evil; draw us up effectually unto God and Chriſt; and ſtrongly oblige us to ſhew forth *the power of his Grace* upon our *ſouls*, by expreſſing *the power of Godlineſs* in our *lives* and converſations. That for the *parts*.

28. *Thirdly*, Chriſtian Religion may be called *the Myſtery of Godlineſs*, in regard of its *Converſation*: becauſe *Godlineſs* is the beſt preſerver of *Chriſtianity*. *Roots*, and *Fruits*, and *Herbs*, which let alone and left to themſelves would ſoon corrupt and putrefie, may, being well *condited* with Sugar by a skilful Confectioner, be *preſerved* to continue for many years, and be ſerviceable all the while. "So the beſt and ſureſt means to preſerve *Chriſtianity* in its proper integrity and power, from corrupting into *Atheiſm* or *Hereſie*, is to ſeaſon it well with *Grace*, (as we do freſh meats with *ſalt* to keep them ſweet;) and to be ſure to keep *the Conſcience upright*. *Holding the myſteries of faith in a pure Conſcience*, ſaith our Apoſtle a little after, at verſe 9. of this Chapter: and in the firſt Chapter of this Epiſtle verſ. 19. *Holding faith and a good Conſcience, which* (later) *ſome having put away, concerning faith have made ſhipwrack.* Apoſtaſie *from the faith* ſpringeth moſt an end from Apoſtaſie *in manners*: And he that hath but a very little care *how he liveth*, can have no very faſt hold of *what he believeth*. "For when men grow once regardleſs of their *Conſciences*, good affections will ſoon languiſh: and then will *noyſom luſts* gather ſtrength, and caſt up *mud* into the ſoul, that *the judgment* cannot *run clear*. Seldom is *the head* right, where *the heart* is amiſs. *A rotten heart* will be ever and anon ſending up *evil thoughts* into the mind, as mariſh and fenny grounds do *foggy miſts* into the air, that both *darken* and *corrupt* it. As a mans *taſte*, when ſome malignant humour affecteth *the organ*, ſavoureth nothing aright, but deemeth *ſweet* things *bitter*, and *ſowre* things *pleaſant*: So where *Avarice, Ambition, Malice, Voluptuouſneſs, Vain-glory, Sedition*, or any other *domineering luſt* hath made it ſelf maſter of *the heart*: it will ſo blind and corrupt *the judgment*, that it ſhall not be able to diſcern (at any certainty) *good* from *evil*, or *truth* from *falſhood*. Wholſom therefore is St. *Peters* advice, *to add unto faith Vertue.* 2 Pet.1.5. Vertue will not only keep it *in life*, but at ſuch *a height of vigour* alſo, that it ſhall not eaſily either degenerate into *Hereſie*, or languiſh into *Atheiſm*.

29. We ſee now three *Reaſons*, for which *the Doctrine of Chriſtianity* may be called *The myſtery of Godlineſs*: becauſe it *firſt* exacteth *Godlineſs*, and *ſecondly* exciteth unto *Godlineſs*; and is *thirdly* beſt preſerved by *Godlineſs*. From theſe Premiſſes, I ſhall deſire (for our nearer inſtruction) to *infer* but *two things* only: the one, for *the trial of Doctrines*; the other, for *the bettering of our lives*. 1 Joh.4.1. For the firſt: St. *John* would not have us over-forward *to believe every ſpirit*. Every ſpirit, doth he ſay? Truly, it is impoſſible we ſhould; unleſs we ſhould believe *flat Contradictions*. Whileſt one Spirit ſaith, *It is*; another ſpirit ſaith, *It is not*: can a man believe the one, and not disbelieve the other, if he hear both? *Believe not every ſpirit* then, is as much (in St. *Johns* meaning) as if he had ſaid, Be not too haſty *to believe any Spirit* (eſpecially where there appeareth ſome juſt cauſe of *Suſpicion*) but *try* it firſt, whether it be *a true ſpirit* or *a falſe*. 1 Theſ.5.21. Even as St. *Paul* biddeth us *prove all things*, that having ſo done, we may *hold faſt* what upon trial proveth *good*, and let the reſt go.

30. Now holy *Scripture* is certainly that *Lapis Lydius*, that Teſt whereby this trial

trial is to be made. *Ad legem, & ad teſtimonium:* when we have wrangled as Ia.8.20.
long as we can, hitherto we muſt come at laſt. But ſith *all Sectaries* pretend to Scripture; *Papiſts, Anabaptiſts, Diſciplinarians*, All; yea, *the Devil* himſelf can vouch *Texts* to drive on *a Temptation:* It were good therefore we knew how to make right application of *Scripture*, for the *Trial of Doctrines*, that we do not miſtake a falſe one for a true one. Many profitable *Rules* for this purpoſe our Apoſtle affordeth us in ſundry places. One very good one we may gather from the words immediately before the Text, wherein *the Church of God* is ſaid to be *the pillar and ground of truth*. The Collection thence is obvious, that it would very much conduce to the guiding of our *judgments* aright, in the examining of *mens Doctrines* concerning either *Faith* or *Manners*, wherein *the Letter of Scripture* is obſcure, or *the meaning* doubtful, to inform our ſelves as well as we can, *in credendis*, what the received *ſenſe*; and *in agendis*, what the conſtant *uſage and practice* of *the Church* (eſpecially in the antient times) hath been concerning thoſe matters: and that to conſider what conformity *the Doctrines* under trial hold with *the principles*, upon which that their *ſenſe* or *practice* in the Premiſſes was grounded. The *Judgment* and *Practice of the Church*, ought to ſway very much with every *ſober* and *wiſe* man: either of which whoſoever *neglecteth*, or but *ſlighteth* (as too many do, upon a very poor pretenſe, that the *myſtery of iniquity* began to work betimes) runneth a great hazard of falling into many errors and *Abſurdities*. If *he do not*; he may *thank* his *good fortune*, more than his *forecaſt*: and *if he do*, he may thank none but *himſelf* for neglecting ſo good *a guide*.

31. But this now-mentioned *Rule*, although it be of excellent uſe, if it be rightly *underſtood*, and prudently *applied*, and therefore growing ſo *near the Text*, I could not wholly baulk it; without ſome notice taken of it: it being *not within the Text*, I preſs it no farther; but come to another, that ſpringeth out of the *very Text* it ſelf: And it is this: a very good one too, *viz.* That when we are *to try the Doctrines*, we ſhould duly examine them whether they be *according unto Godlineſs*, yea, or no. Our Saviours direction for the diſcovery of *falſe Prophets*, Mat.7. is to this very purpoſe; *Ex fructibus, Ye ſhall know them* Mat.7.16, 20.
*by their fruits*. Meaneth he it, trow you, of *the fruits* of their *lives* in their outward *converſation*? Verily no: not *only*; no, nor *principally* neither: perhaps not at all. For *Falſhood* is commonly ſet off by *Hypocriſie*: ἐν ὑποκρίσει ψευδολόγων in the next following verſe here. Shews of *ſanctity* and *purity*, pretenſions of *Religion* and *Reformation*, is *the wool* that *the woolf* wrappeth about him, when he meaneth to do moſt *miſchief* with leaſt *ſuſpition*. The *Old Serpent* ſure is never ſo ſilly, as to think his Miniſters (*the Miniſters of darkneſs*) ſhould be able to draw in a conſiderable party into their communion, ſhould they appear in their *diſmal colours*: therefore he putteth them into a new dreſs before he ſendeth them abroad, *diſguiſing* and *transforming them as if they were the Miniſters of* 2 Cor.11.13.
*righteouſneſs and of the light*. Our Saviour therefore cannot mean *the fruits of their lives* ſo much (if at all) as *the fruits of their Doctrines*: that is to ſay, the neceſſary conſequents of their *Doctrines*; ſuch *Concluſions*, as naturally and by good and evident diſcourſe do iſſue from their *Doctrines*. "And ſo underſtood, "it is a very *uſeful Rule*; even in *the Affirmative*, (taking in other requiſite con- "ditions withal:) but in *the Negative*, taken even alone and by it ſelf, it holdeth "*infallibly*. If what is ſpoken ſeem to be *according to Godlineſs*; it is the better "to like onward, and the more likely to be *true*: yet may it poſſibly be *falſe* "for all that, and therefore it will be needful to *try* it farther, and to make uſe "of other *Criterions* withal. But if what is ſpoken, upon examination appear to have any repugnancy with *Godlineſs*, in any one branch or duty thereunto belonging: we may be ſure the words cannot be *wholſome words*. It can be no *heavenly Doctrine*, that teacheth men to be *earthly, ſenſual*, or *Deviliſh*: or

that

that tendeth to make men *unjuſt* in their dealings, *uncharitable* in their cenſures, *undutiful* to their ſuperiours, or any other way, *ſuperſtitious*, *licentious*, or *prophane*.

32. I note it, not without much rejoycing and gratulation to us of *this Church*. There are, God knoweth, afoot in *the Chriſtian World* Controverſies more than a good many: *Decads*, *Centuries*, *Chiliads* of novel Tenents, brought in *in this laſt age* (which were never *believed*, many of them ſcarce ever *heard of*, in *the antient Church*) by *Sectaries* of all ſorts. Now it is our great comfort (bleſſed be God for it) that *the Doctrine* eſtabliſhed in *the Church of England* (I mean *the publick Doctrine*, for that is it we are to hold us to, paſſing by *private opinions*;) I ſay, *the publick Doctrine of our Church* is ſuch, as is not juſtly chargeable with any *impiety*, contrarious to any part of that *duty* we owe either to *God* or *Man*. Oh that our *converſations* were as free from exception, as our *Religion* is! Oh that we were ſufficiently careful to preſerve the honour and luſtre of *the truth* we profeſs, by the correſpondency of *our lives* and actions thereunto!

33. And upon this point we dare boldly *joyn iſſue*, with our clamorous adverſaries on either hand, *Papiſts* I mean, and *Diſciplinarians*. Who do both, ſo loudly (but unjuſtly) accuſe us and our *Religion*: the[illegible] as *carnal* and *licentious*; 1 King.18.24. theſe, as *Popiſh* and ſuperſtitious. As *Elijah* once ſaid to *the Baalites*, that God that *anſwereth by fire*, *let him be God*: ſo may we ſay to either of both: and when we have ſaid it, not fear to put it to a fair trial; *That Church*, whoſe *Doctrine*, *Confeſſion*, and *Worſhip* is moſt according to *Godlineſs*, let that be *the Church*. As for our *Accuſers*, if there were no more to be inſtanced in but that one *curſed poſition alone*, wherein (notwithſtanding their diſagreements otherwiſe) they both conſent; That *lawful Soveraigns* may be by their *Subjects* reſiſted, and *Arms taken up* againſt them, for the cauſe of *Religion*: it were enough to make good *the challenge* againſt them both. Which is ſuch a notorious piece of *Ungodlineſs*, as no man, that either *feareth God or King* as he ought to do, can ſpeak of, or think of, without deteſtation: and is certainly (if either St. *Peter* or St. *Paul*, thoſe two great Apoſtles, underſtood themſelves) a branch rather of that other *great myſtery* (2 Theſ.2.) *the Myſtery of Iniquity*, than of *the great myſtery* here in the Text, *the myſtery of Godlineſs*. There is not that point in *Popery* beſides, (to my underſtanding) that maketh it ſavour ſo ſtrongly of *Antichriſt*; as this one dangerous and deſperate point of *Jeſuitiſm* doth. Wherein yet thoſe men, that are ever bawling againſt our *Ceremonies* and *Service*, as *Antichriſtian*, do ſo deeply and wretchedly *ſymbolize* with them. The Lord be judge between them and us: whether our *Service*, or their *Doctrine*, be the more *Antichriſtian*.

34. I have done with the former *Inference*, for *the trial of Doctrines*: there is another yet behind, for *the bettering of our lives*. For ſith *Chriſtianity is a myſtery of Godlineſs*: it concerneth every *Chriſtian* man, ſo to take *the myſtery* along with him, that he leave not *Godlineſs* behind. That is, whatſoever becometh of *doubtful Controverſies*; to look well to his *life*, and to make *conſcience* of practiſing that which *without all controverſie* is his *duty*. I know, *Controverſies* muſt be looked into: and it were well, if it were done by them (and by them only) whoſe *gifts* and *callings* ſerve for it. For *truths* muſt be maintained, *errours* muſt be refuted, and *the mouths* of gain-ſayers muſt be ſtopped. All this muſt be done, it is true: but it is as true, when all this is done, ſtill *the ſhorteſt cut* to heaven is *Faith* and *Godlineſs*.

35. I know not how better to draw my Sermon towards *a concluſion*, than by obſerving how *the great Preacher* concludeth his, *Eccleſ.* laſt. After he had taken a large and exact ſurvey of all the travels that are done *under the Sun*, and found nothing in them but *Vanity and Vexation of Spirit*: he telleth us at length,

length, that in *multitude of Books* and much reading, we may ſooner meet with *wearineſs* than *ſatisfaction*. But, ſaith he, if you will hear the end of all, here it is; *this is the Concluſion of the whole matter: Fear God and keep his Commandments*; for this is the *whole buſineſs of man*, upon which all his care and employment in this world ſhould be ſpent. So I ſay, we may puzzle our ſelves in the purſuit of *knowledge*, dive into *the myſteries* of all *Arts* and *Sciences*, eſpecially ingulph our ſelves deep in the ſtudies of thoſe three higheſt Profeſſions of *Phyſick*, *Law*, and *Divinity*: For *Phyſick*, ſearch into the Writings of *Hippocrates*, *Galen*, and the Methodiſts, of *Avicen* and the Empiricks, of *Paracelſus* and the Chymiſts; or *Law*, wreſtle through the *large bodies* of both *Laws Civil* and *Canon*, with the vaſte Tomes of *Gloſſes*, *Repertories*, *Reſponſes*, and *Commentaries* thereon, and take in *the Reports* and year-books of our *Common-Law* to boot; for *Divinity*, get through a courſe of *Councils*, *Fathers*, *School-men*, *Caſuiſts*, *Expoſitors*, *Controverſers* of all ſorts and Sects. When all is done, after much *wearineſs* to the fleſh, and (in compariſon thereof) little *ſatisfaction* to the mind (for the more *knowledge* we gain by all this travel, the more we diſcern our own *Ignorance*, and thereby but encreaſe our own *ſorrow*:) the ſhort of all is this; and when I have ſaid it, I have done. You ſhall evermore find, try it when you will,

*Temperance*, the beſt *Phyſick*;
*Patience*, the beſt *Law*; and
*A good Conſcience*, the beſt *Divinity*.

I have done. Now to God, &c.

AD

# AD AULAM.

## Sermon X.

WHITE-HALL, at a publick Faſt. *July* 8, 1640.

### Pſal. 119. 75.

*I know, O Lord, that thy Judgments are right: and that thou of very faithfulneſs haſt cauſed me to be troubled.*

1. IN which words the holy Prophet in *two* ſeveral *Concluſions* giveth unto God the Glory of thoſe *two* his *great Attributes*, that ſhine forth with ſo much luſtre in all the Works of his Providence: his *Juſtice* and his *Mercy*. The glory of his *Juſtice* in the former concluſion, *I know, O Lord, that thy judgments are right:* the glory of his *Mercy* in the latter, *And that thou of very faithfulneſs haſt cauſed me to be troubled.* And to ſecure us the better of the truth of *both Concluſions*, becauſe fleſh and bloud will be ready to ſtumble at *both:* We have his *Scio* prefixed, expreſly to *the former* only, but (the ſpeech being *copulative*) intended to *both*. *I know*, O Lord, that thy judgments are right: and *I know* alſo that thou of very faithfulneſs haſt cauſed me to be troubled. Our order muſt be to begin with *the Concluſions* firſt, as they lie in *the Text*; and after that to proceed to *Davids knowledge* of them, although that ſtand firſt in the order of the words. In the *former Concluſion* we have to conſider of *two things*. Firſt, what theſe *judgments of God* are that *David* here ſpeaketh of, as *the Subject:* and then of *the righteouſneſs* thereof, as *the Predicate*. I know, O Lord, that *thy judgments* are right.

2. What *Judgments* firſt? There are *judicia oris*, and there are *judicia operis*: the judgments of *Gods mouth*, and the judgments of *Gods hands*. Of the former there is mention at *Verſe* 13. [*With my lips have I been telling of all the judgments of thy mouth*] And by theſe *Judgments* are meant nothing elſe but the holy *Law* of God, and his whole *written word*; which every where in this Pſalm are indifferently called his *Statutes*, his *Commandments*, his *Precepts*, his *Teſtimonies*, his *Judgments*. And *the Laws of God* are therefore (amongſt other

(a) κρίματα λέγει τὰς λόγους τὰς διατάξαντας ἃ πρακτέον τὰ φακτέα. Justin. Martyr. respons. ad orthod. qu. 92.

reasons) called by the name of (a) *Judgments*; because by them we come to have a *right judgment*, whereby to discern between *good* and *evil*. We could not otherwise with any certainty *judg*, what was meet for us to *do*, and what was needful for us to *shun*. *Allege tuâ intellexi*, at verse 104. *By thy Law have I gotten understanding*. St. *Paul* confesseth, *Rom.*7. that he had never rightly known what *sin* was, if it had not been for *the Law*: and he instanceth in that of *lust*, which he had not known to be a *sin*, if the Law had not said, *Thou shalt not covet*. And no question but these *judgments*, these *judicia oris*, are all *right* too: for it were unreasonable to think, that God should make that *a rule of right* to us, which were it self *not right*. We have both the name, (that of *judgments*;) and the thing too, (that they are *right*) in the 19th. *Psalm*: Where having highly commended the *Law of God*, under the several appellations of *Law*, *Testimonies*, *Statutes*, and *Commandments*, ver.7. and 8. the Prophet then concludeth under this name of *Judgments*, ver.9. *The judgments of the Lord are true and righteous altogether*.

Rom.7.7.

3. Besides these *Judicia Oris*, which are *Gods Judgments* of *direction*: there are also *Judicia Operis*, which are his *judgments* for *correction*. And these do ever include *aliquid pœnale*, something inflicted upon us by *Almighty God*, as it were by way of *punishment*; something that breedeth us *trouble* or *grief*: The Apostle saith, *Heb.* 12. that every *chastening is grievous*: and so it is more or less; or else it could be to us no *punishment*. And these again are of *two sorts*: yet not distinguished so much by *the things* themselves that are inflicted, as by *the condition of the persons* on whom they are inflicted, and especially by *the affection*, and *intention of God* that inflicteth them. For all, whether *publick calamities* that light upon whole *Nations*, *Cities*, or other greater or lesser *Societies* of men (such as are *Pestilences*, *Famine*, *War*, *Inundations*, *unseasonable Weather*, and the like;) or *private afflictions* that light upon particular *Families* or *Persons*, (as *sickness*, *poverty*, *disgraces*, *injuries*, *death of friends*, and the like:) All these, and whatsoever other of either kind, may undergo a *twofold consideration*: in either of *both* which, they may not unfitly be termed *the Judgments of God*; though in different respects.

Heb.12.11.

4. For either these things are sent by Almighty God in his heavy displeasure, as *Plagues* upon his *enemies*, intending therein their *destruction*: Such as were those *publick judgments*, upon the *old world*, swept away with *the floud*; upon *Sodom* and the other Cities, consumed with *fire from Heaven*; upon *Pharaoh*, and his Host, overwhelmed in the *Red Sea*; upon the *Canaanites*, spewed out of *the Land* for their abominations; upon *Jerusalem*, at the final destruction thereof by *the Romans*. And those *private judgments* also, that befel sundry *particular persons*, as *Cain*, *Absalon*, *Senacherib*, *Herod*, and others. Or else they are laid by Almighty God as gentle *corrections* upon his own *children*, in his *Fatherly love* towards them, and *for their good*; to chastise them for their strayings, to bring them to repentance for *their sins*, to make them more observant and careful of *their duty* thence-forward, to exercise *their faith*, and *patience*, and other *graces*, and the like. Such as were those *distresses* that befell the whole people of *Israel* sundry times under *Moses*, and in the days of their *Judges* and *Kings*; and those particular trials and *afflictions* wherewith *Abraham*, and *Joseph*, and *Job*, and *David*, and *Paul*, and other the holy *Saints* and Servants of God were exercised in their times.

5. Both the one sort and the other are called *Judgments*: but (as I said) in different *respects*, and for different *reasons*. Those former Plagues are called *Gods Judgments*; because they come from God, not as a loving and merciful *Father*, but as a just and severe *Judg*: who proceeding according to course *of Law* giveth sentence against a malefactor to *cut him off*. And therefore this kind of *judgment David* earnestly deprecateth, *Psal.* 143. [*Enter not into judgment with*

Psal.143.2.

*with thy ſervant*: ] for then neither can I, nor *any fleſh living* be juſtified in thy ſight. Theſe latter *Corrections* alſo or chaſtenings of our heavenly Father are called *Judgments* too, [ *When we are judged, we are chaſtened of the Lord*: ] but in a quite different notion. Becauſe God proceedeth therein, not with *violence* and *fury*, as men that are *in paſſion* uſe to do: but coolly, and adviſedly, and *with judgment*. And therefore, whereas *David* deprecated Gods *judgment* (as we heard) in that former notion, and as *judgment* is oppoſed to *Favour*: *Jeremy* on the other ſide deſireth *Gods judgment* in this latter notion, and as it is oppoſed to *Fury* [ *Correct me, O Lord! yet in thy judgment, not in thy fury* ] Jer.10. 1 Cor.11.32. Jer.10.14.

6. Now we ſee the ſeveral ſorts of *Gods judgments*: which of all theſe may we think is here meant? If we ſhould take them all in, *the Concluſion* would hold them, and hold true too. *Judicia Oris*, and *judicia Operis*; publick and private judgments; thoſe *Plagues* wherewith *in fury* he puniſheth *his enemies*, and thoſe *rods* wherewith in *mercy* he correcteth *his children*: moſt certain it is, they are all *right*. But yet I conceive thoſe *judicia oris* not to be ſo properly meant in this place: for the *Exegeſis* in the latter part of the verſe (wherein what are here called *judgments*, are there expounded by *troubles*) ſeemeth to exclude them, and to confine the Text in the proper intent thereof to theſe *judicia operis* only: but yet to all them of what ſort ſoever; *publick* or *private*, *Plagues* or *Corrections*. Of all which he pronounceth that they are *right*: which is the *Predicate* of the Concluſion; and cometh next to be conſidered. *I know, O Lord, that thy judgments are right.*

7. And we may know it too, if we will but care to know either *God* or *Our ſelves*. Firſt, for *God*; though we be not (*a*) able to comprehend *the reaſons* of his diſpenſations, the διότι: yet for τὸ ὅτι, that *the judgments* are *right*, it may ſatisfie us if we do but know that they are *his*. *Tua* will infer *recta* ſtrongly enough: for the Lord, who is *righteous in all his ways*, muſt needs be ſo *in the way of his judgments* too. 1. Mens judgments are ſometimes *not right* through *miſ-informations*, and ſundry other *miſtakings* and *defects*; for which the Laws therefore allow *Writs of Error*, *Appeals*, and other remedies: But as for God, he not only *ſpieth out* the goings, but alſo *ſearcheth* into the hearts of all men; he *pondereth* their ſpirits, and by him all their actions are *weighed*. 2. Mens judgments are ſometimes *not right*, becauſe themſelves are *partial* and *unjuſt*; awed with *fear*, blinded with *gifts*, tranſported with *paſſion*, carried away with *favour* or *diſaffection*, or wearied with *importunity*. But as for God, with him is *no reſpect of Perſons*, nor poſſibility of being corrupted. *Abraham* took that for granted, that *the judg of all the world* muſt needs *do right*, Gen. 18. And the Apoſtle rejecteth all ſuſpicion to the contrary with an *Abſit*, (What *ſhall we ſay then? Is there unrighteouſneſs with God? God forbid*, Rom.9.) 3. Mens judgments are ſometimes *not right*, meerly for *want of zeal* to juſtice: They lay not *the cauſes* of poor men to heart, nor are willing to put themſelves to the pains or trouble of *ſifting a cauſe* to the bottom, nor care much which way it go, ſo as they but may be at reſt, and enjoy their eaſe. But as for God, he is *zealous* of doing *juſtice*: he *loveth* it himſelf; he *requireth* it in others; puniſhing the neglect of it, and *rewarding* the adminiſtration of it in them to whom it belongeth. (*The righteous Lord loveth righteouſneſs*, Pſal.11.)

(*a*) *—ita more hominibus diſputio, & reprehenſio.* Bern. Pſal.

Pſal.119. Prov.21.2. Rom.2.11. Gen.18.25. Rom.9.14.

8. And then ſecondly in *our ſelves* we may find (if we will but look) enough to ſatisfie us even for the διότι too, ſo far as is meet for us to expect ſatisfaction. The judgments of God indeed are *Abyſſus multa*: *his ways are in the Sea, and his paths are in the deep waters, and his footſteps are not known*; ἀνεξιχνίαστα: Soon may we *loſe* our ſelves in the ſearch, but never *find* them out. Yet even there, where *the judgments of God are like a great deep*, unfathomable by any finite underſtanding: *his righteouſneſs* yet *ſtandeth like the high mountains* (as it is in *Pſal.36.*) Pſal.11.ult. Pſal.77.19. ἀνεξιχνίαστα, ἀνεξερεύνητα. Rom.11.33. Pſal.36.6.

*Pſal.36.*) viſible to every eye. If any of us ſhall *ſearch* well into his own heart, and *weigh* his own carriage and deſervings: if he ſhall not then find enough in himſelf to *juſtifie God* in all his proceedings; I forbid him not to ſay (which yet I tremble but to rehearſe) that God is *unrighteous*.

Lam.1.18. 9. The holy Saints of God therefore have ever *acquitted him* by *condemning* themſelves. The Prophet *Jeremy* in the behalf of himſelf and the whole Church of God, (*The Lord is righteous: for I have rebelled againſt his Commandments*, Lam.1.) So did *Daniel* in that his ſolemn confeſſion, when he *ſet his face* to ſeek the Lord God by prayer and ſupplications, with faſting and ſack-cloth and aſhes, *Dan.9.* (*O Lord, righteouſneſs belongeth unto thee; but unto us confuſion of face, as it is this day, to our Kings, to our Princes, and to our Fathers, becauſe we have ſinned againſt thee*, ver.7.) and again after at *verſe* 14. (*Therefore hath the Lord watched upon the evil, and brought it upon us; for the Lord our God is righteous in all his works which he doth: for we obeyed not his voice.*) Yea, ſo illuſtrious many times is *the righteouſneſs* of God in his *judicial proceedings*, that it hath extorted an acknowledgment from men obſtinately wicked. *Pharaoh*,

Exod.5.2. who ſometimes in the pride of his heart had ſaid, *Who is the Lord?* was after-

Exod.9.27. wards by the evidence of the fact it ſelf forced to this confeſſion, *I have ſinned: the Lord is righteous, but I and my people are wicked*, Exod.9.

10. They are then (at leaſt in that reſpect) worſe than wicked *Pharaoh*, that to juſtifie themſelves, will not ſtick to repine even at *God* himſelf, and his *judg-*

Mat.25.24. *ments*; as if *he* were *cruel*, and they *unrighteous*: like the *ſlothful Servant* in the Parable, that did his *Maſter* no ſervice at all; and yet as *lazy* as he was, could blame his Maſter for being *an hard man*. *Cain*, when he had ſlain his

Gen.4.13. righteous brother, and God had laid *a judgment* upon him for it; complained of *the burden* of it, as if the Lord had dealt hardly with him, in laying *more* upon him *than he was able to bear*: never conſidering *the weight* of the ſin, which *God* in juſtice could *not bear*. *Solomon* noteth it as a fault common among men, when by their own ſinful *folly* they have pulled *miſery* upon themſelves, then to

Prov.19.3. *murmur* againſt God, and complain of his providence: [*The folly of a man perverteth his ways, and his heart fretteth againſt the Lord*, Prov.19.] As the *Iſraelites* in their paſſage through the Wilderneſs, were ever and anon *murmuring* and *complaining* at ſomewhat or other; either againſt *God*, or (which cometh much to one) againſt *Moſes* and *Aaron*, and that upon every occaſion, and for every trifle: ſo do we. Every ſmall *diſgrace*, *injury*, *affront*, or *loſs*, that happeneth to us from the frowardneſs of our *betters*, the unkindneſs of our *neighbours*, the undutifulneſs of our *children*, the unfaithfulneſs of our *ſervants*, the unſucceſsfulneſs of our *attempts*, or by any other means whatſoever; any

Jonas 4.8. ſorry thing will ſerve to put us quite out of patience: as *Jonas* took pet at *the withering* of the Gourd. And as he was ready to juſtifie his impatience even

—Ver.9. to God himſelf [*Doeſt thou well to be angry, Jonas?* Yea, marry do I; *I do well to be angry even to the death:*] ſo are we ready, in all our murmurings againſt the Lords corrections, to flatter our ſelves as if we did not *complain* without cauſe; eſpecially where we are able to charge thoſe men that trouble us, with *unrighteous dealing*.

11. This is, I confeſs, *a ſtrong temptation* to fleſh and bloud; and many of *Gods holy Servants* have had much ado to overcome it, whileſt they looked a little too much *outward*. But yet we have by the help of God a very *preſent remedy* there againſt, if *blind ſelf-love* will but ſuffer us to be ſo wiſe as to make uſe of it: and that is no more but this, to turn our eye *inward*; and to examine our ſelves, not *how well* we have *dealt* with other men who now *requite* us *ſo ill*; but how we our ſelves have *requited* God, who hath *dealt* ſo graciouſly and bountifully with us. If we thus look back into *our ſelves* and *ſins*, we ſhall ſoon perceive that God is (a) *juſt* even in thoſe things wherein men are *unjuſt*; and

a—*Etſi proximus exigere forſitan non poſſit ex jure, exigit tamen Deus.* Bern. ſerm. de verb. Origenis.

that

that we moſt righteouſly *deſerved at his hands* to ſuffer all thoſe things, which yet we have no ways *deſerved at their hands* by whom we ſuffer. It will well become us therefore, whatſoever *judgments* God ſhall pleaſe at any time to *lay upon us*, or to *threaten us* withal; either *publick* or *private*, either by his own *immediate hand*, or by ſuch *inſtruments* as he ſhall employ; without all *murmurings* or *diſputings* to ſubmit to his good will and pleaſure, and to *accept the puniſhment of our iniquity*, (as the Phraſe is, *Lev.26.*) by humbling our ſelves, and confeſſing that *the Lord is righteous*: as *Reboboam* and the Princes of *Judah* did, 2 *Chron.*12. The ſenſe of *our own wickedneſs* in rebelling, and the acknowledgment of *Gods juſtice* in puniſhing, (which are the very firſt acts of true *humiliation*, and the firſt ſteps unto true *repentance*;) we ſhall find by the mercy of God to be of great efficacy, not only for the *averting* of *Gods judgments* after they are come, but alſo (if uſed *timely* enough, and *throughly* enough) for the *preventing* thereof before they be come. *For if we would judge our ſelves, we ſhould not be judged of the Lord*, 1 Cor.11. But becauſe we neglect it, (and yet it is a thing that muſt be *done*, or we are *undone*;) God in great love and mercy towards us, ſetteth in for our good; and *doth* it himſelf, rather than it ſhould be left *undone*, and we periſh: even as it there followeth, *When we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world.* And it is that *faithfulneſs* of God which *David* acknowledgeth in the *latter Concluſion*: whereunto I now paſs.

Phil.2.14. Lev.26.41, 43. 2 Chron.12.6. 1 Cor.11.31. —32.

12. *And that thou of very faithfulneſs haſt cauſed me to be troubled.* In which words we have theſe three Points: *Firſt*, *David* was troubled: *Next*, *God* cauſed him to be ſo troubled: *Laſt*, and God did ſo out of *very faithfulneſs*. No great news, when we hear of *David*, to hear of *troubles* withal; (*Lord, remember* David *and all his troubles*, Pſal.132.) Conſider him which way you will, in his condition *natural*, *ſpiritual*, or *civil*; that is, either as *a man*, or as a *godly man*, or as a *King*: and he had his portion of troubles in every of thoſe conditions. Firſt, *troubles* he muſt have as *a man. Hæc eſt conditio naſcendi.* Every *mothers child* that cometh into the world, (*a*) hath *a childs-part* of thoſe troubles the world affordeth. *Man that is born of a woman*, thoſe *few days* that he hath to live he ſhall be ſure to have them *full of trouble* howſoever. *In mundo preſſuram*, ſaith our Saviour, *In the world ye ſhall have tribulation.* Never think it can be otherwiſe, ſo long as you live here below in *the vale of miſery*, where at every turn you ſhall meet with nothing but very *vanity and vexation of ſpirit.*

Pſal.132.1. a—ὀλίγαι μετ' ἐμοῦ ἡμέραι. Pythag.aur. carm. Job 14.1. Joh.16.33. Pſal.34.6. Eccl.1.14.

13. Then he was a *Godly man*: and his *troubles* were ſomewhat the more for that too. For *all that will live godly muſt ſuffer perſecution*: and however it is with other men, certainly *many are the troubles of the righteous.* It is the common lot of the true *Children* of God, becauſe they have many *out-flyings*, wherewith their holy Father is not well-pleaſed, to come under the *ſcourge* oftner than the *Baſtards* do. If they do *amiſs* (and *amiſs* they do) they muſt ſmart for it either *here*, or *hereafter*: Now God meaneth them *no condemnation* hereafter, and therefore he giveth them *the more chaſtening* here.

2 Tim.3.12. Pſal.34.19. Heb.12.7,8. 1 Cor.11.32.

14. But was not *David a King*? And would not that exempt him from *troubles*? He was ſo indeed: but I ween his *troubles* were neither the *fewer*, nor the *leſſer* for that. There are ſundry paſſages in this *Pſalm*, that induce me to believe (with great probability) that *David* made it, while he lived a *young man* in the Court of *Saul*, long before his coming to *the Crown.* But yet he was even then *unctus in Regem*, anointed and deſigned for the Kingdom; and he met even then with many troubles the more for that very reſpect. And after he came to enjoy *the Crown*, if God had not been *the joy and crown* of his heart, he ſhould have had *little joy* of it: ſo full of *trouble* and unreſt was the greateſt part of his Reign. I note it, not with a purpoſe to enter into a ſet diſcourſe how many

Verſ.99, 100, &c.

and

and great *the troubles* are that attend the *Crown* and *Scepters* of *Princes*; which I easily believe to be far both *more* and *greater* than we that stand below are capable to imagine: but for *two* other *reasons* a great deal more *useful*, and therefore so much the more *needful* to be thought on, both by them and us. It should *first* work in all them that sit *aloft*, and so are exposed to more and stronger *blasts*, the greater care to provide a safe resting place for *their souls*: that whensoever they shall meet with *trouble* and *sorrow in the flesh*, (and that they shall be sure to do oftner than they look for) they may *retire* thither, there to repose and solace themselves in the goodness of their God; saying eftsoons with our Prophet, (*Return unto thy rest, O my soul.*) It was well for him, that he had such a rest *for his soul*: for he had rest little enough otherwise from continual troubles and cares in his civil affairs and estate. And it should in all reason *secondly* quicken the hearts of all loyal and well-affected *Subjects*, by their *prayers*, *counsels*, *services*, *aids*; and chearful *obedience* respectively, rather to afford *Princes* their best assistance, for the comfortable support of that their *weighty* and *troublesome* charge, than out of *ambition*, *discontent*, *popularity*, *envy*, or any other cross or peevish *humour* add unto their *cares*, and create unto them more *troubles*.

Psal.116.7.

15. *David*, you see, had troubles; as a *man*, as a *godly man*, as *a King*. But who *caused* them? Sure in those his first times, when (as I conjecture) he wrote this Psalm; *Saul* with his *Princes* and followers was *the chiefest cause* of most of *his troubles*: and afterwards crafty *Ahitophel caused* him much *trouble*, and railing *Shimei* some, and seditious *Sheba* not a little; but his rebellious Son *Absalon* most of all. He complaineth of *many troublers* raised by the means of that Son, in *Psal.*3. *Domine quam multiplicati!* *Lord, how are they encreased that trouble me!* Yet here, you see, he over-looketh them all, and all other *second causes*; and ascribeth his troubles wholly unto *God*. So he did also afterwards in the particular of *Shimei's* railing; *Let him alone*, saith he to *Abishai*, *Let him curse on, for God hath bidden him.* Even as *Job* had done before him: when the *Sabeans* and the *Chaldeans* had taken away his Cattel and Goods, he scarce took notice of *them* (he knew they were but *Instruments*) but looked at *the hand of God* only, as the chief and *principal cause*, *Dominus abstulit*, *The Lord hath given, and the Lord hath taken away.* Neither did *David* any injury at all to Almighty God in ascribing it to him: for God also himself taketh it all upon himself; *I will raise him evil out of his own house: and I will do it before the sun*, 2 Sam.12.

Psal. 3. 1.

2 Sam.16.10.

Job. 1.21.

2 Sam 12. 11,12.

16. How all those things (wherein *wicked men* serving their own *lusts* only in their *own purpose*, do yet unwittingly *do service to God* Almighty in furthering his wise and holy *designs*) can have their efficiency from *causes* of such *contrary quality*, and looking at such *contrary ends*, to the producing of one and *the same effect*: is a speculation more curious than profitable. It is enough for us to know, that it neither casteth any *blemish* at all upon him, that he maketh *such use* of them; nor giveth any *excuse* at all to them, that they do *such service* to him: but that all this notwithstanding, he shall still have the *whole glory* of his own *wisdom* and *holiness*; and they shall still bear the *whole burthen* of their own *folly* and *wickedness*. But there is another, and that a far better *use* to be made hereof, than to trouble our selves about *a mystery* that we shall never be able in this life to comprehend; and that is this: that seeing *all the troubles* that befall us in any *kind* whatsoever, or by what *instruments* soever, come yet from *the hand of God*; we should not therefore, when at any time we meet with *trouble*, rage against *the second causes*, or seek to vent our spleen upon them, as of our selves we are very apt to do: but laying our *hands* upon our *hearts* and upon our *mouths*, compose our selves to a holy *patience* and *silence*; considering it is (a) *his will and pleasure* to have it so, to whom it is both our *duty* and *wisdom* wholly to submit.

Ezek.29.10. Isa.10.5. —15.

a *Placeat homini quicquid Deo placuit.* Senec. Epist.75.

17. We

17. We may learn it of holy *Job*. His Wife moved his *patience* not a little, by moving him to impatience: *Thou talkeſt like a fooliſh woman*, ſaith he, *ſhall we receive good things at the hand of God, and ſhall we not receive evil alſo?* Or we may learn it of good old *Eli*. When he received a Meſſage from the Lord by the mouth of young *Samuel* of a right *heavy judgment* ſhortly to fall upon him and his houſe for his fond indulgence to his ungracious Children; he made no more reply, but ſaid only, *It is the Lord: let him do what ſeemeth him good.* Or, to go no further than our Prophet *David*, we may learn it ſufficiently from him, *Pſal.* 39. *I was dumb*, ſaith he, *and opened not my mouth, Quoniam tu feciſti, for it was thy doing.* This conſideration alone, *Quoniam tu feciſti*, is enough to ſilence all tumultuous thoughts, and to cut off all farther diſputing and debating the matter: that it is God that *cauſeth us to be troubled*. All whoſe *judgments* are not only done in *righteouſneſs*, as we have hitherto heard: but towards his children alſo out of much *love* and *faithfulneſs*, as we are next to hear, [*I know that of very faithfulneſs thou haſt cauſed me to be troubled.*]

Job 2. 10. 1 Sam. 3. 18. Pſal. 39. 9.

18. In the former part of the verſe, where he ſpake of the *righteouſneſs* of God, he did it *indefinitely*, without mentioning either himſelf, or any other perſon: not particularly, *Thy judgments upon me*; but indefinitely, *I know, O Lord, that thy judgments are right*. But now in this latter part of the verſe, where he cometh to ſpeak of *the faithfulneſs* of God, he nameth himſelf; *And that thou of very faithfulneſs haſt cauſed Me to be troubled*. For as earthly Princes muſt do *juſtice* to all men, (for *Juſtice* is ἀλλότριον ἀγαθὸν, every man may challenge it, and there muſt be *no reſpect* had, no difference made *of perſons* therein;) but their *favours* they may beſtow upon whom they think good: ſo God will have his *juſtice* to appear in all his dealings with *all men generally*, be they good or bad, that none of them all ſhall be able to ſay he hath done them the leaſt *wrong*; but yet his *tender mercies* and *loving kindneſſes*, thoſe he reſerveth for *the Godly* only, who are in *ſpecial favour* with him, and towards whom he beareth *a ſpecial reſpect*. For by *faithfulneſs* here, as in ſundry other places of Scripture, is meant nothing elſe but *the ſpecial love* and *favour* of God towards thoſe that *love* and *fear* him, whereby he ordereth and diſpoſeth all things ſo, as may make moſt for their good.

19. And it is not unfitly ſo called; whether we reſpect the gracious *promiſes*, that God hath made unto them, or thoſe ſundry mutual *relations*, that are between him and them. Firſt, *faithfulneſs* relateth to *a promiſe*: (*He is faithful that hath promiſed*, Heb. 10.) Truly, God is *a debtor* to no man: that he doth for us any thing at all; it is *ex mero motu*, of his own grace and goodneſs meerly; we can challenge nothing at his hands. But yet ſo deſirous is he to manifeſt his *gracious love* to us, that he hath freely bound himſelf, and ſo made himſelf *a voluntary debtor* by his promiſes, (for *promiſe is due debt:*) inſomuch as he giveth us *the leave*, and alloweth us *the boldneſs* to remind him of his *promiſes*, to urge him with them, and as it were to *adjure* him by all his truth and *faithfulneſs* to make them good. But what a kind of *promiſe* is this, may ſome ſay; to *promiſe* a man to *trouble* him? It ſeemeth a *threatning* this: not a *promiſe*. If theſe be his *promiſes*, God may keep his *promiſes* to himſelf; we ſhall not be very forward to challenge him or his *faithfulneſs* about them. Yet ſo it is: the afflictions and *troubles* wherewith God in his *love* chaſteneth *his children* for their good, are indeed part of his *promiſe*, and that a gracious part too. In *Mar.* 10. you ſhall find *perſecutions* (and perſecutions are *troubles*) expreſly named there among other things, as a part of the *promiſe* or reward; (*No man that hath left houſe, or brethren*, &c. *for my ſake and the Goſpels, but he ſhall receive an hundred fold now in this time, houſes, and brethren*, &c. with perſecutions, *and in the world to come eternal life.*) There it is expreſt: but where it is not ſo, it muſt ever be underſtood in all *the promiſes* that concern this life. It is a received

Heb. 10. 23. Mar. 10. 30.

rule

rule among Divines; that all *temporal promiſes* are to be underſtood *cum exceptione crucis:* that is to ſay, *not abſolutely*, but with this *reſervation*, unleſs the Lord in his holy wiſdom ſhall ſee it good for us to have it otherwiſe. So that if at any time he ſee it good for us to be *troubled*, (as many times he doth; Pſal.119.71. *David* confeſſeth it but four verſes higher, *Bonum mihi quòd humiliaſti, It is good for me that I have been in trouble*;) he doth then in great love to us *cauſe us to be troubled:* and that out of *very faithfulneſs*, and in regard of his *Promiſe*.

20. There are alſo ſundry mutual *relations*, wherein God and his people ſtand tied either to other; all which require *faithfulneſs*. He is their *Creator*, 1 Pet.4.19. and they are *the work* of his hands: and St. *Peter* ſtileth him a *faithful Creator*. Pſal.23.1. He is their *ſhepherd*, and they *the ſheep* of his paſture: and a *faithful ſhepherd* Joh.10.11. he is, *a good ſhepherd*, Joh.10. To omit theſe, and ſundry other, as of *Father*, *Maſter*, *Husband*, and the reſt: take but this one relation only of *Friendſhip*; whereto (as every man knoweth) *faithfulneſs* is ſo neceſſary, as nothing can be more. Now as for thoſe that believe God and keep his Commandments, God entreth into a League and Covenant of (a) *friendſhip* with them: for *Faith* and *Obedience* are thoſe very things that qualifie us for his *friendſhip*. (*Abraham believed God, and it was counted to him for righteouſneſs, and he was called the friend of God*, Jam.2.) There is Faith. *Ye are my friends, if ye keep my Commandments*, ſaith our Saviour, *Joh.15*. There is *Obedience*. Such a League of *friendſhip* there was betwixt *God* and *David* in this particular: and as ſtrongly tied and confirmed, as any other we read of; the parties *ſwearing fidelity* either to other. God to him: *The Lord hath made a faithful Oath unto David, and he ſhall not ſhrink from it*. And he to God: *I have ſworn, and am ſtedfaſtly purpoſed, to keep thy righteous judgments*. The miſery is; we hold not touch perfectly with God, but break with him oftentimes through humane *frailty* and *ſubreption*, and ſometimes alſo in a more deſperate and provoking manner, when we ſin *preſumptuouſly* and with *a high hand*. *David* himſelf, notwithſtanding his *Oath*, and the ſtedfaſtneſs of his *purpoſe* to perform it, yet held not out; but *failed* ſundry times through *infirmity*: but he ſhrank moſt ſhamefully and foully in *the matter of Uriah*. But here is our comfort then on the other ſide; that though we are wavering and looſe, *off and on*, and no hold to be taken of us; yet he is *ſtill the ſame*, he remaineth a faſt and conſtant *friend* to us. Though we ſometimes ſo far forget our ſelves and our *faithful promiſe*, as to *deny him*; yet *he continueth faithful, and will not deny himſelf*: no nor *us* neither, if we will but ſeek to him in any time by true *repentance*, confeſſing our *unfaithfulneſs*, and asking pardon thereof, and not wholly and finally renounce *the Covenant* we made with him. It maketh well for us, that he is not forward to take (no not all *juſt*) *exceptions* he might: if he ſhould be any whit *extreme, to mark what we do amiſs*, not a man of us all ſhould long abide in his *friendſhip*. It is not *our faithfulneſs* then to him, but *his faithfulneſs* to us, that holdeth us in.

a *Inter bonos viros & Deum amicitia eſt, conciliante virtute.* Senec. de Provid.cap.1. Jam.2.23. Joh.15.14. Pſal.32.11. Pſal.119.106. 1 King.15.5. 2 Tim.2.13. Pſal.130.3.

21. But you will ſay, This is ſcarce a *friendly part*: will any friend *cauſe* his friend *to be troubled*; eſpecially having the power in himſelf to prevent it? As *Abſolon* ſaid to *Huſhai*, *Is this thy kindneſs to thy friend*? Call you this *faithfulneſs*? Yes indeed: and *very faithfulneſs* too. For a *true friend* aimeth at his friends (a) *good* in every thing he doth; and in compariſon of that, regardeth not at any time the ſatisfying of any his inordinate or unreaſonable *deſires*. And therefore he will freely *reprove* him when he ſeeth him to do otherwiſe than well: and ſometimes *anger* him by doing ſome things quite contrary to his mind, but yet *for his good*. Yea, and if the inequality and condition of *the perſons* be ſuch as will bear it, he will give him alſo ſuch *puniſhment* or other *correction*, as ſhall be needful according to the merit of his fault. And all this he may

2 Sam.16.17.

a *Id pactum eſt ab illo mundi conditore, —ut ſalvi eſſemus, non delicati.* Senec. Epiſt.119.

may do *salvâ amicitiâ*, and without breach of *friendship*: nay, he is so far tied by *the rules* of true *friendship* to do all this, and out of (b) *very faithfulness*, that he should transgress those *rules*, and prove *unfaithful*, if he should neglect so to do, where the cause requireth it. Doth not *a Father scourge the Son in whom he delighteth*? And sometimes give him *sharp correction*, when the fault deserveth it? And no *friend* can love his *friend* more dearly and faithfully, than *a Father* doth his *Child*. Nay, this *chastening* is so far from being any argument of the Fathers *dis-affection*, that it is rather one of the strongest evidences of his *faithful love* towards him: and he should not love him *faithfully*, but *foolishly*, if he should out of *fond indulgence* let him go on in an evil way without due correction. *He that spareth the rod, hateth his child*, saith *Solomon*: he meaneth it *interpretativè*; that is, he doth his *child* as much hurt out of his *fond love*, as he could not do him more harm, if he were *his enemies child* whom he *hateth*. Will not a *mother*, that loveth her *child* with all tenderness, if it have got some hurt with a fall, *lay on a plaster* to heal it, though it *smart*? And though *the child* cry and struggle against it all it can, yet will she *lay it on* for all that, yea, and *bind it too* to keep it on: and all out of very love and *faithfulness*, because she knoweth it must be so, or *the child* will be the worse for it. I use these *Comparisons* the rather, not only because they are *familiar*, (and the more familiar ever the better if they be fit:) but because the Lord himself also delighteth to set forth his φιλανθρωπία, and love to us, by the love of a *discreet Father*, and the affection of a *tender Mother*, towards the fruit of their own *loyns* and *womb*: And the Apostle at large prosecuteth the resemblance (and that in this very matter whereof we now speak, of our *heavenly Fathers* correcting his children *in love*, and *for their good*) most accurately and comfortably in *Heb.* 12.

(b) —*Ego amicum bodie mecum concastigabo*—*Ivitus, ut me id invitet ut faciam fides.* Plaut. in Trinumm. 1. 1.

Prov. 3. 12.

Prov. 13. 24.

Psal. 103. 13. Isa. 49. 15.

22. But to return back to the relation of *friendship* (from which yet I have not digressed: for can we have any better *friends* than our *Parents*?) If any of us have *a friend* that is *lethargick* or *lunatick*: will we not put the one from his *drousie seat*, and shake him up, and make him stir about whether he will or no; and *tie* the other in his bed, *hamper* him with *cords*, yea, and with *blows* too if need be, to keep him quiet; though it be death to the one to be *stirred*, and to the other to be *tied*. Or if we have some near *friend* or *kinsman*, that we wish well to, and partly dependeth upon us for his livelihood, that will not be advised by us, but will *flie out* into bad company, *drink*, and *quarrel*, and *game*: will we not pinch him in his *allowance*; refuse to give him *entertainment*; set some underhand to *beat* him when he *quarrels* in his drink, or to *cheat* him when he *gameth* too deep; and if he will not be reclaimed otherwise, get him *arrested* and laid up, and then let him lie by it, till *shame* and *want* give him some better *sight* and *sense* of his former follies? Can any man now charge us truly with *unfaithfulness* to our friend for so doing? Or is it not rather a good proof of our *love* and *faithfulness* to him? Doubtless it is. You know the old saying, *Non quòd odio habeam, sed quòd amem*: it hath some reason in it. For the love and *faithfulness of a friend* is not to be measured by *the things* done, but by *the affection* and intention of the doer. A thing may be done, that carrieth the shew of much *friendship* with it, yet with an intent to do the party a mischief:

*Eutrapelus cuicunq; nocere volebat — &c.* Hor. 1. Ep. 18.

As if he should put his friend upon some *employment* he were unmeet for, of purpose to *disgrace* him; or feed him with *money* in a riotous course, to get a hanck over *his Estate*: like *Sauls* friendship to *David* in giving him his Daughter to wife, *that she might be a snare to him*, to put him into the hands of *the Philistines*. This is the basest *unfaithfulness* of all other, *sub amici fallere nomen*;

1 Sam. 18. 21.

Pſal.141.5. and by many degrees worſe than open hoſtility. *Let not their precious balms break my head: Let the righteous rather ſmite me friendly*, ſaith *David*. There may be *ſmiting*, it ſhould ſeem by him, without violation of *friendſhip*. And his wiſe Son *Solomon* preferreth *the wounds of a friend*, before the *kiſſes of an enemy*. Theſe may be *pleaſanter*, but thoſe will prove *wholſomer*: there is *treachery* in theſe kiſſes, but in thoſe wounds *faithfulneſs*.

Prov.27.6.

23. You may perceive by what hath been ſaid, that God may *cauſe* his ſervants *to be troubled*, and yet continue his *love* and *faithfulneſs* to them nevertheleſs: yea, moreover that he bringeth thoſe *troubles* upon them out of his great *love* and *faithfulneſs* toward them. It ſhould make us the more willing, whether God *inflict* or *threaten*, whether we *feel* or *fear*, any either publick *calamity* or perſonal *affliction*, any thing that is like to breed us any grief or *trouble*; to ſubmit our ſelves to the hand of God, not only with *patience*, becauſe he is *righteous*, but even with *thankfulneſs* too, becauſe he is *faithful* therein. Very meet we ſhould apprehend the *wrath* of God and his *juſt indignation* againſt us when he *ſtriketh*; for he is *righteous*, and will not *correct* us but for our *ſin*: Which ſhould *prick our hearts* with *ſorrow*, nay, rend them in pieces with through-*contrition*, that we ſhould ſo unworthily provoke ſo gracious a God to puniſh us. But then we muſt ſo apprehend his *wrath*, that we doubt not of his *favour*; nor deſpair of ſtaying his hand, if we will but ſtay the courſe of *our ſins* by godly repentance and reformation: for he is *faithful*, and correcteth us ever *for our good*. Doth he take any pleaſure, think you, in our deſtruction? He hath *ſworn* the contrary; and dare you not believe him? Doubt ye not therefore, but that *humility* and *confidence*, *fear* and *hope*, may conſiſt together: as well as *juſtice* and *mercy* may in God, or *repentance* and *faith* in us. *Preſume* not then to continue in ſin, but *fear his judgments*: for he is *righteous*, and will not acquit *the guilty*. Neither yet *deſpair* of finding pardon, but *hope in his mercy*: for he is *faithful*, and will not deſpiſe *the penitent*. I forbid no man, but charge him rather, as he meaneth to build his *after-comforts* upon a firm baſe, to lay a good *foundation* of *repentance* and godly ſorrow, by looking firſt upon *Gods juſtice* and his *own ſins*: that he may be caſt down, and *humbled under the mighty hand of God*, before he *preſume* to lay hold of any *actual mercy*. But after he hath by this means aſſured *the foundation*; let him then in Gods name *proceed* with his work, and *bring it on* more and more to perfection, by ſweet meditations of the great *love* and gracious *promiſes* of our good God, and his undoubted ſtedfaſtneſs and *faithfulneſs* therein. Never giving it over, till he come to that perfection of art and skill, that he can ſpy *love* even in the very *wrath* of God; *Mel de petra*, ſuck honey out of the *ſtony rock*; gather grapes of *thorns*, and figs of *thiſtles*. Till we attain to this; I ſay not but we may have true *hope*, and *comfort* in God, which by his mercy may bring us to ſalvation: but we have not yet that *fulneſs of joy and peace*, which (becauſe by *Gods grace*, if our *own endeavours* be not wanting, it is attainable in this life) we ſhould preſs hard after; of *rejoycing in tribulation*, and *counting it all joy, when we fall into divers temptations*.

Acts 2.37. Joel.2.13.

Heb.12.10. Ezek.33.11.

Exod.34.7. Pſal.51.17.

1 Pet.5.6.

*Deus quos amat, indurat, recognoſcit, exercet.* Senec. de provid. cap.4.

Rom.5.3. Jam.1.2.

24. Somewhat a hard leſſon I grant: yet if we can but learn ſome of *Davids knowledge*, it will be much the eaſier. He ſpeaketh not here you ſee, out of a *vain hope*, becauſe he would fain have it ſo; nor out of ſome uncertain *conjecture*, as if perhaps it might be ſo: but out of *certain knowledge*, gotten by diligent and attentive *ſtudy in the Word* of God, and by his *own experience* and obſervation. *I know, O Lord, that thy judgments are right, and that thou of very faithfulneſs haſt cauſed me to be troubled.* For the former branch of this knowledge, that concerneth *the righteouſneſs of Gods judgments*; it is a thing ſoon learned: I have ſhewed you the courſe already. There is no more to be done, but to *examine* our own carriage and *deſerving*; and we ſhall find

enough

enough I doubt not to ſatisfie fully in that point: and therefore there need no more be ſaid of it. All the skill is about the later branch; how we may *know* that it is done out of very *love* and *faithfulneſs*, whenſoever God *cauſeth us to be troubled*.

25. For which purpoſe the beſt help I can commend unto you for the preſent is, to obſerve how variouſly Almighty God manifeſteth his *love* and *faithfulneſs* to his children in all their tribulations: eſpecially in *three reſpects*; every one of which marvellouſly ſetteth forth his *gracious goodneſs* towards us. *Firſt*, the *End* that he aimeth at in them: *ſecondly*, the *Proportion* that he holdeth under them: and *thirdly*, the *Iſſues* that he giveth out of them.

26. For *the End* firſt; He aimeth always at *our good*. Our earthly *friends* do not ever ſo: no not our *Parents*, that love us beſt. The Apoſtle telleth us, and experience proveth it, that they *chaſten* us ſometimes *for their own pleaſure*. He meaneth, that ſometimes when they are diſtempered with *paſſion*, and in an outragious mood, they beat *the poor child*, either without cauſe, or more than there is cauſe, rather to ſatisfie *their own fury*, than to benefit *the child*. But he doth it *always* (a) *for our profit*; ſaith he, *Heb.*12. If I ſhould enter here into the Common-place *de bono afflictionis*, I ſhould not well know either where to begin, or when to make an end. In the whole courſe of Divinity, I find not a field of larger ſcope than that is. I ſhall therefore bring you but into one corner of it, and ſhew you, how God *out of very faithfulneſs* maketh uſe of theſe *troubles*, for the better draining out of ſome of thoſe evil *corruptions*, that would otherwiſe ſo abound in us, like *noyſom humours* in the body, that they would endanger *a plethory* in our ſouls: eſpecially theſe four, *Pride*, *Security*, *Worldly-mindedneſs*, and *Incompaſſion*.

Heb.12.10.

a Πάντως σοὶ τὸ κρεῖττον καὶ τῇ ἰατρείᾳ. κἂν οἱ δεσπόται μὴ συγχωρῶσιν. Naz. Orat.3.

27. *Pride* muſt be *firſt*, elſe is it not right. And we have ſtore of that in us. Any toy *puffeth us up* like a bladder, and filleth us *full of our ſelves*. Take the inſtance but in our *knowledge*: A ſorry thing, God knoweth: he that hath moſt, what *he knoweth* is not the thouſandth part of what *he knoweth not*: and yet how ſtrangely are ſome *over-leavened* with a very ſmall pittance of it; *Scientia inflat*, the Apoſtle might well ſay; *knowledge puffeth up*. So doth *riches*, and *honour*, and *praiſe*, and *valour*, and *beauty*, and *wit*; or indeed any thing. A buſh of *hair* will do it, where it *groweth*; yea, and where it *groweth not*. Now *proſperity* cheriſheth this corruption wonderfully, (as *ill-humours* abound moſt in *full bodies*; and *ill weeds* grow rankeſt in a *fat earth*;) and ſetteth a man ſo far *from God*, and *above himſelf*, that he neither well knoweth *the one*, nor *the other*. Our Lord then, when he ſeeth us thus *high ſet*, ſendeth *afflictions* and *troubles*, to take down theſe unkindly *ſwellings*, to prick the bladder of our *pride*, and let out ſome of *the wind*: and ſo he bringeth us into ſome (a) better acquaintance with *our ſelves* again. *King Philip* had a crier to put him daily in remembrance, that he was *a man*: leſt he ſhould forget it, and think himſelf a little God, as his Son *Alexander* did ſoon after. But there is no *remembrancer* can do this office better than *afflictions* can. *Put them in fear O Lord, that the Heathen may know themſelves to be but men*, Pſal.9. If *afflictions* were not, would not even that be ſoon forgotten?

1 Cor.8.1.

a—adverſiſque in rebus noſcere qui ſint. Lucret. lib.3.

Pſal.9.20.

28. *Security* is next. Eaſe and *proſperity* fatteneth the heart, and maketh us drouſie and heavy in Gods ſervice. It caſteth us into a ſpiritual *Lethargy*; maketh us *ſettle upon our lees*, and flatter our ſelves, as if we were out of *gunſhot*, and no evil could reach us. *Soul take thine eaſe; eat, and drink*; thou haſt proviſion laid up before-hand for many years yet to come. Marvel not to hear *ungodly men* vaunt it ſo in a vapouring manner, (Pſal.10. *Tuſh, I ſhall never be removed, there ſhall no harm happen unto me:*) when *holy David*, upon ſome little longer continuance of *proſperity* than uſual, did almoſt ſay even as they; he thought his hill ſo ſtrong, that *he ſhould never be removed*, Pſal. 30. When

Jer.48.11. Luke 12.19.

Pſal.10.6.

Pſal.30.6.

Jer.48.11. God ſeeth us thus *ſetling upon our lees*, he thinketh it high time to *pour us from veſſel to veſſel*, to keep us from growing *muſty*. He layeth his hand upon
Pſal.66.11. us, and ſhaketh us out of our *dead ſleep*, and by *laying trouble upon our loins* driveth us to ſeek to him for remedy and ſuccour. He dealt ſo with *David*: when in his proſperity he had ſaid, *he ſhould never be removed*, as we heard but now
Pſa.30.7.—8. out of *Pſalm* 30. the next news we hear of him is, He was removed: *God, out of very faithfulneſs cauſed him to be troubled*, and he was the better for it. (*Thou didſt turn away thy face from me, and I was troubled: Then cried I unto thee, O*
Pſal.77.2. *Lord; and gat me to my Lord right humbly*; as it there followeth in that *Pſalm.*) *In the time of my trouble I ſought the Lord*, ſaith he elſewhere: Belike in the time of his eaſe, he either ſought him not, or not ſo carefully. *In their*
Hoſ.5.15. *afflictions they will ſeek me diligently, Hoſea* 5. but negligently enough out of
2 Sam.14.29. —31. affliction. *Abſolon* had a mind to ſpeak with *Joab*, but *Joab* had no mind to ſpeak with him. *Abſolon* ſendeth for him, one *meſſenger* after another: ſtill *Joab* cometh not. Well, thinketh *Abſolon*, he will not come, but I will fetch him: and ſo he ſendeth ſome of his people to *fire his corn-fields*; and that fetcheth him: then he cometh running in all haſte, to know what the matter was. So God ſendeth for us *meſſenger* after meſſenger, one *Sermon* after another to bring us in: we little regard it, but ſit it out: and will not *come in*, till he fire our corn, or do us ſome *diſpleaſure*; and that, if any thing, will bring us.

29. *Thirdly*, we are full of worldly-mindedneſs. *Adhæſit pavimento*, as *Da-*
Pſal.119.25. *vid* ſpeaketh in this Pſalm; ſo may we ſay, but quite in another ſenſe, *Our ſoul cleaveth to the duſt*. We all complain, *the world is naught*, and ſo it is, God mend
1 Joh.5.19. it; (*totus in maligno*) nothing but *vanity* and *wickedneſs*: and yet as *bad* as it is, our hearts hanker after it out of all meaſure. And the more we *proſper* in it, the more we *grow in love* with it: the faſter *riches*, or *honours*, or any of theſe other *vanities* encreaſe, the more *eagerly* do we purſue them, and the more *fondly* ſet our hearts upon them. Only *afflictions* do now and then *take us off* ſomewhat, and a little *embitter* the luſciouſneſs of them to our taſte. That we have
Eccleſ.2.11. any apperhenſion at all of *the vanity of the world*, we may thank for it thoſe *vexations of ſpirit*, that are interwoven therewithal. Loving it as we do, being ſo full of thoſe *vexations* as it is; how abſurdly ſhould we *doat* upon it, if we ſhould meet with nothing in it to *vex* us?

30. *Laſtly*, we are full of *Incompaſſion*. Our brethren that are in diſtreſs, though they be our *fellow-members*, yet have we little *fellow-feeling* of their griefs: but either we *inſult* over them, or *cenſure* them, or at beſt *neglect* them;
Amos 5.4.—6. eſpecially when our ſelves are at eaſe. When we *ſtretch* our ſelves upon Ivory beds, *eat* the fat, and *drink* the ſweet, and *chaunt* it to the Viols, live *merry* and *full*; it is great odds *the afflictions of Joſeph* will be but ſlenderly remembred:
Luke 16.21. no more than *Lazarus* was at the rich mans *gates*, where he found no *pity*, but what *the dogs* ſhewed him. But then when it cometh to be *our own caſe*, when we fall into *ſickneſſes*, *diſgraces*, or other *diſtreſſes* our ſelves:

Virgil. *Non ignara mali*——

Then do our *bowels*, which before were *cruſted* up, begin to *relent* a little towards our poorer brethren; and our own *miſery* maketh us the more *charitable*.
Heb.13.3. Then we *remember thoſe that are in bonds*, (whom we forgat before, as *Pharaohs*
Gen.40.23. *Butler* forgat *Joſeph*) when we our ſelves are *bound* with them; and *thoſe that are in adverſity*, when we find and feel that we our ſelves are but *fleſh*. Thus God *out of very faithfulneſs* cauſeth us to be troubled: as *for our good* many other ways: ſo particularly in purging out thereby ſome of that *Pride*, and *Security*, and *Worldlineſs*, and *Incompaſſion*, (beſides ſundry other corruptions) that abound in us.

31. That

31. That for *the End.* Next God manifeſteth his *faithfulneſs* to his ſervants in their troubles, by *the proportion* he holdeth therein: whether we compare therewith their *deſervings*, their *ſtrength*, or their *comforts*: very meaſurably in all. *Firſt*, our ſufferings are far ſhort of our *deſervings*. He doth ever chaſten us *citra condignum*: (*He dealeth not with us after our ſins, neither rewardeth us after our iniquities*, Pſal.103.) After what then? Even after his own *loving kindneſs*, and fatherly affection towards us: *Even as a father pitieth his own children*, as it there followeth. And how that is, every *father* can tell you: *Pro magnâ culpâ parum ſupplicii ſatis eſt patri.* When we for *drinking in iniquity like water*, had deſerved to drink off *the cup of fury* to the bottom, *dregs* and all, he maketh us but *ſip a little* overly of the very *brim*. And when he might in juſtice laſh us *with Scorpions*, he doth but ſcourge us *with ruſhes*. The Lord promiſed his people, *Jer.*30. that though he *could not* in juſtice, nor *would*, *leave them altogether unpuniſhed*; yet he would *correct them in meaſure, and not make a full end of them*. And he did indeed according to his *promiſe*: they found his *faithfulneſs* therein, and acknowledged it; (*— ſeeing that our God hath puniſhed leſs than our iniquities deſerve*, Ezra 9.) *Jacob* confeſſed that he was *leſs* than the leaſt of Gods *mercies*: and we muſt confeſs, that we are *more* than the greateſt of his *corrections*.

Pſal.103.10. Ibid. ver. 13. Jer.30.11. Ezra 9.13. Gen.32.10.

32. *Secondly*, he proportioneth our *ſufferings* to our *ſtrength*. As a diſcreet Phyſician conſidereth, as well as *the malignity* of the diſeaſe, *the ſtrength* of the Patient: and preſcribeth for him accordingly, both for *the ingredients*, and *doſe*. *Abraham*, and *Job*, and *David*, and St. *Paul*, the Lord put them to *great Trials*: becauſe he had endowed them with *great ſtrength*. But as for moſt of us, God is careful to lay but *common troubles* upon us; becauſe we have no more but *common ſtrength*: as *Jacob* had a good care not to overdrive the *weaker cattel*. If he ſhall hereafter think good to ſend ſuch *a meſſenger of Satan* againſt us, as ſhall *buffet us* with ſtronger blows; doubtleſs if we be *his friends*, and do but *ſeek to him* for it, he will give us ſuch an addition of *ſtrength* and *grace*, as ſhall be *ſufficient* for our ſafety. The Apoſtle both obſerveth Gods thus dealing with us, and imputeth it alſo to his *faithfulneſs*, 1 Cor.10. *God is faithful, who will not ſuffer you to be tempted above what you are able.* Either *Cain* ſaid not truly; or if he did, the fault was in himſelf, not in God: when he complained, that *his puniſhment was greater than he could bear*. God is not ſo *hard a Maſter* to us; (for all we are ſo ſlack and untoward in our *ſervice*) as either to *require* that of us which he will not enable us to *do*, or *lay* that upon us which he will not enable us to *bear*: if we will but lay our *hands* and our *ſhoulders* thereunto, and put out our *ſtrength and endeavours* to the utmoſt.

Gen.33.13. 2 Cor.12.7,9. 1 Cor.10.13. Gen 4.13.

34. *Thirdly*, he proportioneth us out alſo *comforts* ſutable to our *afflictions*: every whit as *large* as they, and more *effectual*; to *preſerve* us from drooping, and to *ſuſtain our ſouls* in the midſt of our greateſt *ſufferings*. For as *the ſmalleſt temptation* would foil us, if God ſhould with-hold his *grace* from us; but if he vouchſafe us the aſſiſtance of that, we are able to withſtand *the greateſt*: ſo *the leaſt afflictions* would over-whelm our ſpirits, if he ſhould with-hold his *comforts* from us; but if he afford us them, we are able to bear up under *the greateſt*. And God doth afford unto his children in all their diſtreſſes, though not perhaps always ſuch *comforts* as they deſire, yet ever ſuch as he knoweth and they find to be both *meet* and *ſufficient*. *Spiritual comforts* firſt; and they are the chiefeſt: the teſtimony of a *good Conſcience* from within; and the light of *Gods favourable Countenance* from above. Theſe put more *true joy* into the heart, than the want of *Corn*, or *Wine*, or *Oyl*, or any outward thing, can *ſorrow*; And by theſe our *inner man* is ſo renewed and ſtrengthened, that *yet we faint not*, whatſoever becometh of our *outward man*; no, not though it ſhould *periſh*. *David* had *troubles*, *multitude* of troubles, troubles that touched him at the very *heart*: but

Pſal.4.6,7. 2 Cor.4.16. Pſal.94.19.

but the *comforts* of God in his ſoul gave him more *refreſhing* than all thoſe *troubles* could work him *vexation*, Pſal.94. And St. *Paul* found, that ſtill as his *ſufferings* encreaſed, his *comforts* had withal ſuch *a proportionable riſe*, that where thoſe *abounded*, theſe did rather *ſuperabound*, 2 Cor. 1.

2 Cor.1.5.

34. Theſe *inward comforts* are ſufficient even alone. Yet God knoweth our *frame* ſo well, and ſo far tendereth our *weakneſs*, that he doth alſo afford us ſuch *outward comforts*, as he ſeeth convenient for us. A *ſmall matter* perhaps *in bulk*, and to the eye; but yet ſuch as by his mercy giveth us *mighty refreſhing*. For as any *little affliction*, ſcarce conſiderable in it ſelf, is yet able to work us *much ſorrow*, if God mean to make *a rod* of it: ſo any otherwiſe *inconſiderable accident*, when God is pleaſed to make a *comfort* of it, is able to *chear us up* beyond belief. *The coming of Titus* out of *Achaia* into *Macedonia*, ſeemed to be a matter of no great conſequence: yet coming at ſuch a time, and in the nick as it were, St. *Paul* remembreth it as a great *mercy* from God, and a great *comfort* to him, in 2 *Cor.*7. He was much diſtreſſed it ſeemeth at that time with *fightings without*, and *fears within*; inſomuch as he was *troubled on every ſide, and his fleſh had no reſt*; at the fifth verſe there. *Nevertheleſs*, ſaith he, *God that comforteth thoſe that are caſt down, comforted us by the coming of Titus*, at ver.6.

35. *Thirdly*, God manifeſteth his love and *faithfulneſs* to his children in their troubles, by the *iſſues*, that he giveth out of them; *Deliverance*, and *Honour*. Deliverance firſt. That God hath often promiſed, (*Call upon me in the time of trouble, and I will hear thee*, Pſal. 50.) And he hath faithfully performed it; (*Many*, or great, *are the troubles of the Righteous, but the Lord delivereth them out of all*, Pſal.34.) And he delivereth him ſafe and ſound, many times without *the breaking of a bone*, yea, ſometimes without ſo much as *the loſs of a hair* of his head. How oft do we hear it repeated in one *Pſalm*, and made good by ſundry inſtances; *So when they cried unto the Lord in their trouble, he delivered them from their diſtreſs*.

Pſal.50.15. —Pſal.34.19. —Ibid.v.20. Pſal 107.6. 13,19,28.

36. Some evidence it is of his *love* and *faithfulneſs*, that he *delivereth* them at all: but much more that he doth it with the addition of *honour*. Yet hath he bound himſelf by his gracious *promiſe* to that alſo: (*He ſhall call upon me, and I will hear him; yea, I am with him in trouble: I will deliver him and bring him to honour*, Pſal.91.) As *gold* caſt into the *furnace*, receiveth there a new luſtre, and *ſhineth brighter* when it cometh forth than it did before: ſo are *the Saints* of God more *glorious* after their great *afflictions*; their *graces* ever more *reſplendent*, and many times even their *outward eſtate* alſo more *honourable*. We may ſee in the examples of *Joſeph*, of *Job*, of *David* himſelf, and others (if we had time to produce them) that of *Pſal.*113. verified: *He raiſeth the poor out of the duſt, and lifteth the needy out of the mire*, and from the dunghil, *that he may ſet him with Princes, even with the Princes of his people*. But we have an example beyond all example, even our bleſſed Saviour *Jeſus Chriſt*. Never any *ſufferings ſo grievous* as his: never man ſo emptied, and trodden down, and made *a man of ſorrows*, as he: Never any *iſſues ſo honourable* as his, ὑπερύψωσεν. *God hath highly exalted him, and given him a name above every name, that at the Name of Jeſus every knee ſhould bow, and every tongue ſhould confeſs to his honour*. And what hath befallen him *the head*, concerneth us alſo *his members*: not only by way of *merit*, but by way of *conformity* alſo. *Si compatimur, conregnabimus*. If we be partakers of his *ſufferings*, we ſhall be alſo of his *glory*. God, as *out of very faithfulneſs* he doth cauſe us *to be troubled*, ſo will he out of the very ſame *faithfulneſs* give an honourable iſſue alſo to all *our troubles*; if we cleave unto him by ſtedfaſt *faith* and conſtant *obedience*: poſſibly in this life, if he ſee it uſeful for us; but undoubtedly in the life to come. Whereunto, *&c.*

Pſal.91.15. Pſal.113.7,8. Iſa.53.3. Phil.2.9.—11. 2 Tim.2.12.

AD

# AD AULAM.

## Sermon XI.

### *WHITE-HALL, July* 5. 1640.

### 1 Cor. 10. 23.

***All things are lawful for me; But all things are not expedient: All things are lawful for me; But all things edifie not.***

1. IN which words the Apoſtle with much holy wiſdom, by ſetting juſt bounds unto our *Chriſtian Liberty*, in the *Power* firſt, and then in the *exerciſe* of that power; excellently preventeth both *the Error* of thoſe that would *ſhrink it in*, and *the Preſumption* of thoſe that would *ſtretch it out*, more than they ought. He *extendeth* our Liberty in *the Power*, but *reſtraineth* it in *the Uſe*. Would you know what a large *power* God hath permitted unto you *in indifferent things*; and what may be done *ex plenitudine poteſtatis*, and without ſcruple of conſcience? For that you have, *Omnia licent. All things are lawful.* But would you know withal with what caution you ought to *uſe that power*; and what at all times is fit to be done *ex intuitu charitatis*, and for the avoiding of offence? You have for that too, *Non omnia expediunt, All things are not expedient, All things edifie not.* If we will ſail by this *Card*, regulate our judgment and practice by our Apoſtles *rule* and *example* in the Text: we ſhall neither daſh againſt the Rock of *Superſtition* on the right hand, nor fall into the Gulph of *Profaneneſs* on the left; we ſhall neither *betray* our *Chriſtian Liberty*, nor *abuſe* it.

2. In the words themſelves are apparently obſervable, concerning that *Liberty*, two things: the *Extenſion* firſt, and then the *Limitation* of it. *The extenſion* is in the former clauſe: Wherein we have *the Things*, and *the Perſons*. Πάντα μοι, *All things* lawful, and All lawful *for me*. *The Limitation* is in the later clauſes: wherein is declared *firſt*, what it is muſt limit us; and that is the reaſon of *Expediency*; [ *But all things are not expedient.* ] And *ſecondly*, one ſpecial means whereby to judge of that *Expediency*; which is the uſefulneſs of it

unto

unto *Edification*, [ *But all things edifie not.* ] I am to begin with *the Extenſion*: of which only at this time; And firſt and chiefly in reſpect of *the things*, Πάντα— *All things are lawful.*

3. What? *All things*? Simply and without exception *All*? What meant *John Baptiſt* then to come in with his *Non licet* to *Herod* about his Brothers Wife; [ *It is not lawful for thee to have her*, Mat. 14. ] Or if *John* were an *auſtere man*, and had too much of *Elias*'s ſpirit in him: Yet how is it, that our *bleſſed Saviour*, the very pattern of *love* and *meekneſs*, when the *Phariſees* put a queſtion to him, Whether it were *lawful* for a man to put away his Wife for every cauſe; reſolveth it in effect, as if he had ſaid, No, it is *not lawful*. St. *Peter* ſaith, the wicked *Sodomites* vexed the righteous ſoul of *Lot* daily with their *unlawful deeds*. And who (that hearkneth to the holy *Law of God*, or but to the dictates of *natural conſcience*) will not acknowledge *Blaſphemy*, *Idolatry*, *Sacriledge*, *Perjury*, *Oppreſſion*, *Inceſt*, *Parricide*, *Treaſon*, &c. to be things altogether *unlawful*? And doth St. *Paul* now diſſent ſo far from the judgment of his *Maſter*, of his *fellow-Apoſtle*, of the *whole world* beſides, as to pronounce of *all* theſe things, that they are *lawful*?

Mat. 14 4.

Mat. 19. 3. — 6.

2 Pet. 2. 8.

Here the rule of *Logicians* muſt help; *Signa diſtributiva ſunt intelligenda accommodatè ad ſubjectam materiam.* Notes of *Univerſality* are not ever to be underſtood in that fulneſs of *latitude*, which *the words* ſeem to import; but moſt often with ſuch convenient *reſtrictions*, as (a) *the matter* in hand will require. Now the Apoſtle, by mentioning *Expediency* in the Text, giveth us clearly to underſtand, that by *All things* he intendeth all ſuch things only, whoſe *Expediency* or *Inexpediency* are meet to be taken into conſideration: as much as to ſay, *All indifferent things*, and none other. For things *abſolutely neceſſary*, (although it may truly be ſaid of them, that they alſo are *lawful*;) yet are they quite beſide the Apoſtles intention in this place. Both for that their *lawfulneſs* is not *ad utrumlibet*; it holdeth but the one way only, (for though it be *lawful* to do them, yet is it *not lawful* to leave them undone:) as alſo, becauſe *expedient* or *inexpedient*, done they muſt be howſoever; for I muſt do my bounden *duty*, though all the World ſhould take *offence* thereat. And on the other ſide things *abſolutely forbidden*, ſuch as thoſe before mentioned and ſundry others, are of themſelves *utterly unlawful*, and may not in any caſe be done, ſeem they never ſo *expedient*: for I may not do *any evil*, for *any good* that may enſue thereof. But then there are (b) τὰ μέσα (as they call them) things of a *middle nature*, that are neither abſolutely *commanded*, nor abſolutely *forbidden*; but are left to every mans *choice* either to do, or to leave undone, as he ſhall ſee cauſe: *Indifferent things*. Of theſe the Apoſtle ſpeaketh freely, and *univerſally*, and without exception, that they are *all lawful*. (c) Περὶ τῶν ἀδιαφόρων ſaith St. *Chryſoſtome*; and (d) *de medio genere rerum*, others; and to the ſame effect moſt Interpreters.

a *Memento diſtributionis accommodæ.* Cajet. in 1 Cor. 6.

Rom. 3 8.

b *Quæ in medio ſunt, & à Græcis τῶν ἀδιαφόρων τὰ μέσα appellantur,—per ſeſe ipſa neque honeſta neque turpia.* Gel. 2. noct. Attic. 7.

c Chryſoſt. Hom. 17. in 1 Cor.

d Heming.

5. Somewhat we have gained towards the better underſtanding of *the Text*; yet not much, unleſs it may withal certainly appear, what things are *Indifferent*, and what not: for all the wrangling will be about that. For that therefore (not to hold you with a long diſcourſe, but to come up cloſe to the point) take it briefly thus. Every *action* or *thing* whatſoever, that cannot by juſt and logical deduction either from *the light* of *Nature*, or from the written *Word of God*, be ſhewn to be either *abſolutely neceſſary*, or *ſimply unlawful*; I ſay, every ſuch action or thing is *in its own nature indifferent*; and conſequently permitted by our gracious Lord God to our free *liberty* and choice, from time to time, either *to do*, or *to leave undone*, either to uſe, or to forbear the uſe, as in godly *wiſdom* and *charity* (according to the juſt exigence of circumſtances) we ſhall ſee it *expedient*.

6. Hitherto appertain thoſe ſundry paſſages of our Apoſtle to the Romans; *I know*

*know and am perſwaded that there is nothing unclean of it ſelf*: and again, *All things indeed are pure.* To *Titus*; *To the pure all things are pure.* To theſe *Corinthians* once before, he hath words in part the ſame with theſe of the Text; *All things are lawful for me, but all things are not expedient: All things are lawful for me, but I will not be brought under the power of any.* He repeateth it there twice, as he doth alſo here (*All things are lawful*, and again, *All things are lawful:*) no doubt of purpoſe that we ſhould take the more notice of it. To *Timothy* laſtly, (for I quote but ſuch places only as have *the note of Univerſality* expreſſed) *Every creature of God is good, and nothing to be refuſed.*

Rom. 14. 14. Ibid. 20. Tit. 1. 15. 1 Cor 6. 12. 1 Tim. 4. 4.

7. From all which places it is evident, that we have a free and *univerſal liberty* allowed us by our gracious Lord and Maſter to *every Creature* in the World. So as that, whatſoever *natural faculties* or properties he hath endowed any of them withal; or whatſoever *benefit or improvement* we can raiſe out of any ſuch their faculties or properties by any our *art*, *skill*, or *induſtry*, we may ſerve our ſelves of them both for our *neceſſity* and *comfort*: provided ever, that we keep our ſelves within the bounds of *ſobriety*, *charity*, and other requiſite *conditions*. And then it will alſo follow farther, and no leſs certainly (*our ſelves* being in the number of thoſe creatures) that we have the like *liberty* to exerciſe all thoſe ſeveral *faculties*, *abilities*, and *endowments* whether of *ſoul*, or *body*, or *outward things*, which it hath pleaſed God to allot us: and conſequently to *build*, and *plant*, and *alter*; to *buy* and *ſell*, and *exchange*; to obey *Laws*, to obſerve *Rites*, and *Faſhions*, and *Cuſtoms*, to uſe *Recreations*, and generally to perform all *the actions of common life*, as occaſions ſhall require; ſtill provided, as before, that all *due conditions* be duly obſerved.

8. Injurious then are all they to true *Chriſtian liberty*, and adverſaries to the truth of God, as it is conſtantly taught by this bleſſed *Apoſtle*; who either *impoſe* any of thoſe things as *neceſſary*, or elſe *condemn* any of them as *unlawful*, which it was the gracious pleaſure of our good God, to leave *free*, *arbitrary*, and *indifferent*. Both extreams are *ſuperſtitious*; both derogatory to *the honour* of God, and *the liberty* of his people: both ſtrong *ſymptoms* of that great *pride* that cleaveth to the ſpirit of corrupt man, in daring to piece out the holy *Word of God*, by tacking thereunto his *own devices*.

9. Extreamly faulty this way, eſpecially in *the former branch*, in laying a *neceſſity* where there ſhould not, are they of the *Romiſh party*. For after that *the Biſhops of Rome* had begun by the advantages of the times to lift themſelves towards that *ſuperlative height of greatneſs*, whereto at length they attained; they began withal, for the better ſupport of that *greatneß*, to exerciſe a grievous *tyranny* over *the conſciences* of men, by obtruding upon them their own *inventions*, both in points *of faith* and *manners*; and thoſe to be received, believed, and obeyed, (a) *under pain of damnation*: whereby they became *the Authors*, and ſtill are *the Continuers*, of the wideſt *Schiſm*, that ever was in the Church of Chriſt from the very firſt infancy thereof. The *Anabaptiſts* alſo and *Separatiſts*, by ſtriving to run ſo far as they can from *Popery*, have run themſelves unawares even *as deep* as they, and that *in the very ſame fault*, (I mean as to the general *of Superſtition*;) though quite on *the other hand*, and upon quite *different grounds*: for they offend more in *the latter branch*, in laying an *unlawfulneſs* where they ſhould not.

a *Aiunturque ſuâ poteſtate, quæ quicquid ordinant, volunt id robur habere per obligationem ad poenam æternam.* Gerſon part. 3. de vit. ſpirit. lect. 4.

10. But I ſhall not meddle much with either ſort, though they are deeply guilty both: becauſe profeſſedly abhorring all *communion* with us, I preſume none of them will *hear*; and then what booteth it to *ſpeak*? There be others, who for that they live in the ſame *viſible communion* with us, do even therefore deſerve far *better reſpect* from us then either of the former; and are alſo even therefore more capable of *better information* from us than they. Who yet by their unneceſſary and unwarrantable *ſtrictneſs* in ſundry particulars, and by

casting *impurity* upon many things both of *Eccleſiaſtical* and *civil* uſage, which are not in their own nature *unlawful*, though ſome of them (I doubt not) in their practice much *abuſed*, have done, and ſtill do, a world of miſchief in the Church of Chriſt. A great deal more, I am verily perſwaded, than themſelves *are aware of*, or than themſelves (I hope) *intend*: but I fear withal a great deal more, than either any of us can *imagine*, or all of us can well tell how to *help*. That therefore both they and we may ſee, how needful a thing it is for every of us to have a *right judgment* concerning *indifferent* things, and their *lawfulneſs*: I ſhall endeavour to ſhew you, both how *unrighteous* a thing it is in it ſelf, and of how noyſom and *perilous conſequence* many ways, to *condemn* any thing as *ſimply unlawful*, without very clear evidence to lead us thereunto.

11. *Firſt*, it is a very *unrighteous* thing. For as in Civil Judicatories, *the Judge* that ſhould make no more ado, but preſently *adjudge* to death all ſuch perſons as ſhould be brought before him, upon light ſurmiſes and ſlender *preſumptions*, without any due *enquiry* into *the cauſe*, or expecting *clearer evidence*, muſt needs paſs many an *unjuſt Sentence*, and be in great jeopardy at ſome time or other of ſhedding *innocent bloud*: ſo he that is very forward, when *the lawfulneſs* of any thing is called in queſtion, upon ſome *colourable exceptions* there-againſt ſtraightwaies to cry it down, and to pronounce it *unlawful*; can hardly avoid the falling oftentimes into *Error*, and ſometimes into *Uncharitableneſs*. *Pilate*, though he did *Jeſus* much wrong afterward, yet he did him ſome right onward, when the Jews cried out *Crucifige*, Away with him, *cru-*
Mat. 27. 22, 23. *cifie* him; in replying for him, τί γὰρ ἐποίησεν, *Why, what evil hath he done? Doth our Law judge a man before it hear him, and know what he doth?* Was *Nico-*
Joh 7. 51. *demus* his Plea, *Joh.* 7. I wonder then by what *Law* thoſe men proceed, who *judge* ſo deeply, and yet *examine* ſo overly: *ſpeaking evil of thoſe things they*
Jude v. 10. *know not*, as St. *Jude*; and *anſwering a matter before they hear it*, as *Solomon*
Prov. 18. 13. ſpeaketh. Which in his judgment is both *folly* and *ſhame* to them: as who ſay, there is neither *Wit* nor *Honeſty* in it. The Prophet *Iſaiah*, to ſhew the righteouſneſs and equity of *Chriſt* in the exerciſe of his *Kingly Office*, deſcribeth it
Iſa. 11. 3, 4. thus, *Iſa.* 11. *He ſhall not judge after the ſight of his eyes, neither reprove after the hearing of his ears: but with righteouſneſs ſhall he judge the poor, and reprove with equity.* Implying, that where there is had a juſt regard of *righteouſneſs* and *equity*, there will be had alſo a due care not to proceed κατ' ὄψιν, according to our *firſt apprehenſion* of things, as they are ſuddenly repreſented to our *eyes* or *ears*, without further examination. A fault which our Saviour reproved in the Jews, as an *unrighteous thing*, when they cenſured him as a *Sabbath-breaker*
Joh 7. 24. without cauſe; *Judge not according to the outward appearance*, but judge righteous judgment, *Joh.* 7.

12. All this will eaſily be granted, may ſome ſay, where the caſe is plain. But ſuppoſe when *the Lawfulneſs* of ſomething is called in queſtion, that there be *probable Arguments* on both ſides, ſo as it is not eaſie to reſolve, whether way rather to incline: Is it not, at leaſtwiſe in that caſe, better to *ſuſpect* it may be *unlawful*, than to *preſume* it to be *lawful*? For in doubtful caſes *via tutior*: it is beſt ever to take *the ſafer way*. Now becauſe there is in moſt men a wondrous aptneſs to ſtretch their *liberty* to the utmoſt extent, many times even to a *licentiouſneſs*; and ſo there may be more danger in *the enlargement*, than there can be in *the reſtraint* of our *liberty*: it ſeemeth therefore to be *the ſafer error*, in doubtful caſes to judge the things *unlawful*, ſay that ſhould prove an *error*; rather than to allow them *lawful*, and yet that prove an *error*.

13. True it is, that *in hypotheſi*, and in point of *practice*, and in things not enjoyned by *Superiour Authority* either *Divine* or *Humane*; it is the *ſafer way* (if we have any *doubts* that trouble us) to *forbear* the doing of them for fear they ſhould prove *unlawful*, rather than to *adventure* to do them, before we be

be well satisfied that they are *lawful*. As for example, If any man should doubt of the lawfulness of playing *at Cards*, or of *Dancing* either single or mixt, (although I know no just cause why any man should doubt of either, severed from *the abuses* and accidental *consequents*;) yet if any man shall think he hath just cause so to do: that man ought by all means to forbear such *playing* or *dancing*, till he can be satisfied in his own mind, that he may lawfully use the *same*. The Apostle hath clearly resolved the case, *Rom.* 14. that be *the thing* what it can be *in it self*, yet his very *doubting* maketh it unlawful *to him*, so long as he remaineth *doubtful*: because it cannot be *of faith*; and *whatsoever is not of faith is sin*. Thus far therefore the former allegation may hold good; so long as we consider things but *in hypothesi*; that is to say, only so far forth as concerneth our own particular in *point of practice*: that in these *doubtful cases*, it is safer to be too *scrupulous* than too *adventurous*. Rom. 14. 23.

14. But then, if we will speak of things *in thesi* (that is to say, taken in their *general nature*, and considered *in themselves*, and as they stand devested of all *circumstances*:) and *in point of judgment*, so as to give a positive and determinate *Sentence* either with them, or against them: there I take it the former allegation of *Via tutior*, is so far from being of force, that it holdeth rather the clean contrary way. For *in bivio dextra*: in doubtful cases, it is safer erring (a) *the more charitable way*. As *a Judge* upon the Bench had better (b) *acquit ten* Malefactors if there be no *full proof* brought against them, than *condemn but one* innocent person upon *meer presumptions*. And this seemeth to be very reasonable. For as in the Courts of *Civil Justice*, men are not ordinarily put to *prove* themselves *honest men*, but the proof lyeth on (c) *the accusers* part; and it is sufficient for the *acquitting* of any man *in foro externo*, that there is nothing of moment *proved* against him: (for in the construction of the Law every man is *presumed* to be *an honest man*, till he be *proved* otherwise:) But to *the condemning* of a man there is more requisite than so: bare *suspicions* are not enough, no nor *strong presumptions* neither; but there must be a clear and *full evidence*, especially if the trial concern *life*. So in these moral trials also *in foro interno*, when enquiry is made into *the lawfulness*, or *unlawfulness* of Humane Acts in their several kinds: it is sufficient to *warrant* any Act in the kind to be (d) *lawful*, that there can be nothing produced from *Scripture* or sound *Reason* to prove it *unlawful*. For so much the words of my Text do manifestly import, *All things are lawful for me*. But to condemn any act as simply and utterly *unlawful in the kind*; remote consequences and weak deductions from *Scripture-Text* should not serve the turn: neither yet reasons of *inconveniency* or *inexpediency*, though carrying with them great shews of probability. But it is requisite that *the unlawfulness* thereof should be (e) sufficiently demonstrated, either from express and undeniable testimony of *Scripture*, or from the clear light of *natural reason*; or at leastwise from some *Conclusions*, properly, directly, and evidently deduced therefrom. If we *condemn* it before this be done, our *judgment* therein is rash and *unrighteous*.

a ἐν τοῖς ἀμφιβόλοις νικᾶν ἀξιοῖ τὸ φιλάνθρωπον. Naz. orat. 25. *Iater disparet sententias mitior vincat.* Sen. 1. controv. 5.

b *Satius est impunitum relinqui facinus nocentis quam innocentem condemnari.* l. a. *Ulpianus* ff de pœnis

c *Actori incumbit probatio.*

d *Certe verum est, permissum esse quicquid non prohibetur.* Chamier. 1 panstrat. Cathol. lib. 9. Cap. 20. 11. *Licita sunt, quæ nullo præcepto Dei prohibentur.* Aug. de adulter. conjug. cap. 14. *Omnia non prohibita licent.* Cajetan. in 1 Cor. 6.

e μὴ σφόδρα τοῖς φυσικοῖς πρόσεχε, ἀλλ' ἂν ὠφελεῖς ἀποδείξεως ἀπάντα. Chrys. in Genesin hom. 24.

15. Nor is that all: I told you, besides the *unrighteousness* of it in it self, that it is also of very noisom and *perilous consequence* many ways. Sundry the evil and pernicious *effects* whereof, I desire you to take notice of: being many I shall do little more than name them; howbeit they *well* deserve a larger discovery. And first, it produceth much *Uncharitableness*. For although difference of *judgment* should not alienate our *affections* one from another: yet daily experience sheweth it doth. By reason of that *self-love*, and *envy*, and other corruptions that abound in us; it is rarely seen that those men are of *one heart*, that are of *two minds*. St. *Paul* found it so with the *Romans* in his time: whilest some condemned that as *unlawful*, which others practised as *lawful*;

they *judged* one another, and *deſpiſed* one another, perpetually. And I doubt not, but any of us, that is any-whit-like acquainted with the wretched *deceitfulneſs of mans heart*, may eaſily conclude how hard a thing it is (if at all poſſible) not to think ſomewhat hardly of thoſe men, that take *the liberty* to do ſuch things as we judge *unlawful*. As for example: "If we ſhall judge "all *walking* into the fields, *diſcourſing occaſionally* on the occurrency of the "times, *dreſſing of meat* for dinner or ſupper, or even *moderate recreations on* "*the Lords day*, to be grievous *prophanations of the Sabbath*; how can we chuſe "but *judge* thoſe men that uſe them to be grievous *prophaners of Gods Sabbath*? "And if ſuch our *judgment* concerning *the things* ſhould after prove to be *erro*-"*neous*: then can it not be avoided, but that ſuch our *judgment* alſo concerning "*the perſons* muſt needs be *uncharitable*.

Jer. 17. 9.

16. *Secondly*, this miſ-judging of things filleth the world with endleſs nicities and *diſputes*; to the great diſturbance of *the Churches peace*, which to every good man ought to be precious. The multiplying of *Books* and *Writings pro* and *con*, and purſuing of *Arguments* with heat and oppoſition, doth rather *lengthen* than *decide* Controverſies; and inſtead of deſtroying *the old*, begetteth *new ones*: whiles they that are *in the wrong* out of obſtinacy *will not*, and they that ſtand *for the truth* out of conſcience *dare not*, may not *yield*; and ſo ſtill the war goeth on.

17. And as to *the publick peace* of the Church, ſo is there alſo *thirdly* by this means great prejudice done to *the peace* and tranquillity of private *mens conſciences*: when by *the peremptory Doctrines* of ſome ſtrict and *rigid Maſters*, the ſouls of many a well-meaning man are miſerably diſquieted with a thouſand *anneceſſary ſcruples*, and driven ſometimes into very woful *perplexities*. Surely it can be no light matter, thus to lay *heavy burdens* upon other mens ſhoulders, and to caſt *a ſnare* upon their conſciences, by making *the narrow way to heaven* (*a*) narrower than ever God meant it.

Mat. 23. 3. 2 Cor. 7. 35. Mat. 7. 14. a τῶ νόμω νομωθετῶ. Naz. orat. 26.

18. *Fourthly*, hereby Chriſtian *Governours* come to be robbed of a great part of that *honour* that is due unto them from their people; both in their *Affections*, and *Subjection*. For when they ſhall ſee cauſe to exerciſe over us that *power* that God hath left them in *indifferent things*, by commanding ſuch or ſuch things to be done; as namely, *wearing* of a Surplice, *kneeling* at the Communion, and the like: if now we in our own thoughts have already *prejudged* any of the things ſo commanded to be *unlawful*; it cannot be but our hearts will *be ſowred* towards our *Superiours*, in whom we ought to *rejoyce*: and inſtead of *bleſſing* God for them, (as we are bound to do, and that with hearty chearfulneſs;) we ſhall be ready *to ſpeak evil* of them, even with *open mouth*, ſo far as we dare for fear of being ſhent. Or if out of that fear we do it but *indirectly* and *obliquely*; yet we will be ſure to do it in ſuch a manner, as if we were willing to be underſtood with as much reflection upon *authority* as may be. But then as for our *Obedience*, we think our ſelves clearly *diſcharged* of that: it being granted on all hands (as it ought) that *Superiours* commanding *unlawful* things, are not therein to be *obeyed*.

1 Tim. 2. 1, 2. Jude ver. 8.

19. And then, (as ever one evil bringeth on another) ſince it is againſt all reaſon that our *Error* ſhould deprive our *Superiours* of *that right* they have to our *obedience*, (for why ſhould any man reap or challenge *benefit* from his own *act*?) we do by this means *fifthly* exaſperate thoſe that are in authority, and make *the ſpirit of the Ruler* riſe againſt us, which may hap to *fall right heavy* on us in the end. All *power* we know, whether *Natural* or *Civil*, ſtriveth to maintain it ſelf *at the height*, for the better *preſerving* of it ſelf: *the Natural* from decay; and *the Civil* from contempt. When we therefore *withdraw* from the higher powers our *due obedience*, what do we other than *pull upon our ſelves* their *juſt diſpleaſure*; and put into their hands *the opportunity* (if they ſhall but be as ready

Eccleſ. 10. 4.

ready to take it, as we are to *give* it) rather to *extend their power*. Whereby if we ſuffer in the concluſion, (as not unlike we may; (a) κρείσσων γὰρ βασιλὴς — ) whom may we thank for it but our ſelves?

(a) Homer Iliad. a.

20. *Sixthly*, by this means we caſt our ſelves upon ſuch *ſufferings*, as (the *cauſe* being naught) we can have no ſound comfort in. (b) *Cauſa, non pœna, facit martyrem*, we know: it is *the cauſe* maketh a true *Martyr* or *Confeſſor*, and not barely *the ſuffering*. He that ſuffereth for the Truth, and a good cauſe, ſuffereth *as a Chriſtian*; and he need not be *aſhamed*, but may exult in the midſt of his greateſt ſufferings; chearing up his own heart, and *glorifying God on that behalf*. But he that ſuffereth for his *Error*, or *Diſobedience*, or other *raſhneſs*, buildeth his *comfort* upon a ſandy foundation: and cannot better glorifie God, and diſcharge a good conſcience, than by being *aſhamed* of his fault, and *retracting* it.

(b) —cum martyrem faciat, non pœna, ſed cauſa Aug. Ep. 61 & ep. 167.

1 Pet. 4. 16.

21. *Seventhly*, hereby we expoſe not *our ſelves* only (which yet is ſomething;) but ſometimes alſo (which is a far greater matter) the whole *Reformed Religion* by our default, to the inſolent jeers of *Atheiſts*, and *Papiſts*, and other *prophane* and *ſcornful* ſpirits. For men that have *wit* enough, and to ſpare, but no more *Religion* than will ſerve to keep them out of the reach of *the Laws*; when they ſee ſuch men as pretend moſt to *holineſs*, to run into ſuch extravagant *opinions* and *practices*, as in the judgment of any underſtanding man are manifeſtly *ridiculous*: they cannot hold but their *Wits* will be working; and whileſt they play upon them, and make themſelves ſport enough therewithal, it ſhall go hard but they will have one fling among, even at *the power of Religion too*. Even as *the Stoicks* of old, though they ſtood mainly for *vertue*; yet becauſe they did it in ſuch an uncouth and *rigid way*, as ſeemed to be repugnant not only to (a) *the manners of men*, but almoſt to *common ſenſe* alſo: they gave occaſion to *the Wits* of thoſe times, under a colour of making themſelves merry with *the Paradoxes* of *the Stoicks*, to laugh even *true vertue* it ſelf out of countenance.

(a) *Senſus cauſa que & natura rerum, atq; ipſa veritas clamat.* Cic. 4. d finib. *Senſus moreſque repugnant.* Hor. 1. Sat. 3.

22. *Laſtly*, (for why ſhould I trouble you with any more? Theſe are enow:) by condemning ſundry *indifferent* things, and namely, *Church-Ceremonies* as unlawful; we give great ſcandal to thoſe of *the Separation*, to their farther confirming in that their unjuſt *Schiſm*. For why ſhould theſe men, will they ſay, (and for ought I know; they ſpeak but reaſon;) why ſhould they who agree ſo well with us in our *principles*, hold off from our *Concluſions*? Why do they yet hold *communion* with, or remain in the boſom of that *Church*, that impoſeth ſuch *unlawful things* upon them? How are they not guilty themſelves of that *luke-warm Laodicean* temper, wherewith they ſo often, and ſo deeply charge others? Why do they halt ſo ſhamefully *between* two opinions? If *Baal be God*, and the Ceremonies *lawful*; why do they not yield *obedience*, chearful obedience, to their *Governours*, ſo long as they command but *lawful things*? But if *Baal be an Idol*, and the Ceremonies *unlawful*, as they and we conſent: Why do they not either *ſet them packing*, or (if they cannot get that done) *pack themſelves* away from them as faſt as they can, either to *Amſterdam*, or to ſome other place? The *Objection is ſo ſtrong*, that I muſt confeſs for my own part, If I could ſee cauſe to admit of thoſe *principles*, whereon moſt of our *Non-Conformers*, and ſuch as favour them, ground their diſlike of our *Church-Orders* and *Ceremonies*, I ſhould hold my ſelf in all conſcience bound (for any thing I yet ever read or heard to the contrary) to forſake *the Church of England*, and to fly out of *Babylon*, before I were many weeks old.

Rev. 3. 16.

1 King. 18. 21.

23. Truly Brethren, if theſe unhappy fruits were but *accidental events* only, *occaſioned* rather than *cauſed*, by ſuch our opinions; I ſhould have thought the time miſ-ſpent in but naming them: ſince the very *beſt things* that are, may *by accident* produce *evil effects*. But being they do in very truth naturally and unavoidably

unavoidably iſſue therefrom, as from their true and *proper cauſe:* I cannot but earneſtly beſeech all ſuch as are *otherwiſe minded*, in the bowels and in the name of the *Lord Jeſus Chriſt*, and by all the love they bear to Gods *holy truth* which they ſeem ſo much to ſtand for; to take theſe things into their due conſideration, and to lay them cloſe to their conſciences. And as for thoſe my brethren of *the Clergie*, that have moſt authority in the hearts of ſuch as *biaſs* too much that way, (for they only may have ſome hope to prevail with them; the reſt are ſhut out by *prejudice:*) if I were in place where, I ſhould require and charge them, as they will anſwer the contrary to *God*, *the Church*, and their own *Conſciences*: that they would approve their *faithfulneſs* in their Miniſtry, by giving their beſt diligence to inform *the judgments* of Gods people aright, as concerning the nature and uſe of *indifferent things:* and (as in love to their ſouls they are bound) that they would not humour them in theſe their *pernicious errors*, nor ſuffer them to continue therein for want of *their rebuke*, either in their publick teaching, or otherwiſe as they ſhall have opportunity thereunto in private diſcourſes.

Lev. 19. 17.

24. But you will ſay, if theſe things were ſo, how ſhould it then come to paſs that ſo many men, pretending to *Godlineſs*, (and *thouſands* of them doubtleſs ſuch as they *pretend*; for it were an uncharitable thing to charge them all with *hypocriſie*:) ſhould ſo often and ſo grievouſly offend this way? To omit thoſe two more *univerſal cauſes*; Almighty *Gods Permiſſion* firſt, whoſe good pleaſure it is, for ſundry wiſe and gracious ends, to exerciſe *his Church* during her warfare here with *Hereſies*, and *Schiſms*, and *Scandals:* And then the *wilineſs* of *Satan*, who cunningly obſerveth whither way our hearts incline moſt, to *looſeneſs*, or to *ſtrictneſs*; and then frameth his *Temptations* thereafter: So he can but put *us out of the way*; it is no great matter to him, *on whether hand* it be: he hath *his end* howſoever. Nor to inſiſt upon ſundry more *particular cauſes:* as namely, a natural proneneſs in all men to *ſuperſtition*: in many an *affectation* of *ſingularity*, to go beyond the ordinary ſort of people in ſomething or other; the difficulty of ſhunning one without running into *the contrary extreme*; the great force of *Education* and *Cuſtom*; beſides manifold *abuſes*, *offences*, *and provocations*, ariſing from *the carriage* of others; and the reſt: I ſhall note but theſe two only, as the *two* great *fountains* of Error, (to which alſo moſt of the other may be reduced) *Ignorance* and *Partiality:* from neither of which Gods deareſt ſervants and children are in this life wholly exempted.

1 Cor. 11. 19. Luke 17. 1.

25. *Ignorance* firſt is a fruitful mother of *Errors.* (*Ye err not knowing the Scriptures*, *Mat.* 22.) Yet not ſo much *Groſs Ignorance* neither: I mean not that. For your meer *Ignaro*'s, what they err, they err *for company:* they *judge* not at all; neither according to *the appearance*, nor yet *righteous judgment.* They only *run on* with the *herd*, and *follow* as they are *led*, be it right or wrong; and never trouble themſelves farther. But by *Ignorance* I mean (a) *weakneſs of judgment*, which conſiſteth in a *diſproportion* between *the affections*, and *the underſtanding:* when a man is very (b) *earneſt*, but withal very *ſhallow*: readeth much, and heareth much, and thinketh that he knoweth much, but hath not *the judgment* to ſever truth from falſhood, nor to *diſcern* between a ſound *Argument* and a captious *Fallacy.* And ſo for want of ability to examine the ſoundneſs and ſtrength of thoſe *principles*, from whence he fetcheth his *Concluſions*; he is eaſily carried away κενοῖς λόγοις, as our Apoſtle elſewhere ſpeaketh, with *vain words*, and *empty arguments.* As St. *Auguſtine* ſaid of *Donatus*, (c) *Rationes irripuit*, he catcheth hold of ſome reaſons, (as *wranglers* will *catch* at a ſmall thing, rather than *yield* from their opinions) *quas conſiderantes, veriſimiles eſſe potius quam veras invenimus*; which ſaith he, we found to have more *ſhew of probability* at the firſt appearance, than

Mat. 22. 29.

a—*hominum leviter eruditorum.* Cic. 3. de orator.
b θερμότης χωρὶς λόγε καὶ ὀπτείμης ἀσθ— θερμότης ἀπαίδευτος. Naz. orat. 26.
Eph. 5. 6.
c *Auguſtin.* 4. de bapt. contra Donat. 6.

than *ſubſtance of truth* after they were well conſidered of.

26. And I dare ſay, whoſoever ſhall peruſe with a judicious and unpartial eye moſt of thoſe *Pamphlets*, that in this daring age have been thruſt into the World, againſt *the Ceremonies* of the Church, againſt *Epiſcopal Government*; (to paſs by things of leſſer regard and uſefulneſs, and more open to *exception* and *abuſe*, yet ſo far as I can underſtand, unjuſtly condemned as things *utterly unlawful*; ſuch as are *luſorious lots*, *dancing*, *Stage-plays*, and ſome other things of like nature;) When he ſhall have drained out the bitter *invectives*, unmannerly *jeers*, petulant *girding* at thoſe that are in authority, impertinent *digreſſions*, but above all thoſe moſt bold and *perverſe wreſtings* of holy *Scripture*, wherewith ſuch books are infinitely ſtuff'd; he ſhall find that little poor remainder that is left behind, to contain nothing but κενολογιας, *vain words and empty arguments*. For when theſe great undertakers have ſnatcht up the bucklers, as if they would make it good againſt all comers, that ſuch and ſuch things are *utterly unlawful*; and therefore ought in all reaſon and conſcience, to bring ſuch *proofs* as will come up to that *concluſion*: *Quid dignum tanto?* Very ſeldom ſhall you hear from them any other arguments, than ſuch as will conclude but an *Inexpediency* at the moſt. As, that they are apt to *give ſcandal*; that they carry with them an *appearance of evil*; that they are often *occaſions of ſin*; that they are *not commanded* in the Word; and ſuch like. Which *Objections*, even where they are *juſt*, are not of force (no not taken *altogether*, much leſs any of them *ſingly*) to prove a thing to be *utterly unlawful*. And yet are they glad many times, rather than ſit out, to play very *ſmall Game*, and to make uſe of *Arguments* yet *weaker* than theſe, and ſuch as will not reach ſo far as to prove a bare *inexpediency*. As, that they were invented by *Heathens*; that they have been abuſed in *Popery*; and other ſuch like. Which to my underſtanding is a very *ſtrong preſumption*, that they have taken a very *weak cauſe* in hand, and ſuch as is wholly deſtitute of ſound proof: For if they had any better *Arguments*, think ye we ſhould not be ſure to hear of them?

27. Marvel not therefore, if I charge them with *Ignorance*: although in their Writings *ſome of them* may ſhew much variety of *reading*, and other pieces of *learning* and *knowledge*. For if their *knowledge* were even much more than it is, yet if it ſhould not hold *pace* with their *zeal*, but ſuffer that to out-run it: there ſhould be ſtill in them that *diſproportion* that before I ſpake of: and they might ſo far forth be ranked with thoſe *ſilly women* our Apoſtle ſpeaketh of, (for ſuch *diſproportion* is very incident to the weaker Sex) *that are ever learning, but are never able to come to the knowledge of the truth*. And this kind of ignorance is evermore very *troubleſome*; and hath been the raiſer of moſt of thoſe ſtirs, that ſo much diſquiet either whole *Churches*, or particular *Congregations*: as the *lame Horſe ever raiſeth the moſt duſt*; and (a) *the faſter* he putteth on ſtill *the more duſt*. Have you obſerved any men to be fuller of *moleſtation* in the places where they live; than thoſe that have been ſomewhat *towards the Law*, or having ſome little *ſmattering* therein, think themſelves for that a great deal wiſer than the reſt of their Neighbours? Although ſuch *buſie ſpirits* for the moſt part make it appear to the World before they have done, that they had but juſt ſo much *Law*, as would ſerve them to *vex their neighbours* withal in the mean time, and *undo themſelves* in the end. *Zeal* is a kind of *fire*. An excellent creature *Fire*, as it may be uſed; but yet may do a great deal of miſchief too, as it may be uſed: as we uſe to ſay of it, that it is a *good Servant*, but an *ill Maſter*. A right *zeal*, grounded upon certain *knowledge*, and guided with godly *diſcretion*, like fire *on the hearth*, is very comfortable and ſerviceable: but *blind* or *undiſcreet* zeal, like fire *in the thatch*, will ſoon ſet all the houſe in a combuſtion.

(As Parker, Dioclavius, &c.)

2 Tim. 3. 7.

a Zelus abſq; ſcientia, quo vehementius irruit, & gravius corruit. Bern. de verbis Iſa. Serm. 4.

28. So

28. So much for *Ignorance*, the first great Fountain of *Error*: the other is *Partiality*. And this is *causa causarum*: much of that *ignorance* and ill-governed *zeal*, from which so many *other errors* spring, doth it self spring from this corrupt Fountain of *Partiality*. Which maketh *the Error* so much *the worse*; and *the judgment* so much *the more unrighteous*. For where an *Error* proceedeth meerly from *weakness*, though it cannot be therefore *excused*, much less ought to be therefore *cherished*; yet may it be even therefore pitied,

a Juvenal. Satyr. 2.

a *horum simplicitas miserabilis*——

and the rather *born with* for a time. But if it shall once appear that *partiality* runneth along with it, or especially that it proceedeth from *partiality*; this renders it odious both to God and man. St. *Paul* therefore, well knowing what mischiefs would come of it, if *Church-Governours* in the administration of their weighty callings should be swayed with *partial affections*, either *for* or *against* any, layeth a great charge upon (b) *Timothy*, whom he had ordained *Bishop of Ephesus*, and that with a most deep and solemn obtestation, by all means to beware of Partiality. (*I charge thee before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these things without preferring one before another, doing nothing by partiality*, 1 Tim. 5.)

b *Timotheus Ephesiorum Episcopus ordinatus à B. Paulo.* Hieron. de Script. Eccles. cap. 11. 1 Tim. 5. 21.

29. And reason good; there being scarce any thing more directly contrarious to the Rules of *Charity*, *Equity*, and *Justice*, then *Partiality* is: as might be easily shewn, if we had time for it. And yet as *unjust*, *unequal*, and *uncharitable* as it is, the world aboundeth with it for all that. Not to instance in the Writing of *Histories*, handling of *Controversies*, distribution of *Rewards* and *Punishments*, and other particulars: take but a general view of the ordinary passages of most mens lives either in *the carriage* of their own, or in *the censuring* of other mens actions; and you shall find *partiality* to bear no little sway in most of the things that are done under the Sun. The truth is, we are (a) *all partial*: and shall be as long as we live here, more or less. For *Partiality* is the Daughter of *Pride* and *Hypocrisie*: both which are as *universally* spread, and as *deeply* and inseparably rooted in our nature, as any other corruptions whatsoever. *Pride* ever maketh a man to look at *himself* and (*b*) his own party with *favour*; and at the opposites either with *envy*, if they be above him; or if below him, with *scorn*: and how can such a man chuse but be *partial*? And *Hypocrisie* ever leaneth on a nail: it will make a man *halt* before his best friends, and when fainest he would be thought to *go upright*. The spying of *motes* in our brothers eye, and baulking of *beams* in our own (which is *Partiality*) our Saviour therefore chargeth with *Hypocrisie*, (*Thou Hypocrite first cast the beam out of thine own eye*, Luk. 6.) And St. *James* coupleth them together, as things that seldom go asunder; ἀδιάκριτος, ἀνυπόκριτος, *without partiality and without hypocrisie*.

a *Nemo non est benignus sui judex.* Senec. 2. de benef. 26.
b φύσει ἅπαντες τὸ οἰκεῖον ἅπαν διαφερόντως ἔχειν. Naz. orat. 27.

Luk. 6. 42.

Jam. 2. 17.

30. Besides these two *internal causes* (*Pride* and *Hypocrisie*) from within, which first *breed* it; there are sundry other *external causes of Partiality* from without, which after it is bred, help to *feed* it and *increase* it. One whereof is, the great force of *Education* and *Custom*; which commonly layeth such strong anticipations upon *the judgment*, that it is a matter of great difficulty to work out those (a) *first impressions* afterwards by any strength of *reason*; or but so much as to bring us to suspect there can be any *error* in those things, whereto our ears have been so long enured. Another is, that which the Apostle calleth the *having of mens persons in admiration*: when we have such a *high opinion* of some men, as to receive whatsoever they deliver, as the undoubted Oracles of God, though wanting both *partiality* and *proof*; and such a *prejudice* again on the other side against some others, though perhaps of better

a *Id sapit unusquisq. quod didicit.* Senec.
τοῦτο φεύγουσιν ἂν φεύγωσιν, ἃ τὸν οἰκοθεν λογισμὸν, ἢ πάθος δεσμάτων οἷς συνανεσείσθησαν τῷ συνήθειᾳ. Naz. orat. 1. Jude v. 16.

better worth and ſounder judgment than the former, as to ſuſpect every thing that cometh from them, (eſpecially if it do not *ſapere ad palatum*) be it laid down never ſo *clearly*, proved never ſo *ſubſtantially*. But I muſt omit both theſe, and the reſt: only one I cannot chuſe but name, becauſe it ſo much concerneth this point of *lawfulneſs* whereof we now ſpeak; and it belongeth alſo to this laſt mentioned branch of admiring *mens perſons*. And that is, the great credit that is uſually given to ſuch *Divines*, as in their Expoſitions of the *Commandments*, or other Treatiſes concerning *Caſes of Conſcience*, have ſet a *Non licet* upon very many things, and that with very much confidence, and yet upon very weak grounds. Yea, ſo *corruptibly* or *ſlightly*, is that uſeful part of *Divinity* handled by moſt that have travelled therein, either in the *Romiſh* or *Reformed Churches*; that ſcarce is to be found one *juſt volume* in that kind, able to give ſatisfaction to a reader that is both *rational* and *conſcientious*, in ſundry weighty points: and namely in thoſe *two*, than which there are few of more general uſe in our daily converſation; to wit, the point of *Chriſtian Liberty*, and the point of *Chriſtian Subjection*. By means whereof, many of them that ſhould *teach* others better, are many times themſelves *miſtaught*: and ſo *the blind leading the blind*, both Teachers and People are plunged deep either in *Superſtition*, or *Diſobedience*, or both, before they ever ſo much as miſtruſt themſelves to have ſtepped awry. But of this enough.

31. In this former clauſe of my Text, beſides *the things* whereof we have hitherto ſpoken (πάντα, *All things*:) the Apoſtle expreſſing of *his own perſon*, πάντα μοι, not only all theſe *lawful*, but all lawful *for me*; though I will not preſs it much, yet may not be wholly neglected. There is an *opinion* taken up in this laſt Age, that hath paſſed for current amongſt many, grounded upon *one miſ-underſtood paſſage* in this Epiſtle; but is indeed both *falſe* in it ſelf, and *dangerous* in the conſequents: namely this, that the godly *regenerate* have a full *right* to all the creatures; but wicked and *unregenerate* men have right to none, but are *malæ fidei poſſeſſores*, intruders and uſurpers of thoſe things they have, and ſhall at the day of judgment be anſwerable, not only for their *abuſing* of them, but even for their very *poſſeſſing* of them. Poſſibly ſome may imagine (yet none but they whoſe judgments are fore-ſtalled with that fancy) that theſe words of our Apoſtle look that way; and that there lieth an *Emphaſis* in the Pronoun, to this ſenſe: All things are lawful *for me*; but not ſo *for every man*. Being *a godly* and *regenerate* man, and engrafted into Chriſt by faith, I have *a right* and *liberty* to all the *Creatures*, which every man hath not. 1 Cor. 3. 22, 23.

32. But to feign ſuch a ſenſe to theſe words, beſides, that it ſeemeth apparently to offer force to *the Text*; it doth indeed quite overthrow the Apoſtles *main purpoſe* in this part of his diſcourſe: which is to teach *the Corinthians*, and all others, to yield ſomething from their *lawful liberty* for their *brethrens* ſakes, when they ſhall ſee it needful ſo to do, either for the avoiding of *private ſcandal*, or for the preſervation of *the publick peace*. So that the Apoſtle certainly here intended, to extend our *liberty* to the Creatures, as far and wide, in reſpect of *the perſons*, as of *the things*: as if he had ſaid, All things are lawful *for all men*. The interlinear Gloſs is right here, *Quod ſibi dicit licere, innuit & de aliis.* We know it is an uſual thing, as in our ordinary ſpeech, ſo in the Scriptures too; in framing *objections*, in putting *caſes*, and the like, to make the inſtance *perſonal*, where the aim is *general*. As *Rom.* 3. *If the truth of God have abounded through my lye unto his glory, why am I alſo judged as a ſinner?* That is, through my lye, or any mans elſe: Why either I, or any man elſe? So after in this Chapter; *Why is my liberty judged — and why am I evil ſpoken of —?* Mine, or any mans elſe? I, or any mans elſe? And ſo in a hundred places more. Rom. 3. 7. 1 Cor. 10. 29. — Ibid. 30.

33. There is no great neceſſity therefore, for ought I ſee, that we ſhould place any *Emphaſis* at all in the *Pronoun* μοι. Or if we do, it muſt then be underſtood, as if the Apoſtle intended thereby, not to *exclude others*; (thus All things are lawful *for me*, that is, *for me rather* than for ſome others:) but only to include himſelf; as thus, All things are lawful *for me*, that is, *for me alſo* as well as for others. He did not conceive, that his *Apoſtolical Calling* did any whit either infringe his *Chriſtian Liberty*, or abridge it: but that notwithſtanding he was *ſet apart* for the ſervice of Chriſt in the work of the *Miniſtry*, he had ſtill the ſame fulneſs of *power* and *right* that ever he had, or that any other perſon had to all *the good Creatures* of God. St. *Paul* was content to *forbear* his *power* in ſome things: but he would not *forgo* it though in any thing. He *uſed his liberty* indeed very ſparingly, but yet he *maintained* it moſt ſtoutly. *Am I not an Apoſtle? Am I not free? Have we not power to eat and drink as well as others? To lead about a Siſter, a Wife, as well as others? To forbear working as well as others?* In the Chapter before this.

Rom. 1. 1. ἀφωρισμένος.

1 Cor. 9. 1, &c.

34. I find not any where in Scripture, that *the Prieſthood of the Goſpel* doth render a man incapable of any thing, whereunto he hath either a *natural*, or *civil* liberty: but that whatſoever is *lawful* for any *other man* to do, is *lawful* for a *Church-man* to do, notwithſtanding his Miniſterial Office and Calling. What is *decent* and *expedient* for a Miniſter of the Goſpel to do, that is quite another buſineſs: I ſpeak now only of *lawfulneſs*, which reſpecteth *the things themſelves* only, conſidered in their *own nature*, and in *the general*, without relation either to *the opinions* and *faſhions* of times and places, which is the meaſure of *decency*; or to ſuch *particular circumſtances*, as attend *particular actions*, which ought to be the meaſure of *Expediency*.

35. For a grave *Clergy-man* to wear a green ſuit, a Cap and Feather, and a long Lock on the one ſide; or to work *journey-work* in ſome mechanick or manual trade, as with a *Maſon*, *Carpenter*, or *Shoomaker*: as things are now ſetled among us, no wiſe man can think it either *decent*, or *expedient*. Yet that *decency* and *expediency* ſet aſide, no man can truly ſay, that the doing of any of this is *ſimply unlawful*. For why might not an *Engliſh Miniſter*, if he were Priſoner in *Turkey*, to make an eſcape, diſguiſe himſelf in ſuch a *habit* as aforeſaid? Which if it were *ſimply unlawful*, rather than to do it, he ſhould die a thouſand deaths. And why it ſhould not be as *lawful* now for a *Miniſter*, as it was once for an *Apoſtle*, to work journey-work, to make *Shooes* now, as then to make *Tents*, (if it might ſtand with *decency* and *expediency* now as well as then:) let him that can, ſhew a reaſon. "Let them look how they will anſwer it there-
" fore, that make it *unlawful* for Prieſts, either to *marry*, as ſome do: or
" to be *in commiſſion of the peace*, as ſome others do: as if either the ſtate
" of *Wedlock*, or the exerciſe of *Temporal Juriſdiction*, were inconſiſtent
" with *holy Orders*. When the maintainers of either Opinion ſhall ſhew
" *good Text* for what they teach, the cauſe ſhall be yielded: but till
" that be done, they muſt pardon us if we appeal them both of *Phari-*
" *ſaiſm*, *in teaching for Doctrines mens Precepts*. So long as this Text ſtands in
" the Bible unexpunged, *All things are lawful for me*: if any man either from
" *Rome*, or elſewhere, nay, if *an Angel from heaven*, ſhould teach either
" of thoſe things to be *unlawful*, and bring no better *proof* for it than yet
" hath been done, he muſt excuſe me if I ſhould not be very forward to believe
" him.

Acts 18. 3.

Mat. 15. 9.

36. Well, you ſee the Apoſtle here *extendeth our liberty* very far in *indifferent things*; without exception either of *things* or *perſons*: *All things* lawful,

lawful, and lawful *for all men.* In the aſſerting of which *liberty*, if in any thing I have ſpoken at this time, I may ſeem to any man to have ſet open a wide *gap* to carnal *licentiouſneſs*: I muſt intreat at his hands one of theſe *three things*; and the requeſt is but reaſonable. Either *Firſt*, that all prejudice and partiality laid aſide, he would not judge κατ' ὄψιν, *according to the appearance*, but according to right and truth; and then I doubt not but all ſhall be well enough. Or *Secondly*, that he would conſider, whether theſe words of our *Apoſtle* taken by themſelves alone, do not ſeem to ſet open the *gap* as wide, as I or any man elſe can ſtretch it; *Omnia licent, All things are lawful for me.* Or that *Thirdly*, he would at leaſtwiſe ſuſpend his judgment, till I ſhall have handled *the latter clauſes* of my Text alſo, wherein our *liberty* is *reſtrained*, as it is here *extended.* Then (which may be ere long, if God will) he ſhall poſſibly find *the gap*, if any ſuch be, ſufficiently *ſtopped up* again, to keep out all *carnal licentiouſneſs*, and other *abuſe* of *Chriſtian Liberty* whatſoever. In the mean time, and at all times, God grant us all to have a *right judgment*, and to keep a *good conſcience* in all things. Joh. 7. 24.

# AD AULAM.

## Sermon XII.

### *HAMPTON-COURT, July 26. 1640.*

1 Cor. 10. 23.

*——But all things are not expedient——*
*But all things edifie not.*

1. THe former clauſe of the Verſe, here twice repeated (*All things are lawful for me*) containeth *the Extenſion*; as theſe later clauſes do *the Limitation* of that *Liberty* that God hath left us to things of *indifferent* nature. That *Extenſion* I have already handled; and ſet our *Chriſtian Liberty* there, where (according to the conſtant Doctrine of *our Apoſtle*) I think it ſhould ſtand. From what I then delivered, (which I now repeat not) plain it was, that the Apoſtle *extendeth* our *liberty* very far, without exception either of *things* or *perſons*. *All things* lawful, and lawful for *all men*. All the fear was, leſt by ſo aſſerting our *liberty*, we might ſeem to ſet open a *gap* to carnal *licentiouſneſs*. Although there be no great cauſe for it in reſpect of *the thing* it ſelf; yet is not that *fear* altogether needleſs, in regard of *our corruption*: who are apt to turn the very *beſt things* into abuſe, and *liberty* as much as any thing. Yet that *fear* need not much trouble us, if we will but take theſe *later clauſes* of the verſe alſo along with us, as we ought to do. Where we ſhall find *the gap* (if any ſuch were) ſufficiently made up again, to keep out all carnal *licentiouſneſs*, and other *abuſe of Chriſtian liberty* whatſoever.

2. Of thoſe clauſes we are now to ſpeak; *But all things are not expedient*: *But all things edifie not*. Wherein the Apoſtle having before *extended* our liberty in *the power*, now *reſtraineth it* in *the uſe* and exerciſe of that power. Concerning which I ſhall comprehend all I have to ſay in *three Obſervations*, grounded all upon the Text. *Firſt*, That the Apoſtle eſtabliſheth the point of *lawfulneſs*, before he meddle with that of *expediency*. *Secondly*, That he requireth we ſhould have an eye to *the expediency* alſo of the things we do, not reſting upon their *lawfulneſs* alone. And *thirdly*, that he meaſureth *the expediency*

*expediency* of lawful things by their uſefulneſs unto *edification*. Of which in their order.

3. And firſt, *Expediency* in St. *Pauls* method ſuppoſeth *lawfulneſs*. He taketh that for granted, that the thing is *lawful*; before he enter into any enquiry whether it be *expedient*, yea, or no. For *expediency* is here brought in, as a thing that muſt *reſtrain* and *limit* us in the exerciſe of that *liberty*, which God hath otherwiſe allowed us: but God hath not allowed us any *liberty* unto *unlawful* things. And this *Obſervation* is of right good uſe: for thence it will follow, that when *the unlawfulneſs* of any thing is once made ſufficiently to appear, all farther enquiry into *the expediency* or *inexpediency* thereof muſt thenceforth utterly ceaſe and determine. No conjuncture of *circumſtances* whatſoever, can make that *expedient* to be done at any time, that is of it ſelf and in the kind (a) *unlawful*. For a man to *blaſpheme* the holy Name of God, to *ſacrifice* to Idols, to give *wrong ſentence* in judgment, by his power to *oppreſs* thoſe that are not able to withſtand him, by ſubtilty to *over-reach* others in bargaining, to *take up arms* (offenſive or defenſive) againſt a *lawful Soveraign*: none of all theſe, and ſundry other things of like nature, being all of them ſimply and *de toto genere* unlawful, may be done by any *man*, at any *time*, in any *caſe*, upon any *colour* or pretenſion whatſoever; the expreſs *Command of God* himſelf only excepted, as in the caſe of *Abraham* for ſacrificing his Son. Not for the avoiding of *ſcandal*; not at the inſtance of any *friend*, or command of any *power* upon earth; not for the maintenance of *the lives* or *liberties* either of our ſelves or others; nor for the defence of *Religion*; not for the preſervation of a *Church* or *State*: no nor yet, if that could be imagined poſſible, for the ſalvation of *a ſoul*, no not for the redemption of *the whole world*.

(a) ἃ γὰρ ὁμὴ κακὸν, οὐκ ἐπιεικὲς. Eurip. *Phœniſſ.* Act. 3.

Gen. 22. 2.

4. I remember to have read long ſince a ſtory of one of the *Popes*, (but who the *man* was, and what the particular *occaſion*, I cannot now recall to mind) that having, in a conſultation with ſome of his *Cardinals*, propoſed unto them the courſe himſelf had thought of, for the ſetling of ſome preſent affairs to his moſt advantage: when one of *the Cardinals* told him he might not go that way, becauſe it was not according to *juſtice*; he made anſwer again, that though it might not be done *per viam juſtitiæ*, yet it was to be done *per viam expedientiæ*. A diſtinction which it ſeemeth *the High-Prieſt* of *Rome* had learned of his Predeceſſour at *Jeruſalem*, *the High-Prieſt Caiaphas*, in a ſolemn conſultation held there, *Joh.* 11. There the chief Prieſts and Phariſees call a *Council*; and the buſineſs was, what they ſhould do with *Jeſus*. If they ſhould *let him alone* ſo, *the people* would all run after him becauſe of his *miracles*: and then would *the Romans* (who did but wait for ſuch *an opportunity*) make that *a pretenſe* to invade their *Country*, and to deſtroy both their *Religion* and *Nation*. If they ſhould take away his *life*, that were indeed a ſure courſe; but *Nicodemus* had ſtammered them all, for that a good while before, in a *former Council* at *Jeruſalem*, *Joh.* 7. when he told them that they could not do it *by Law*; being they had nothing to lay to his charge that could touch his *life*. Up ſtandeth *Caiaphas* then, and telleth them, they were but *too ſcrupulous* to ſtand ſo much upon the nice point of *legality* at that time: they ſhould let the matter of *juſtice* go for once, and conſider what was *now expedient* to be done, for the preſerving of their *Nation*, and to prevent the incurſions of *the Romans*. (*You know nothing at all*, ſaith he, *nor conſider that it is expedient for us, that one man ſhould die for the people, and that the whole Nation periſh not.*)

Joh. 11. 47. — 50.

Joh. 7 51.

5. Whatever *infallibility* either of theſe *High-Prieſts* might *challenge* to them-

themſelves, or their flatterers *aſcribe* to them: it is ſure far ſafer for us to reſt our judgments upon that never-failing *Rule* of St. *Paul*. Rom. 3. (a *We may not do evil, that good may come thereof*,) then to follow them in their *wild reſolutions*. But if we deſire *examples* rather: we cannot have for the purpoſe in one man, a more *proper example* on the one ſide for our *imitation*, nor a more *fearful example* on the other ſide for our *admonition*; than are thoſe two ſo unlike actions of *David* in the matter of *Saul*, and in the matter of *Uriah*.

a Rom. 3. 8. *Nunquam vitus vitio adjuvanda eſt.* Sen. 1. de ira. 9.

6. As for *Saul*, two ſeveral times it was in *the power* of his hands to have ſlain him, if he would. In *the Cave*, he might as eaſily have cut the *thred* of his life, as *the skirt* of his garment: and in *the Trench*, as eaſily have taken *his head* from off his ſhoulders, as *the Spear* from beſide his Boulſter. And much might have been ſaid for the *expediency* of it too. *Saul* was his profeſſed, his implacable *enemy*; hunted him from place to place like *a Partridge upon the mountains*, ſet ſnares and traps for him in every corner to *deſtroy* him; and all this without *cauſe*. Nor was *David* ignorant of what *God* had promiſed, and *Samuel* had foretold, concerning the rending of the Kingdom from *Saul*, and ſetling it upon him: and now, if ever, might ſeem to be *a fair opportunity* to bring all that about, now he had him in his hands. By taking away *his life*, and ſetting *the Crown* upon his own head: beſides the accompliſhment of *Gods promiſes*, he might ſo provide for his *own ſafety*, quiet *the diſtractions* in the State, turn all the Forces againſt *the common Enemy*; advance *Religion*, in adding honourable Solemnities to *the Publick Worſhip*; and ſettle *the Kingdom* in a more *juſt*, *moderate*, and *peaceable* Government, than now it was. *Plauſible* inducements all, and *probable*: and his Captains and Servants about him did not forget to *urge them*, and to preſs *the expediency*. But *David* rightly apprehended, *the thing it ſelf*, to offer violence to the Lords anointed, to be *utterly unlawful*: and that was it that ſtaid his hand. That *unlawfulneſs* alone he oppoſeth againſt all theſe, and whatſoever other ſeeming *expediencies* could be pretended, as a ſufficient anſwer to them all. *The Lord forbid that I ſhould ſtretch forth my hand againſt the Lords anointed*: and, *who can ſtretch out his hand againſt the Lords Anointed and be guiltleſs*? This is *David* in the matter of *Saul*: a worthy example for our *imitation*.

1 Sam. 24. 4.
1 Sam. 26. 12.
1 Sam. 26. 20.
1 Sam. 24. 4. & 26. 8.
1 Sam. 24. 6.
1 Sam. 26. 9.

7. See him now another while in *the matter of Uriah*, and how he behaved himſelf there. *Quantum mutatus!* Could you think it were *the ſame man*? He had *lain with* the Wife, when the Husband was abroad, and in his Service: and ſhe proved *with child*. If this ſhould be fam'd abroad, it could not but tend much to *the Kings diſhonour*; yea, and to *the ſcandal of Religion* too. It ſeemed therefore very *expedient* the matter ſhould be ſmothered: and *David* ſetteth all his wits on work how to do that handſomly. Many *fetches* and *devices* he had in his head, and ſundry of them he put to trial, this way and that way: but none of them would take. God meant him *a ſhame* for his ſin; and therefore blaſted all thoſe his *attempts*, and made them unſucceſsful. When he ſaw he could not bring his purpoſe to paſs any other way, at laſt he entertaineth *black thoughts*, and falleth upon *a deſperate reſolution*; to blear the eyes of the World *Uriah* muſt die: ſo ſhall *the widow* be his; and *the Child* born in lawful Wedlock be thought to be *legitimate*, and all ſhall be well. A hard caſe, to take away the life of *an innocent perſon*, a man of renown, *valiant* and *religious*, whoſe name ſtood in the Liſt, enrolled among his chiefeſt *Worthies*; and that in a moſt *baſe* and *treacherous* faſhion too, not without a great deal of *daubing* and *hypocriſie* withal: The circumſtances aggravate much. No doubt *Davids heart*, that was ſo ready to *ſmite* him at other times upon very ſmall occaſions in compariſon, would

2 Sam. 11. 4.
—Ibid. 5.
2 Sam. 23. 39.
2 Sam. 11. 13.
—Ibid. 25.
1 Sam. 24. 5.

would now *buffet him* with ſtronger checks; and not ſuffer him to be ignorant of the wickedneſs and *unlawfulneſs* of his foul intentions. But all is one for that: *Facta eſt alea.* He *was in*, and he *muſt on*: ſo it muſt be now, thinketh he, or elſe we are ſhamed for ever. This is *David* in the matter of *Uriah*: a fearful example for our *Admonition*.

8. *Heaven* and *Hell* are not at more diſtance, nor *light* and *darkneſs* more unlike; than *Davids* carriage in *the one* caſe, and in *the other*. Of which ſo great difference and unlikeneſs if we examine what was *the true cauſe*; we ſhall find it to have been none other but this; that in the former he looked chiefly at *the unlawfulneſs* of the thing, and in the latter at the *expediency* only. In the matter of *Saul*, he ſaw the thing was utterly *unlawful* to be done, as being repugnant to *the ordinance* of God, and *the duty* of a ſubject; and therefore, *expedient*, or *inexpedient*, he reſolves he will not do it for a world; and that was certainly *the right way*. In the matter of *Uriah*, he ſaw the thing was *expedient* to be done, as conducing to *his ends*, for the ſaving of his credit at that time; and therefore, *lawful* or *unlawful*, he reſolveth he will do it, whatſoever come of it: and that was certainly *the wrong way*.

9. Take we warning by *his example* (it is the *cheapeſt learning* to profit by *anothers harm*) not (*a*) to adventure the doing of any thing that we know to be *unlawful*; ſeem it never ſo *expedient*, and conducible to ſuch ends as we intend. Alas! why ſhould any of us for the ſerving of our own *bellies*, caſt the Commandments of God behind our *backs*; or violate his *holy Laws*, to ſatisfie our own impure *Luſts*? Can the compaſſing of any thing we can deſire in this world; *Profit*, *Pleaſure*, *Preferment*, *Glory*, *Revenge*, or any thing elſe, be to us of ſo great advantage: that for the attainment thereof, we ſhould ſo far diſhonour God, and quench the light that is in us; as to *lye*, and *forſwear*, and *flatter*, and *ſlander*, and *ſupplant*, and *cheat*, and *oppreſs*, or do any other unjuſt or *unlawful* act, againſt *the light* of our own *reaſon*, or contrary to *the checks* of our own *Conſciences*.

(*a*) —*facere aliquid, quod ſciat non licere.* Cic. pro Balbo. Rom. 16. 18. Pſal. 50. 17.

10. Nor ought we to be careful hereof then only, when in our ends we look meerly at *our ſelves*, and our own private *conveniences* in any of the fore-mentioned reſpects of *Profit*, *Pleaſure*, and the reſt: but even then alſo when our *intentions* are more noble and honourable; the *honour of God*, the *edification of our brethren*, the *peace of the Church*, and the *common good*. For neither *pious intentions* alone, nor reaſons of *expediency* alone, nor yet both together, will either *warrant* us before hand to *the choice*, nor *excuſe* us afterwards for *the uſe* of unlawful *means*. Whatever *Sauls intention* was, in ſparing the fatter Cattel, I make no queſtion but that *Uzzah's* very *intention* was pious, in reaching forth his hands to ſtay *the Ark* from falling, when it tottered in the Cart. The *things themſelves*, both the one and the other, ſeemed to be very *expedient*. But Gods *ſpecial command* to *Saul* that all ſhould be deſtroyed, and his *Law* given by *Moſes* concerning that ſacred and *myſterious Utenſil*, having made both thoſe *things unlawful*, did thereby alſo make both *the facts inexcuſable*: and Almighty God to win *reverence* and honour to his own *Ordinances*, puniſhed with great ſeverity both *the diſobedience* of the one, and *the raſh preſumption* of the other.

1 Sam. 15. 15.

2 Sam. 6. 6.

1 Sam. 15. 3.

Num. 4. 15.

11. Be our *ends* and *aims* therefore what they will; unleſs we arm our ſelves with ſtrong *reſolutions* before-hand, not to do any thing we know to be *unlawful* upon any terms, ſeem it otherwiſe never ſo expedient; and then afterwards uſe all our beſt *prayers* and *endeavours* by Gods grace to hold our reſolutions: We are gone. *Satan* is *cunning*, and we but *weak*-

and

and he will be *too hard* for us, if he do but find us any whit *ſtaggering* in our *reſolutions*, for doing nothing but what is *lawful*; or lending an ear to any *perſwaſions*, for the doing of any thing that is *unlawful*. By this very means he got within our Grandmother *Eve*; and prevailed with her to taſte of *the forbidden fruit*, though it were *unlawful*, by perſwading her that it was *expedient*. This once is a ſure ground for us to build upon: to a good *Chriſtian*, that deſireth to make conſcience of his ways, nothing can be truly (a) *expedient* that is apparently *unlawful*. And ſo much for the firſt *Obſervation*. Gen 3.5.

12. *The Apoſtle* firſt ſuppoſeth the thing to be *lawful*: elſe it may not be done howſoever. But if it be *lawful*: then we hope we may *uſe* it at our pleaſure; without either *ſcruple* in our ſelves, or *blame* from others: Indeed, that is the common guiſe of the World. Have but the opinion of ſome *Divine of* note, concerning any thing we have a mind to, that it is *lawful*: and then we think we need take no more care, nor trouble our ſelves about *Circumſtances*. But there is a great deal more belongeth to it than ſo. *Lawfulneſs* alone will not bear us out in *the uſe* of a thing, unleſs there be care had withal to *uſe it lawfully*: leſt otherwiſe our *liberty* degenerate into a carnal *licentiouſneſs*; as eaſily it may do. For preventing whereof, *the Apoſtle* here requireth, that we conſider as well what is *expedient* to be done, as what is *lawful*. Which was our *ſecond Obſervation*. [*All things are lawful for me, but all things are not expedient.*]

13. St. *Bernard* to *Eugenius* requireth *trinam conſiderationem*, a threefold conſideration or enquiry to precede the doing of any *action of moment*, and worthy our deliberation: *An liceat*, *An deceat*, *An expediat*. Whether it be *lawful* or no; whether *comely* or no: whether *expedient* or no: *lawful* in it ſelf, *comely* for us, *expedient* in reſpect of others. He maketh there that of *decency*, and that of *expediency*, two different conſiderations the one from the other; yet both neceſſary. And as well *the difference* that is between them, as *the neceſſity* of both, ariſeth from thoſe *two* grand *vertues*, which muſt have a ſpecial influence into every action *morally* and *ſpiritually good*; to wit, *Diſcretion*, and *Charity*: of which two, *Diſcretion* is the proper judge of *Decency*, and *Charity* of *Expediency*, though both do in ſome ſort belong to both. But as for *decency*, it may be the Apoſtle intended not to ſpeak of it at all: as being not ſo very *pertinent* to his preſent argument; and having beſides a purpoſe to mention it more ſeaſonably afterwards. Or if he did; he then taketh *expediency* in a larger ſenſe: ſo as to comprehend under that name, all that which *Bernard* meaneth by *Decency* and *Expediency* both. And ſo taken, (that we may underſtand what it is we ſpeak of) the difference that is between *lawfulneſs* and *expediency* conſiſteth in this: that *lawfulneſs* looketh but at the nature and quality of *the thing in it ſelf*, conſidered in *the kind*, and abſtractedly both from *the end* and *circumſtances*: but *expediency* taketh in *the end* alſo, and ſuch other *circumſtances* as attend particular actions. Chap. 11. & 14.

14. That *expediency* ever relateth to *the end*, we may gather from the very notion of the words. Συμφέρον in the Greek, is as much as to conſer or contribute ſomething, to bring in ſome *help* or furtherance towards the attainment of *the deſired end*. And *Expedire* in the Latine, is properly to *ſpeed* a buſineſs: as the contrary thereof (*Impedire*) is to *hinder* it. The word *Expedition* cometh thence: and ſo doth this alſo of *expediency*. That thing then may not unfitly be ſaid to be *expedient* to any end; that doth *expedire*, give any *furtherance* or avail towards the attaining of *that end*: and that on the contrary to be *inexpedient*, that doth *impedire*, caſt in any let, rub, or *impediment* to hinder the ſame: It muſt be mans firſt

(a) *Quicquid non licet, certe non oportet*, Cic. pro Balbo. *Poteſt aliquid licere, & non expedire: expedire autem quod non licet, non poteſt* Auguſt. de adult. conjug. cap. 15. *Conſtat in Chriſtiana philoſophia, non decere niſi quod licet, nec expedire, niſi quod & decet & licet.* Bern. de conſid. lib. 3. *Sin ii ſumus qui profecto eſſe debemus, ut nihil a nobis fiat, niſi quod rectum honeſtumque ſit.* Cic. 4 fam. Epiſt. 3. *Universa conſcio, quod æquum non videretur, ne expedire quidem proclamavit.* Valer. Max. 6. 5.

care to propoſe to himſelf in all his actions ſome *right end*: and then he is to judge of *the expediency* of *the means* by their ſerviceableneſs thereunto.

15. It is (no doubt) lawful for a *Chriſtian* (being that God hath tied him to live out his time in *the World*) therefore to propoſe to himſelf in ſundry particular actions of this life *worldly ends*; (*Gain*, *Preferment*, *Reputation*, *Delight*;) ſo as he deſire nothing but what is meet for him; and that his deſires thereof be alſo *moderate*. And he may conſequently apply himſelf to ſuch *means* as are *expedient*, and conducing to thoſe *ends*. But thoſe *ends* and *means* are but *the Bye* of a Chriſtian, not *the Main*. He liveth *in the World*; and ſo *muſt*, and therefore alſo *may* uſe it: But **wo** unto him, if he have not far higher and *nobler ends* than theſe, to which all his actions muſt refer, and whereto all thoſe worldly both *means* and *ends* muſt be ſubordinate. And thoſe are to ſeek *the glory of God*, and the *ſalvation of his own ſoul*, by diſcharging a *good conſcience*, and advancing the *common good*. In the uſe therefore and choice of ſuch things, as are in themſelves *lawful* (as all *indifferent things* are) we are to judge thoſe *means*, that may any way *further* us towards the attainment of any of thoſe *ends*, to be ſo far forth *expedient*; and thoſe that any way *hinder* the ſame, to be ſo far forth *inexpedient*: and by how much more or leſs they ſo either *further* or *hinder*, to be by ſo much more or leſs either *expedient*, or *inexpedient*.

16. Beſides *the End*, the reaſon of *Expediency* dependeth alſo very much upon ſuch other particular *circumſtances*, as do attend humane actions: as *Times*, *Places*, *Perſons*, *Meaſure*, *Manner*, and the reſt. By reaſon of the infinite *variety* and *uncertainty* whereof, it is utterly impoſſible to give ſuch *general Rules* of *Expediency*, as ſhall ſerve to all *particular caſes*: ſo that there is no remedy, but the weighing of *particular Circumſtances* in particular actions, muſt be left to (a) *the diſcretion* and *charity* of particular men. Wherein every man that deſireth to walk conſcionably, muſt endeavour at all times, and in all his actions to lay things together as well as he can; and taking one thing with another, according to that meaſure of *wiſdom* and *charity* wherewith God hath endowed him, to reſolve ever to do that, which ſeemeth to him *moſt convenient* to be done (*b*) as things then ſtand. Only let him be ſure that ſtill his eye and aim be upon *the right end* in the main, and that then all things be ordered with *reference* thereunto.

a ὡς ἐν τῷ φρονίμῳ δεῖται. Arist. 2. Ethic. 6.

b—*utra ſit harum vita utilior, cum materia deliberabimus.* Quin. 3. inſtit. 7. *Conſilium in arena.* Adag.

17. This diſcovery of the nature of *Expediency*, what it is; and what dependence it hath upon, and relation unto, *the End* and *Circumſtances* of mens actions: diſcovereth unto us withal ſundry material differences between *lawfulneſs* and *expediency*; and thence alſo the very true reaſon, why in the exerciſe of our *Chriſtian Liberty* it ſhould be needful for us to have regard, as well to *the expediency*, as to *the lawfulneſs* of thoſe things we are to do. Some of thoſe *differences* are; *Firſt*, that as *the natures* of things are unchangeable, but their *Ends* and *Circumſtances* various and variable: ſo their *lawfulneſs*, which is rooted in their *nature*, is alſo conſtant, and permanent, and ever the ſame; but their *Expediency*, which hangeth upon ſo many (c) *turning hinges*, is ever and anon changing. What is * *expedient* to day, may be *inexpedient* to morrow: but once *lawful*, and ever *lawful*. *Secondly*, That a thing may be at the ſame time *expedient* in one reſpect, and *inexpedient* in another: but no reſpects can make the ſame thing to be at once both *lawful*, and *unlawful*. Becauſe *reſpects* cannot alter the *natures* of things, from which their *lawfulneſs* or *unlawfulneſs* ariſeth. *Thirdly*, That the *lawfulneſs* and *unlawfulneſs* of things conſiſteth *in puncto indiviſibili*, (as they uſe to ſpeak) even as the *nature* and eſſence of every thing doth; and ſo are not capable either of them of the degrees of *more or leſs*: all lawful things being *equally lawful*, and all unlawful things

c *Quorum uſus coercetur certis circumſtantiis, ea dicuntur non expedire, non dicuntur non licere.* Chamier. 3. pauſtrat. 21. 75.

* τῶν μὲν συμφέρει, ἄνευ τοῦ ἁπλῶς. Arist. 1. Mou Mon 35. τὰ δὲ πρὸς τοῖς πράξεσι, καὶ τὰ συμφέροντα ἃ δεῖ ἔχειν καὶ ἔστιν ἔχει Arist. 2. Ethic. 2.

equally

*equally unlawful.* But there is a *latitude* of expediency and inexpediency; they do both *ſuſcipere magis & minus*: ſo as one thing may be more or *leſs expedient* than another, and *more* or *leſs inexpedient* than another. And that therefore *fourthly*, It is a harder thing to judge rightly of (d) *the Expediency* of things to be done, than of their *lawfulneſs*. For to judge whether a thing be *lawful* or no, there need no more be done, but to conſider the *nature* of it *in general*, and therein what conformity it hath with the principles of *reaſon*, and the *written Word* of God: And *univerſalia certiora*; a man of competent judgment, and not fore-ſtalled with prejudice will not eaſily miſtake in ſuch *generalities*, becauſe they are neither many, nor ſubject to much uncertainty. But (a) *deſcendendo contingit errare*; the more we deſcend to *particulars*, in the more danger are we of being *miſtaken* therein; becauſe we have both far *more* things to conſider of, and thoſe alſo far *more uncertain* than before. And it may fall out, and not ſeldom doth, that when we have laid things together *in the balance*, weighing one *Circumſtance* with another as carefully as we could; and thereupon have reſolved to do this or that as in our judgment *the moſt expedient* for that time: ſome *Circumſtance* or other may come into our minds afterwards, which we did not *fore-think*, or ſome caſual intervening *accident* may happen, which we could not *foreſee*; that may *turn the ſcales* quite the other way, and render the thing, which ſeemed *expedient* but now, now altogether *inexpedient*.

d *Quid rectum ſit, apparet: quid expediat, ob cutum eſt.* Cic. 5. Ep. 19.

a ὅτι τὸ καθόλου θεωρεῖται, ἔνια τῶν καθ' ἕκαστον οὐκ ἴσμεν δὲ ἀπὸ τοιούτων. Ariſt. 1. Poſter. anal. 13. 15.

18. From theſe and other like *differences*, we may gather the true reaſon, why the Apoſtle ſo much and ſo often preſſeth the point of *Expediency*, as meet to be taken into our *conſideration* and *practice*, as well as that of *lawfulneſs*. Even becauſe things *lawful in themſelves*, and in the kind, may for want of (b) *a right End*, or through neglect of *due Circumſtances*, become ſinful *in the doer*. Not as if any *act* of ours could change *the nature of the things* from what they are: for it is beyond the power of *any Creature* in the world to do that. God only is *Dominus naturæ*: to him it belongeth only as chief Lord, to change either *the Phyſical* or *Moral nature of things* at his pleaſure. Things in their own nature *indifferent*, God by commanding, can make *neceſſary*, and by forbidding, *unlawful*: as he made Circumciſion *neceſſary*, and eating of Pork *unlawful* to the Jews under *the Old Law*. But no *ſcruple* of conſcience, no *command* of the higher powers, no *opinions* or *conſent* of men, no *ſcandal* or *abuſe* whatſoever, can make any *indifferent thing* to become either *neceſſary* or *unlawful*, univerſally, and perpetually, and in *the nature of it*: but it ſtill remaineth *indifferent* as it was before, any act of ours notwithſtanding. Yet may ſuch an *indifferent thing*, remaining ſtill in *the nature* of it indifferent as before, by ſome act of ours, or otherwiſe, become in *the uſe* of it, and *by accident*, either neceſſary or unlawful, *pro hic & nunc*, to ſome men, and at ſome times, and with ſome circumſtances. As the *command* of lawful *Authority*, may make an indifferent thing *to us neceſſary* for the time: and the juſt *fear of ſcandal* may make an indifferent thing *to us unlawful* for the time. Therefore it behoveth us in all our deliberations *de rebus agendis*, to conſider well not only of *the nature* of the thing we would do, whether it be *lawful* or no in the kind; but of *the end* alſo, and all preſent *circumſtances*, eſpecially the moſt material: leſt, through ſome default there, it become ſo *inexpedient*, that it cannot be then done by us *without ſin*. For as we may ſin, by doing that which is *unlawful*: ſo may we alſo by doing even that, which is *lawful*, in an *undue manner*.

b —*etſi officio videtur bonum, ipſo non recto ſine peccatum eſt.* Auguſt. 4. contra Jul. 3.

19. And it will much concern us, to uſe all poſſible circumſpection herein, the rather for *two great reaſons*: for that by this means (I mean *the ſuppoſed lawfulneſs* of things) we are both very eaſily *drawn on* unto ſin, and when we are in, very hardly *fetched off* again. *Firſt*, we are eaſily *drawn on*:

The very name and opinion of *lawfulneſs* many times carrieth us along, whileſt we ſuſpect no evil, and putteth our foot into *the ſnare*, ere we be aware of it. The conſcience of many a good man, that would keep a ſtrait watch over himſelf againſt *groſſer offences*, will ſometimes ſet it ſelf very *looſe*, when he findeth himſelf able to plead, that he doth nothing but what is *lawful*. In things *ſimply evil* ſin cannot lurk ſo cloſe, but that a godly wiſe man that *hath his eyes in his head*, may ſpy it and avoid it: as a *wild-beaſt* or *thief* may eaſily be deſcried in *the open Champain*. But if it can once ſhroud it ſelf under the covert of *lawfulneſs*, it is the more dangerous: like a *wild-beaſt* or *thief* in *the woods*, or behind the thickets, where he may lurk unſeen, and aſſault us on a ſudden, if we do not look the better about us. And the greater *our danger* is, the greater ſhould be *our circumſpection* alſo.

Eccleſ. 2. 4.

20. And as we are eaſily inveigled and *drawn in*, to ſins of this kind: ſo when we are in, we *get off* again very hardly. If we chance through humane *frailty*, or the ſtrength of *temptations*, to fall into ſome *groſs offence*, by doing ſomething that is manifeſtly *unlawful*, (although ſuch *groſs ſins* are of themſelves apt to *waſte* the conſcience, to *beat back* the offers of grace, and to *harden the heart* wonderfully againſt *repentance*:) yet have we in ſundry other reſpects more and better helps and advantages towards *repentance* for ſuch ſins, than when we tranſgreſs by abuſing our liberty in *lawful things*. 1. It is no hard matter to *convince* our *underſtandings* of thoſe groſſer tranſgreſſions; their obliquity is ſo palpable. 2. They often lie cold and heavy at *the heart*: where *the burden* of them is ſo preſſing and afflictive, that it will force us to ſeek abroad for eaſe. 3. We ſhall ſcarce read a *Chapter*, or hear a *Sermon*, but we ſhall meet with ſomething or other that ſeemeth to rub upon that gaul. 4. The world will cry ſhame on us. 5. And our *enemies* triumph that they have gotten ſomething to lay in our diſh. 6. Our *friends* will have a juſt occaſion to give us a *ſharp rebuke*. 7. And *the guiltineſs* of the fact will ſo *ſtop our mouths*, that we ſhall have nothing to anſwer for our ſelves. All which may be ſo many good *preparations unto repentance*.

21. But when we are able to plead a *lawfulneſs* in the *ſubſtance* of the thing done: 1. Seldom do we take notice of our failings in ſome *circumſtances*. 2. Nor do our *hearts* ſmite us with much *remorſe* thereat. 3. The edge of Gods *holy Word* ſlideth over us, without cutting or *piercing* at all, or not deep. 4. We lie not ſo open to *the upbraidings* either of *friends* or *foes*, but that if any thing be objected by either, we can yet ſay ſomething in our defence. All which are ſo many *impediments unto repentance*. Not but that whoever truly feareth God, and repenteth unfainedly, *repenteth* even of *the ſmalleſt ſins*, as well as of *the greateſt*: but that he doth it not ſo *feelingly*, nor ſo *particularly*, for theſe ſmaller, as for thoſe greater ones; becauſe he is not ſo *apprehenſive* of theſe, as he is of thoſe. For the moſt part his *repentance* for ſuch like ſins is but in a *general form*; wrapt up in the lump of his *unknown ſins*: like that in *Pſal.* 19. *Who can tell how oft he offendeth? O cleanſe thou me from my ſecret faults!* Only our hope and comfort is, that our merciful Lord God will graciouſly accept this *general repentance* for current; without requiring of us a more *particular ſenſe* of thoſe ſins, whereof he hath not given us a more *particular ſight*.

Pſal. 19. 12.

22. By what hath been ſaid you may perceive how unſafe a thing it is to reſt upon the bare *lawfulneſs* of a thing alone, without regard to *expediency*. For this is indeed the ready way to turn our *liberty* into a *licentiouſneſs*: ſith even *lawful things* become *unlawful* when they grow *inexpedient*. Lawful *in themſelves*, but unlawful *to us*: lawful in *their nature*, but unlawful in *their* uſe. But then the queſtion will be, how we ſhall know from time to time, and at all times, what is *expedient to be done*, and what not? Which leadeth us to

*the*

*the third* and laſt *Obſervation* from the Text, *viz.* That *the expediency* of lawful things is to be meaſured by their uſefulneſs unto *edification.* For if we ſhall ask, Why are not all *lawful things* always *expedient?* The Apoſtles anſwer is, Becauſe they do not always *edifie.* When they do *edifie,* they are not only *lawful,* but *expedient* too; and we may do them: But when they *edifie not,* but deſtroy; though they be *lawful* ſtill, yet they are not *expedient*; and we may not do them. *All things are lawful; but all things edifie not.*

23. To this *edification* it appeareth St. *Paul* had a great reſpect in all his actions and affairs: (*We do all things, brethren, for your edifying,* 2 Cor. 12.) And he deſireth that all other men would do ſo too; (*Let every man pleaſe his neighbour for his good unto edification,* Rom. 15. 2.) and that in all the actions of their lives, (*Let all things be done to edifying,* 1 Cor. 14.) It is the very end for which God ordained *the Miniſtry* of the Goſpel; (*the edifying of the body of Chriſt,* Eph. 4.) and for which he endowed his ſervants with *power* and with *gifts* to enable them for the work; (*the power which God hath given us for edification,* 2 Cor. 13.) Whatſoever our *callings* are, whatſoever our *power* or *gifts:* if we direct them not to *Edification,* when we *uſe* them, we *abuſe* them.

2 Cor. 12. 19. Rom. 15. 2. 1 Cor. 14. 26. Eph. 4. 12. 2 Cor. 10. 8. & 13. 10.

24. But then what is *Edification*? For that we are yet to learn. The word is *Metaphorical,* taken from *material buildings:* but is often uſed by our Apoſtle in his Epiſtles, with application ever to the Church of God, and *the ſpiritual building* thereof. The Church is *the Houſe of the living God.* All *Chriſtians,* members of this Church, are ſo many *ſtones* of the building, whereof *the houſe* is made up. The bringing in of unbelievers into *the Church,* by converting them to *the Chriſtian faith,* is as the fetching of *more ſtones* from the quarries, to be laid in the building. The *building* it ſelf (and that is *Edification*) is the well and orderly joyning together of Chriſtian men, *as living ſtones,* in truth and love; that they may grow together (as it were) into one entire frame of *building,* to make up the houſe *ſtrong* and *comely* for the Maſters *uſe* and *honour.*

1 Tim. 3. 15. 1 Pet. 2. 5.

25. I know not how it is come to paſs in theſe later times, that in the popular and common notion of this word, in the mouths and apprehenſions of moſt men generally, *Edification* is in a manner confined wholly to *the Underſtanding.* Which is an *error,* perhaps not of much conſequence; yet an *error* though, and ſuch as hath done ſome hurt too. For thereon is grounded that *Objection,* which ſome have ſtood much upon (though there be little cauſe why) againſt *inſtrumental muſick* in the ſervice of God, and ſome other things uſed in *the Church;* that they tend not to *edification,* but rather hinder it, becauſe there cometh no *inſtruction,* nor other fruit to *the underſtanding* thereby: And therefore ought ſuch things, ſay they, to be caſt out of the Church, as things *unlawful.* A *concluſion* (by the way) which will by no means follow, though *all the premiſſes* ſhould be granted: for it is clear both from the words and drift of the Text, that *Edification* is put as a meer κειτθεμον indeed of *Expediency,* but not ſo of *lawfulneſs:* And therefore from the unſerviceableneſs of any thing to *Edification,* we cannot reaſonably infer *the unlawfulneſs* thereof, but *the inexpediency* only. But to let go the inconſequence, that which is ſuppoſed in *the Premiſſes,* and laid as the ground of *the Objection,* (*viz.* that where *the underſtanding* is not benefited, there is no *Edification*;) is not true. The Objectors ſhould conſider, that whatſoever thing any way advanceth *the ſervice of God,* or furthereth the growth of *his Church*; or conduceth to the increaſing of any *ſpiritual grace,* or enlivening of any *holy affection* in us; or ſerveth to the outward *exerciſe,* or but *expreſſion* of any ſuch grace or affection, as *joy, fear, thankfulneſs, chearfulneſs, reverence,* or any other; doubtleſs

leſs every ſuch thing ſo far forth ſerveth more or leſs unto *Edification.*

26. The *building up* of the people in the right *knowledge* of God, and of his moſt *holy truth*, is I confeſs a neceſſary part of the *work*; and no man that wiſheth well to *the work*, will either deſpiſe it in his heart, or ſpeak contemptibly of it with his mouth: yet is it not *the whole work* though, no nor yet the chiefeſt part thereof. Our Apoſtle expreſly giveth *Charity* the preheminence before it: *Knowledge puffeth up, but Charity edifieth.* And for once he ſpeaketh of *Edification* in his Epiſtles with reference to *knowledge*; I dare ſay he ſpeaketh of it thrice with reference to *peace* and brotherly *Charity* or *Condeſcenſion.* The truth is, that *Edification* he ſo much urgeth, is the promoting and furthering of our ſelves and others in *truth, godlineſs, and peace,* or any *grace* accompanying ſalvation, for the *common good* of the whole body. St. *Jude* ſpeaketh of *building up our ſelves*; and St. *Paul* of *edifying one another.* And this ſhould be our daily and mutual ſtudy, to build up *our ſelves* and *others* in the knowledge of *the truth*, and in the practice of *Godlineſs*: but eſpecially to the utmoſt of our powers, within our ſeveral ſpheres, and in thoſe ſtations wherein God hath ſet us, to advance *the Common Good*, by preſerving *Peace*, and *Love*, and *Unity* in the Church.

1 Cor. 8. 1.

Jude ver. 20.

1 Theſ. 5. 11.

27. The *Inſtructions, Corrections*, or *Admonitions* we beſtow upon our *private brethren*; the good *examples* we ſet before them; our *bearing* with their infirmities; our *yielding* and *condeſcending* from our own power and liberty, to the deſires even of private and *particular men*: is as the chipping, and hewing, and ſquaring of *the ſeveral ſtones*, to make them fitter for *the building*. But when we do withal promote *the publick good* of the Church, and do ſomething towards the procuring and conſerving *the peace and unity* thereof, according to our meaſure: that is as the laying of *the ſtones together*, by making them couch cloſe one to another, and binding them with *fillings* and *cement*, to make them hold. Now whatſoever we ſhall find, according to the preſent ſtate of the *times, places*, and *perſons* with whom we have do, to conduce to *the good* either of *the whole Church*, or of any greater or leſſer portion thereof, or but of *any ſingle member* belonging thereunto, (ſo as no *prejudice*, or *wrong* be thereby done to *any other*:) that we may be ſure is *expedient for that time.*

28. To enter into particulars, when and how far forth we are bound to *forbear* the exerciſe of our *lawful liberty* in indifferent things for our brothers ſake, would be endleſs. When all is ſaid and written in this Argument that can be thought of; yet ſtill (as was ſaid) much muſt be left to mens *Diſcretion* and *Charity*. Diſcretion firſt will tell us in the general, that as *the Circumſtances* alter, ſo the *expediency* and *inexpediency* of things may alter accordingly. (a) *Quædam quæ licent, tempore & loco mutato non licent*, ſaith *Seneca. There is a time for every thing*, ſaith *Solomon, and a ſeaſon for every purpoſe under heaven.* (b) Hit that time right; and whatever we do is (c) *beautiful*: but there is no beauty in any thing we do, if it be unſeaſonable. As *Huſhai* ſaid of *Ahitophels* advice, *The counſel of Ahitophel is not good* (d) *at this time.* And as he ſaid to his friend, that cited ſome Verſes out of *Homer* not altogether to his liking, and commended them, καλὰ μὲν· καλὰ μέν, ſaith he again, ἀλλὰ ὐ πᾶσι καλὰ, οὐδ' ἀεί: wholeſome counſel, but not for all men, nor at all times. If any man ſhould now in theſe times endeavour to bring back into the Church *poſtliminio*, and after ſo many years ceſſation thereof, either the ſeverity of the ancient *Canons* for *publick penances*, or the enjoyning of *private confeſſions* before *Eaſter*, or ſome other things now long diſ-uſed; he ſhould attempt a thing of great *inexpediency.* Not in regard of the *things themſelves*, which (ſevered from thoſe *abuſes* which in tract of time

a *Senec.* 9. Controv. 2.
Eccleſ. 3. 1.
b *Momentu quædam grata & ingrata ſunt.* Senec. 1. de benef. 12.
c Eccleſ. 3 11.
2 Sam. 17. 7.
d *Eſt utilitatis & in tempore quæſtio. Expedit, ſed non nunc.* Quint. 3. inſtit. orat. 8.

time had, through mens corruption, grown thereunto) are certainly *lawful*; and might be, as in ſome former times, ſo now alſo, *profitable*, if the times would bear them. But in regard of (c) *the condition of the times*, and the generall averſeneſs of mens minds therefrom: who having been ſo long accuſtomed to ſo much *indulgence* and *liberty* in that kind, could not now brook *thoſe ſeverer impoſitions*, but would cry out againſt them (as they do againſt ſome other things with very little reaſon) as *Antichriſtian* and *Superſtitious*. *Paul* thought fit to circumciſe *Timothy* at one time, when he ſaw it *expedient* ſo to do: but would by no means yield that *Titus* ſhould be circumciſed at another time, when he ſaw it *inexpedient*.

c *Quædam juſta natura, ſed conditione temporum inutilia.* Quintil. 12. 1. cap. 163. Gal. 2. 2—5.

29. Sith then the difference of (a) *times* may make ſuch a difference in the *expediency* and *inexpediency* of things, otherwiſe and in themſelves *lawful* and *indifferent*; and ſo may the other *Circumſtances* alſo of (b) *places*, *perſons*, and the reſt: wiſe men therefore muſt be content (c) δουλεύειν καιρῷ, if you will allow that reading, *Rom.* 12. Yea, to be down-right *time-ſervers*, you will ſay! No ſuch matter: but to ſuffer themſelves now and then to be over-ruled by *Circumſtances*; and (d) to yield to the ſway of *the times*, and other *occaſions* in ſundry things, though perhaps ſomewhat againſt their own liking and judgment otherwiſe: ſo long as they be not enforced thereby, either to *do* any diſhoneſt or *unlawful thing*, or to *omit* any part of their *neceſſary duty*. As (e) a skilful *Pilot* muſt of neceſſity hold that courſe, that *the wind* and *weather* will ſuffer him: winning upon them by little and little what he can by *his skill*, and making his advantage even of a *ſide-wind*, if he can but get it, to bring his Bark with as much *ſafety* and *ſpeed* as may be to the intended Haven. For to (f) tug againſt *wind* and *tide*, beſides the *toyl*, he knoweth would be both *bootleſs*, and *dangerous*. It is an eaſie matter for a *Workman* upon his bed to frame to himſelf in his own fancy an *exact idea* of ſome *goodly Fabrick* that he is to raiſe; and he may (g) *pleaſe himſelf* not a little with an imagination that all ſhall be done juſt according to that *Plat-form*. But when he cometh *ad practicandum*, and to lay his hand to the work indeed, he ſhall be forced, do what he can, in many things to vary from his former ſpeculations, if (h) *the matter* he hath to work upon, will not ſerve thereunto, as like enough a good part of it will not. (i) *Velis quod poſſis*, is the old Saying: it muſt be our wiſdom, when we cannot hope to bring all things to our own *votes* and *deſires*, (for that is more than yet ever any man could do ſince the World began) to frame our ſelves to *the preſent occaſions*; and taking things as they are, when they will be no better, to (k) make the beſt of them we can for our *own*, and *others*, and the common good. Nothing doubting, but that if ſo we do, we ſhall do that that is *expedient*; although poſſibly we may ſee ſome *inconveniences* likely to enſue thereupon. For if we ſhall ſuſpend our *reſolutions*, till we can bethink our ſelves of ſomething that is free from all *inconveniences*, in moſt of our deliberations we ſhall never *reſolve* upon any thing at all: as *Solomon* ſaith, (l) *He that obſerveth the wind ſhall not ſow, and he that regardeth the clouds ſhall not reap.* God hath ſo tempered the things of this World, that every *commodity* hath ſome *incommodiouſneſs*, and every *convenience* ſome *inconvenience* attending the ſame: which many times all the *wit* and *induſtry* of man is not able to ſever. If therefore out of the whole bunch we can cull out that, which may prevent the *moſt* and *greateſt inconveniences*, and be it ſelf ſubject to (m) *the leaſt* and *feweſt*, we ſhall not have much cauſe to repent us of our choice. And all this our *Diſcretion* will teach us.

a *Tempore commutatur officium, ut non ſemper ſit idem.* Cicer. 1. de offic.

b—*Et in loco. Non hic & in perſonis: Non habis, &c.* Quint. 3. inſtit. orat. 8.

ἄλλα δ' ἀλλαχῆ κρεῖσσον. Adag. ap. Suid.

c Rom. 12. 11.

d *Tempori cedere, i.e. neceſſitati parere, ſemper ſapientis habitum eſt.* Cicer. 4. epiſt. fam. 9. *Non eſt turpe, cum re, mutare conſilium,* Sen. 4. de benef. 38.

e *Ut in navigando, tempeſtatis obſequi, artis eſt.* Cic. 1. ep. fam. 9. —*ſententiam, tanquam aliquod navigium ex Reip. tempeſtate moderari.* Cic. 4. Balb.

χυβερνήτης ἄριστος ἀγαθοῖς ἐν πνεύμασι γενόμενος, μεταβολὰς ἀρμόσεται. Pythag. apud Stob. Ser. 1.

f Καιρῷ δ' ἀνδάνειν, μὴ δ' ἀντιπνείειν ἀνέμοισι. Phocyl.

g Τοῖς μεταβατικοῖς δεῖ παλαστικοῖς εἶναι τὸν διανοίαν. Naz. orat. 4.

h Πολὺ τὸ ἐκ ὑπαρχόντων, οὐδὲ Arift. apud

i Eccleſ. 11. 4.

m ἐν τῷ ἧττον

ἀχθόμενον τὸ δεῖν. Theophr. ἐπειδὴ καὶ γίνεται τὰ πράγματα, ὡς βουλόμεθα, οὐ βουλόμεθα δὲ γίνεται. Stob. ſer. 1. k Τὸ καιρὸν ἐνηδεῖν. *Non licet hominem eſſe ſæpè ita ut vult, ſi res non ſinit.* Terent. Heaut. 4. 1. *Ruſticus expectat dum defluat amnis.* Horat. 1. Epiſt. 2. —*dum omnia timent, nil conantur.* Quintil. 2. Inſtit. 8. τὸν ἀκολυθεῖν καιρὸν, τοῦ' ἀμετανόητον. Ariſt. 3. top. 2. 1.

30. *Charity* alſo will tell us *in the general*, that we muſt *bear* with *the weakneſs* of our brethren, and *forbear* our own *liberty* in ſome caſes; where we may ſee hope that any good will come of it. For as *the ſtones* in a building, if they be well layed together, do give mutual *ſtrength* and *ſupport* one to another: ſo it is our duty to *bear one anothers burdens*, that ſo we may fulfil the Law of Chriſt. Charity *ſeeketh not her own*, 1 Cor. 13. She ſtandeth not ever upon the tip-toe, with thoſe high terms, [*This I may do, and this I will do, whoſoever ſays nay. I may eat fleſh, and I will eat fleſh, take offence at it who liſt:*] but where ſhe may hope to do good, cometh down ſo low, as to reſolve *never to eat fleſh while the world ſtandeth*, rather than give offence thereby. Our Apoſtle profeſſeth in the laſt verſe of this Chapter, that he ſought to *pleaſe all men in all things, not ſeeking his own profit, but the profit of many.* And it was no flouriſh neither: St. *Paul* was a real man, no bragger: what he ſaid, he did. He became *as a Jew* to the Jews, *as a Gentile* to the Gentiles; not *to humour* either, but *to win* both. And at *Corinth* he maintained himſelf a long while together with his *own hand-labour*, when he might have challenged maintenance from them, *as the Apoſtle of Chriſt*: But he would not; only to *cut off occaſion* from thoſe that *ſlandered* him, as if he went about *to make a prey* of them, and would have been glad to find any *occaſion* againſt him, to give credit to that *ſlander*.

Gal. 6. 2. 1 Cor. 13. 5. 1 Cor. 8. 13. 1 Cor. 9. 20. —22. 2 Cor. 11. 11.

31. But what is St. *Paul* now all on a ſudden become a *man-pleaſer*? Or how is there not *yea and nay* with him; that he ſhould here *profeſs* it ſo largely; and yet elſewhere *proteſt* againſt it ſo deeply; *Do I ſeek to pleaſe men*? No, ſaith he, I ſcorn it: ſuch baſeneſs will better become their own ſlaves; I am *the ſervant of Chriſt*, *Gal.* 1. Worthy reſolutions both, both ſavouring of *an Apoſtolick ſpirit*: and no contrariety at all between them. Rather that ſeeming contrariety yieldeth excellent inſtruction to us, how to behave our ſelves in this matter of *pleaſing*. Not to *pleaſe* men, be they never ſo *many* or *great*, out of flatneſs of ſpirit: ſo as for *the pleaſing* of them, either *firſt* to neglect any part of our duty towards God and Chriſt; or ſecondly, to go againſt our own conſciences, by doing any diſhoneſt or unlawful thing; or *thirdly*, to do them harm whom we would pleaſe, by confirming them in their *errors*, flattering them in their *ſins*, humouring them in their *peeviſhneſs*, or but even cheriſhing their *weakneſs*: (for *weakneſs* though it may be *born with*, yet it muſt not be *cheriſhed.*) Thus did not he, thus ſhould not we, ſeek *to pleaſe* any man. But then by *yielding to their infirmities* for a time, in hope to win them; by *patiently expecting* their converſion or ſtrengthning, by *reſtoring them with the ſpirit of meekneſs*, when they had fallen; by *forbearing* all ſcornful, *jeering*, *provoking*, or *exaſperating* language and behaviour towards them; but rather *with meekneſs inſtructing* them that oppoſed themſelves: ſo did he, ſo ſhould we ſeek *to pleaſe all men*; for their *profit*, and for their *good*. For that is *Charity*.

2 Cor. 1. 18. Gal. 1. 10. Rom. 15. 1. 1 Theſ. 5. 14. Gal. 6. 1. Gal. 5. 26. 2 Tim. 2. 25. 1 Cor. 10. 33. Rom. 15. 2.

32. Alas, it is not *the pleaſing*, or *diſpleaſing* of men, that *Charity* looketh after, but *their good*: And therefore as it ſeeketh to *pleaſe* them, if that be *for their good*; ſo it careth not to *diſpleaſe* them, if that alſo be *for their good*. St. *Paul* was *ad utrumque paratus*; he could uſe both, as occaſion required, either *the rod, or the ſpirit of meekneſs*: and he would make choice ever of that, which he ſaw to be for the preſent *the more expedient*. He was a *wiſe Maſter-builder*; and knew how to lay his work, to make the building riſe both *fair* and *ſtrong*. He took his model from the *great Arch-architect*, the builder and maker of all things, which is God. *Suaviter & fortiter* (in the book of Wiſdom:) all Gods works go on ſo. He doth whatſoever he doth *fortiter*; effectually, and without fail in reſpect of *the end*: that is to *build ſtrong*: But yet *ſuaviter*; ſweetly, and without violence in the uſe of *the means*: that's to *build fair*.

1 Cor. 4. 21. 1 Cor. 3. 10. Heb. 3. 4. Wiſd. 8. 1.

33. Can

33. Can any *Governour*, any *Miniſter*, any *private man*, that deſireth to do ſo much as falleth to his ſhare in this *Building*, deſire a better pattern to work by? A *Governour*, that hath adviſedly reſolved upon a juſt courſe (for that muſt ſtill be ſuppoſed: if *juſtice* do not lye at the bottom, *the frame* cannot ſtand;) let him go through-ſtitch with it in Gods name; do it *fortiter*, (as is ſaid of *David*, Pſal. 78. *He ruled them prudently with all his power*:) ſo as *his commands* may be obeyed, *his authority* feared, *his enemies* quelled. But then he muſt do it *ſuaviter* too, (that muſt not be forgotten) with ſuch *equity*, *lenity*, and *moderation*; that they may be left without excuſe in their *unduti-fulneſs*, that will not both acknowledge his *juſtice* and *clemency*. A *Miniſter* alſo of the Goſpel, who hath a great part in the work, both for the *pulling down* of error and ſin, and for the *ſetting up* of truth and godlineſs, he muſt do his part *fortiter*: inſtruct, exhort, reprove, correct, with full *demonſtration of the ſpirit and power*, and with clear evidence of truth and reaſon; that he may *build ſtrong*. Yet *ſuaviter* too, with all ſweetneſs and meekneſs, with much beſeeching and brotherly language, that he may *build fair*: approving himſelf both ways *a workman that needeth not be aſhamed*. But if he either put in *ill ſtuff*, or *lay it ill*; that is, if either he prove with *bad arguments*, or reprove with bad words: he may then be aſhamed of his work; he doth but blunder and *bungle*, and not *build*. Yea, every private *man*, that hath in his hand the managing of any *good cauſe*, wherein he meeteth with *oppoſition*, cannot give better proof both of his *wiſdom* and *charity*, than by doing it *fortiter* and *ſuaviter*: to the uttermoſt of his power and skill, *effectually*; but yet *fairly* withal.

Pſal. 78. 72. Jer. 1. 10. 1 Cor. 2. 4. 2 Tim. 2. 15.

34. I have now done with all my *three Obſervations*: and ſhould draw to a concluſion, but that for the preventing of a foul *miſtake* in this affair, it is needful I ſhould firſt put in *one caution* of ſome importance; and it is this. That in weighing *the decency*, and *expediency* of things, we ought to make a difference between thoſe *lawful things*, wherein *ſuperiour authority* hath interpoſed, and determined our *liberty* either way; and thoſe things wherein we are left wholly to *our ſelves*. What hath been ſaid concerning *the yielding* to the *weakneſſes* of our brethren for the avoiding of their *offence*, and *the forbearing* of *lawful things* ſometimes, when they grow *inexpedient*: is to be underſtood of ſuch things only, as are wholly *in our own power*; no *ſuperiour authority*, either *divine* or *humane*, having limited us therein. But where *lawful authority* hath determined our choice, we muſt hold to their *determination*; any ſeeming *inexpediency* to the contrary notwithſtanding.

35. Whiles things are in agitation; *private men* may, if any thing ſeem to them *inexpedient*, modeſtly tender their *thoughts* together with the *reaſons* thereof, to the conſideration of thoſe that are in *authority*: to whoſe care and wiſdom it belongeth, in preſcribing any thing concerning *indifferent things*, to proceed with all juſt adviſedneſs and moderation: that ſo *the Subject* may be encouraged to perform that (a) *obedience* with chearfulneſs, which of neceſſity he muſt perform howſoever. It concerneth *Superiours* therefore to look well to the *expediency*, and *inexpediency* of what they enjoyn in *indifferent things*. Wherein if there be a fault, it muſt lie upon their account: *the neceſſity of obedience* is to us a ſufficient diſcharge in that behalf. Only it were good we did remember, that they are to give up that account *to God only*, and *not to us*. But after that things are once concluded and *eſtabliſhed* by publick authority, *Acts* paſſed, and *Conſtitutions* made concerning the ſame, and the will and pleaſure of *the higher powers* ſufficiently made known therein: then for *private men* to put in their vye, and with *unſeaſonable diligence* to call in queſtion *the decency* or *expediency* of the things ſo eſtabliſhed, yea, with *intolerable pride* to refuſe *obedience* thereunto meerly upon this pretenſion, that they are *undecent* or

(a) *Remiſſius imperanti, melius paretur.* Sen. 1. de Clem. 24.

*inexpedient*; is it ſelf indeed the moſt *indecent* and *inexpedient* thing that can be imagined.

36. For that the fear of *offending a private brother*, is a thing not conſiderable in compariſon of the duty of *obedience to a publick Governour*; might be ſhewn ſo apparently by ſundry *arguments*, if we had time to *enlarge* and *illuſtrate* them, as muſt ſufficiently *convince* the judgment of any man not wilfully obſtinate, in that point. I ſhall only crave leave briefly to touch at ſome of them. *Firſt* then, when *Governours* ſhall have appointed what ſeemed to them *expedient*; and *private men* ſhall refuſe to obſerve the ſame, pretending it to be *inexpedient*: who ſhall *judge* thereof? Either they *themſelves* that take the exceptions muſt be *judges*; which is both unreaſonable and prepoſterous: or elſe *every man* muſt be his own judge, which were to overthrow all government, and to bring in a confuſion, every man to do what is *good in his own eyes*: or elſe *the known governours* muſt judge; and then you know what will follow, even to *ſubmit* and *obey*.

Judg. 21. 25.

37. *Secondly*, to allow men under the pretence of *inexpediency*, and becauſe of *ſome offence* that may be taken thereat, to diſobey *Laws* and *Conſtitutions* made by thoſe that are in authority; were the next way to cut the ſinews of all *authority*, and to bring both *Magiſtrates* and *Laws* into contempt. For what *Law* ever was made, or can be made, ſo juſt and reaſonable, but ſome man or other either did, or might take offence thereat? And what man that is diſpoſed to *diſobey*, but may pretend ſome *inexpediency* or other, wherewith to countenance out ſuch his *diſobedience*.

38. *Thirdly*, It is agreed by conſent of all that handle the matter of *Scandal*, that we may not commit *any ſin* whatſoever, be it never ſo *ſmall*, for the avoiding of *any ſcandal*, be it never ſo *great*. But to *diſobey* lawful authority in lawful things, is *a ſin* againſt the *fifth Commandment*. Therefore we may not redeem *a ſcandal* by ſuch our *diſobedience*; nor refuſe to do the thing commanded by ſuch *authority*, whoſoever ſhould take *offence* thereat.

a—Δεικνῦσι δὲ τὸ μᾶλλον καὶ ἧττον καὶ ἀγαθὸν πως τὸ ἄπειρον. Ariſt. Ethic. 2. ὥσπερ γὰρ ἀγαθῶν τὰ μείζω καὶ τι λείποντα, οὕτω καὶ τῶν κακῶν αἱρετέον δεῖ τὰ ἐλάττω τοῖς μείζοσι. Naz. Or. 21. 40.

39. *Fourthly*, though *lawfulneſs* and *unlawfulneſs* be not, yet *expediency* and *inexpediency* are (as we heard) capable of the degrees of *more* and *leſs*; and then in all reaſon, of *two inexpedient things* we are to do that which is (a) *leſs inexpedient*, for the avoiding of that which is *more inexpedient*. Say then there be *an inexpediency* in *doing* the thing commanded by authority, when *a brother* is thereby *offended*; is there not *a greater inexpediency* in *not doing* it, when *the Magiſtrate* is thereby *diſobeyed*? Is it not *more expedient*, and conducing to *the common good*, that a *publick Magiſtrate* ſhould be obeyed *in a juſt command*, than that *a private perſon* ſhould be gratified in *a cauſeleſs ſcruple*?

b Advertat, ſcandalum ſcandalo non benè emendari. Bern. de præc. & diſp.

40. *Fifthly*, when by refuſing *obedience* to the lawful commands of our *Superiours*, we think to ſhun *the offending of one or two* weak brethren; we do in truth incur thereby a far (b) *more grievous ſcandal*, by giving *offence to hundreds* of others: whoſe conſciences by our *Diſobedience* will be emboldened to that, whereto corrupt nature is but too too prone, to affront the Magiſtrate, and *deſpiſe authority*.

c Juſtitiæ officia ſunt priora, & ſtrictiora obligationis quam illa quæ ſunt charitatis. Amef. 2. Medul. Theol. 16. 61.

41. *Laſtly*, where we are not able to diſcharge both; (c) *debts of juſtice* are to be payed, before *debts of charity*. Now the duty of *obedience* is *debitum juſtitiæ*, and a matter of *right*: my Superiour may challenge it at my hands as *his due*; and I do him *wrong* if I with-hold it from him. But the care of *not giving offence* is but *debitum charitatis*, and a matter but of *courteſie*. I am to perform it to my brother *in love*, when I ſee cauſe: but he cannot challenge it from me as *his right*; nor can juſtly ſay I do him *wrong*, if I neglect it. It is therefore no more lawful for me, to *diſobey* the lawful command of a *Superiour*, to prevent thereby *the offence* of one or a few *brethren*: then it is lawful for me to do one man (d) *wrong*; to do another man *a courteſie* withal; or then

d Quis eſt qui dicat, ut habeamus quod demus pauperibus, faciamus furta divitibus? Auguſt. cont. mendac. cap. 7.

then it is lawful for me to rob *the Exchequer*, to relieve *an Hoſpital*.

42. I ſee not yet how any of theſe *ſix reaſons* can be fairly avoided: and yet, (which would be conſidered) if but *any one* of them hold good, it is enough to *carry the cauſe*: And therefore I hope there need be no more ſaid in this matter. To conclude then, for the point of *practice* (which is the main thing I aimed at in the choice of *this Text*, and my whole meditations thereon) we may take our direction in theſe *three Rules*; eaſie to be underſtood and remembred, and not hard to be obſerved in our practice, if we will but put our good wills thereunto. *Firſt*, if God command, we muſt (a) *ſubmit* without any more ado; and not trouble our ſelves about *the expediency*, or ſo much as about *the lawfulneſs* of the thing commanded. His very (b) *command* is warrant enough for both. *Abraham* never diſputed whether it were *expedient* for him, nor yet whether it were *lawful* for him to ſacrifice his Son or no, when once it appeared to him that God would have it ſo.

43. *Secondly*, if our *Superiours*, endued with lawful authority thereunto, command us any thing; we *may*, and (where we have (c) *juſt cauſe of doubt*) we *ought*, to enquire into *the lawfulneſs* thereof. Yet not with ſuch *anxious curioſity*, as if we deſired to find out ſome *loop-hole* whereby to evade; but with ſuch *modeſt ingenuity*, as may witneſs to God and the world the unfeigned ſincerity of our deſires, both to *fear God*, and to *honour thoſe* that he hath ſet over us. And if having uſed ordinary *moral diligence bona fide* to inform our ſelves the beſt we can, there appear no *unlawfulneſs* in it; we are then alſo to (d) *ſubmit* and *obey* without any more ado, never troubling our ſelves farther to enquire whether it be *expedient* yea or no. Let them that *command* us look to that: for it is they muſt *anſwer for it*, and not we.

44. But then *thirdly*, where *Authority* hath left us *free*, no *command*, either of God, or of thoſe that are ſet over us under God, having *preſcribed* any thing to us in that behalf: there it is at our own *liberty* and *choice*, to do as we ſhall think good. Yet are we not left ſo looſe, as that we may do what we liſt, ſo as the thing be but *lawful*; (for that were *licentiouſneſs*, and not *liberty*:) but we muſt ever do that, which according to the exigence of *preſent circumſtances*, (ſo far as all *the wiſdom* and *charity* we have will ſerve us to judge) ſhall ſeem to us *moſt expedient* and profitable to mutual *Edification*. This is the way: God give us all grace to walk in it. So ſhall we bring *glory* to him, and to our ſelves *comfort*: ſo ſhall we further his *work* onward, and our own *account* at the laſt.

a *Audaciam exiſtimo de bono præcepti divini diſputare.* Tert. de pœnit. cap. 4. Gen. 22.

b *Quid revolvis? Deus præcepit.* Tertul. Ibid.

c *ubi ſuſpicio, ibi diſcuſſio neceſſaria* Bern. Epiſt. 7.

1 Pet. 2. 17.

d—*ille vice Dei tibi dicit, quid expedit, & quid deceat.* Gerſ. de relig. perf. pt. 3.

AD

# AULAM.

## Sermon XIII.

## *VVHITE-HALL, July* 1641.

### Rom. 15. 6.

*——That ye may with one mind, and with one mouth glorifie God, even the Father of our Lord Jesus Christ.*

1. THe ſenſe hangeth unperfect, unleſs we take in *the former verſe* too. Both together contain a *Votive Prayer* or *Benediction*; wherewith the Apoſtle, for the better ſpeeding of all the pains he had taken in the whole *former Chapter*, and in the beginning of this, (to make *the Romans* more charitably affected one towards another, without *deſpiſing* the weakneſs, or *judging* the liberty one of another) concludeth his whole diſcourſe concerning that argument. His *Exhortations* will do the better, he thinketh, if he ſecond them with his *devotions*; I have ſhewed you, ſaith he, what you are to do: ὁ δὲ Θεὸς, *Now God grant* it may be done. *Now the God of Patience, and of Conſolation grant you to be like-minded one towards another according to Chriſt Jeſus; That ye may with one*, &c. Rom. 14. 3. 10.

2. In *the matter* or ſubſtance of which Prayer, (beſides *the formality* thereof in thoſe firſt words, *Now the God of Patience and Conſolation grant you:*) St. *Paul* expreſſeth, both *the thing* he deſired; even their *unity*, in the reſidue of the fifth verſe [*To be like-minded one towards another according to Chriſt Jeſus:*] and *the end* for which he deſired it; even *Gods glory*, in this ſixth verſe [*That ye may with one mind, and with one mouth, glorifie God, even the Father of our Lord Jeſus Chriſt.*] Of *that* I have heretofore ſpoken, now, ſome years paſt: of *this* I deſire by Gods grace preſently to ſpeak. And like as in that former part we then conſidered *three particulars*: Firſt, *the thing* it ſelf, Unity or *like-mindedneſs* [*to be like-minded*;] and then *two amplifications* thereof; one in reſpect of *the Perſons*, that it ſhould be *univerſal* and *mutual* [*one towards another*;] the other in reſpect of *the manner*, that it ſhould be according

[*to*

[*to Christ Jesus*:] So are we at this time, in this latter part to consider of the like *three particulars*. First *the End* it self, the glory of God [*that ye may glorifie God.*] And then *two Amplifications* thereof: the one, respecting *the person* whom they were to glorifie; thus described [*God, even the Father of our Lord Jesus Christ:*] the other respecting *the manner* how, or *the means* whereby they were to glorifie him [*with one mind, and with one mouth.*] Of which in their order: *the End* first, and then *the Amplifications.*

3. Ἵνα δοξάζητε, *That ye may glorifie God.* We must a little search into *the words*, that we may the more fully understand them. The *first word* Ἵνα though but *a Particle*, hath its use: it pointeth us out to some *end* or *final cause*. Would St. *Paul* have so bestirred himself as he doth, spent so much breath, so much *oratory*, so many *arguments*; been so copious and so earnest as he is, by his best both *perswasions* and *prayers*, to draw all parts to *unity*: if he had not conceived it conducible to some *good end*. He that doth not propose to himself some (a) *main end* in all his *Actions*, especially those that are *of moment*, and such as he will make a business of; is not like either *to go on* with any good *certainty*, or to *come off* with any sound *comfort*. There would be ever some *fixt end* or other thought of in all our *undertakings* and *endeavours*.

(a) καθάπερ τοξόται, σκοπὸν ἔχοντες μᾶλλον ἂν τυγχάνοιμεν τοῦ δέοντος. Aristot. 1. Ethic. 1.

4. And so there is most an end; (*Nature* it self prompting us thereunto:) but for the most part (*our nature* being so foully depraved) a wrong one. *Omnes quæ sua*: he speaketh of it complainingly, as of an error that is common among men, and in a manner universal. *All seek their own*; seldom look beyond *themselves*: but make their own *profit*, their own *pleasure*, their own *glory*, their own *safety*, or other their own *personal contentment*, the *utmost end* of all their thoughts. Which upon the point is no better than very (a) *Atheism*; or at the best (and that but a very little better) *Idolatry*. He that doth all for *himself*, and hath no *farther End*: maketh an *Idol of himself*, and hath *no other God* [*The ungodly is so proud, that he careth not for God, neither is God in all his thoughts*, Psal. 10.] He is so full of *himself*, his thoughts are so wholly taken up with *himself*, that there is no room there for *God*, or any thing else but *himself*. But this *self-seeking* St. *Paul* every where disclaimeth: *Not seeking his own profit*, 1 Cor. 10. *Nor counting his life dear unto himself*, so as he might do *God* and his *Church* any acceptable service, either with it or without it, *Act.* 20. If he had looked but at *himself* and his own things, what needed the *dissention of the Romans* have troubled him any thing at all? If they be so minded, let them go to it hardly; *judge* on, and *despise* on; tugg it out among themselves as well as they can; *bite* and *devour* one another; till they had *wearied* and *wearied* one another: what is that to him? It would be much more for his *ease*, and possibly he should have as much *thanks* from them too, (for *to part a fray* is most what *a thankless office*) to sit him down, let them alone, and say nothing. This is all true, and this he knew well enough too. But there was a farther matter in it: he saw his Lord and *Master* had an *Interest*; his *honour* suffered in their *dissentions*: and then he could not hold off. Μικὰν σίγων, (as his Phrase is twice in one Chapter) he could not for his life *forbear*, but he must put in: for *the love of Christ constrained him.* We are by his example to make God our *chiefest good*, and *the utmost end* of all our actions and intentions. Not meerly seeking our own *credit*, or *profit*, or *ease*, or *advancement*; nor determining our aims in *our selves*, or in any other *Creature*: But raising our thoughts to an higher pitch, to look beyond all these at *God* as the chief *delight* of our hearts, and *scope* of our *desires*; That we may be able to say with *David*, Psal. 16. *I have set the Lord alway before me.* That is a *second Point.*

(a) Quis enim est bonus qui facit nihil nisi sui causâ? Cic. 7. Epist. 12.

Psal. 10. 4.

1 Cor. 10. 23.

Acts 20. 24.

Rom. 14. 3. 10.

Gal. 5. 15.

1 Thes. 3. 1. 5

2 Cor. 5. 14.

Psal. 16. 8.

5. And if we do so, *the third* will fall in of it self, to wit, *his Glory*; for he and it are inseparable. The greatest *glory* on earth is that of a *mighty King*, when

when he appeareth *in ſtate*: his robes *glorious*, his attendants *glorious*, every thing about him ordered to be as *glorious* as may be, (*Solomon in all his glory*, Mat. 6.) There is, I grant, no proportion here: (*finiti ad infinitum.*) But becauſe we are acquainted with no higher; it is the beſt reſemblance we have, whereby to take ſome ſcantling of *the infinite glory* of our *heavenly King*. And therefore the Scriptures fitted to our capacity, ſpeak of it to us moſtly in that key, [*The Lord is King, and hath put on glorious apparel*, Pſal. 93. *O Lord my God thou art become exceeding glorious: thou art cloathed with Majeſty and honour*, Pſal. 104.] But as I ſaid before, it holdeth no proportion. So that we may not unfitly take up our Apoſtles words elſewhere, (though ſpoken to another purpoſe;) *Even that which is moſt glorious here hath no glory in this reſpect, by reaſon of the glory that excelleth*, 2 Cor. 3.10. And the force of *the argument* he uſeth at the next verſe *there*, holdeth full out as ſtrongly *here*: *For*, ſaith he, *if that which is done away be glorious, much more that which remaineth is glorious. The glory* of *the greateſt* Monarch in the world, when it is at the fulleſt, is but δόξα, (*the word* fitteth *the thing* very well:) a matter rather of *ſhew* and *opinion* than of *ſubſtance*; and hath in it more of *fancy* than *reality*: (μετὰ πολλῆς φαντασίας, is St. *Lukes* expreſſion, *Acts* 25.) Yet as *empty* a thing as it is: if it were of any *permanency*, it were worthy the better regard. But that that maketh it the *verier vanity* is, that it is a thing ſo *tranſitory*: it ſhall and muſt be *done away*. But *the glory* of the great King of Heaven remaineth, and ſhall not (cannot) be *done away* for ever. *The glorious Majeſty of the Lord endureth for ever*, Pſal. 104. If then *that* be *glorious*, much more *this*: but how much more, is more than any tongue can utter, or heart conceive. So that if we look at *God*, we cannot leave out *Glory*.

Mat. 6.29. Pſal. 93.1. —104.1. Act. 25.23. Pſal 104.31.

6. Neither, if we ſpeak of *Glory*, may we leave out *God*, and that is *a fourth Point*. For as no other thing belongeth ſo properly to *God* as *Glory*: ſo neither doth *Glory* belong ſo properly to any other perſon as to *God*. The holy Martyr St. *Stephen* therefore calleth him, *The God of Glory*. And the holy *Apoſtles*, when they ſpeak of giving him *glory*, do it ſometimes with *the excluſive Particle* μόνῳ σοφῷ θεῷ *to the only wiſe God*, or (as the words will equally bear it) *only to the wiſe God be glory*: to him, and *only* to him. Yea, and *the holy Angels* in that *Anthem* they ſang upon *our Saviours birth*, when they ſhared *heaven* and *earth* their ſeveral portions, allotted us our part in *peace*, and *the good will* of God, but with reſervation of the whole *glory to him*. [*Glory be to God on high, and in earth peace, and towards men good-will.*] It is (*a*) well and happy for us, if we may enjoy *our own peace*, and his *good will*, (full little have we *deſerved* either of both, but much rather the contrary) but we were beſt take heed how we meddle with *his glory*. All other things *he giveth us richly to enjoy*; many a *good gift and perfect giving*. He hath not withheld from us any thing that was his, and uſeful for us, no not his *only begotten Son* excepted: *the beſt gift* that ever was given, and *a pledge* of all the reſt. Yea, and he will give us a kind of *glory* too; (*the Lord will give grace and glory*, Pſal. 84.) and that not a *light one* neither, nor *fading away*: but ſuch as neither eye, nor ear, nor heart of man can comprehend; ſo *maſſie*, and ſo *durable* (*an eternal and exceeding weight of glory.*) But that divine, infinite, incomprehenſible *glory*, that belongeth to him as ſupream *King of Kings*, as his peculiar *Prerogative*, and the choiceſt flower in *his Crown*: of that he is moſt *jealous*; in that he will brook *no ſharer*. And he hath made known to us his royal pleaſure in that point, *Iſa.* 42. *My glory will I not give to another.*

Rom. 16.27. 1 Tim. 1.17. Luk 2.14. Jam 1.17. Pſal. 84.12. 2 Cor. 4.17. Iſa. 42.8.

(*a*) *Tibi Domine, tibi maneat gloria illibata: mecum benè agitur, ſi pacem habuero.* Bern. in Cant. ſer. 13.

7. He will part with none, you ſee: it ſeemeth rather *fifthly*, (by the form of the Verb δοξάζειν) that he looketh for ſome from us. For what elſe is it *to glorifie*, but *to make one glorious* by conferring ſome *glory* upon him, which he had not (or not in that degree) before. And to *God* how can that be done? whoſe

a—οὐκ ἵνα δοξασθῇ θεὸς, ἐκ τοῦ ἔστιν ὁ σφόδρα θαυμαστὸς τῷ πλήθει, τῷ ἐν, &c. Naz. orat 34.

b *Macrob.* l. *Saturn.* 24.

whose (a) *glory* is *perfect*, *essential*, and *infinite*: and to what is perfect, much less to what is *infinite*, can nothing be added. What a (*b*) great admirer of *Virgil* said of him (*tanta Maronis gloria, ut nullius laudibus crescat, nullius vituperatione minuatur*) was but a flaunting *hyperbole*, far beyond the merit of the party he meant it to. But the like speech would be most exquisitely true of him, of whom we now speak; (indeed a μίμησις rather than an *hyperbole*:) Whose *Glory* is truly such, as all the creatures in the world, should they joyn their whole forces together to do it, could not make it either *more* or *less* than it is.

8. We must therefore of necessity forsake the proper signification of the word *Glorifie* (which is to *add some glory* to another; either *in specie*, or *in gradu*, which before he had not:) and understand it in such a sense, as that the thing meant thereby may be feasible. And so (c) *to Glorifie God*, is no more than to *shew forth his glory*: and to manifest to our own consciences, and to the world, how highly we praise and esteem *his glory*; and how earnestly we *desire*, and, as much as in us lieth, *endeavour* it, that all other men would also with us acknowledge and admire the same, *Sing praise to the honour of his name; make his praise glorious*, Psal. 66. Not make *his essence* to be more *glorious* than it is in it self: but make *his praise* to be more and more *glorious* in the eye and esteem of men; That so *his power, his glory, and mightiness of his Kingdom might be known unto men*; and that men might *ascribe unto the Lord the honour due unto his name*; and that men might *sing in the way of the Lord, that great is the glory of the Lord*. To endeavour by our *thanksgivings*, *confessions*, *faith*, *charity*, *obedience*, *good works*, and *perseverance* in all these, to bring Gods true *Religion* and *Worship* into request; to win a due *reverence* to his holy *name* and *word*; to beget in others more high and *honourable thoughts* concerning *God* in all those his most eminent Attributes of *Wisdom*, *Power*, *Justice*, *Mercy*, and the rest: that is in Scripture language to *glorifie God*.

c *Dominum magnificat, qui domini magnificentiam praedicat.* Euseb. Emis. hom. 6.

Psal. 66. 1.

—145. 12.

—96. 8.

—138. 5.

9. One thing more from the Person *of the Verb*: and then you have all. It is not ἵνα δοξασθῇ, *That God may be glorified*; and so leave it indefinite, and uncertain by whom it should be done: but ἵνα δοξάζητε, *that ye may glorifie him*. *The thing* to be done: and *they* to do it. One would think *the glorious Angels* and *Saints* in heaven were fitter *instruments* for such an employment, then we poor *sinful worms* upon earth. Very true, they *in heaven* are fitter to do it, and it is best done *there*: but there is more need of it *upon earth*; and if it be done *here* (in truth and singleness of heart) it is very well accepted. Poor things, God knoweth, our best *services* are, if God should value them but according to their *weight* and *worth*. But in his *mercy* (and that through *Christ*) he graciously accepteth our unfained *desires*, and faithful *endeavours*, according to that *truth* we have, be it never *so little*: and not according to that *perfection* we want, be it never *so much*. Alas, what is the tinckling of *two little bells* in a Country-steeple, or the peoples running to the Towns end, and crying *God save the King*; to add any *honour* or greatness to *the Majesty* of a Potent Monarch? Yet will a gracious *Prince* take those mean expressions of his *subjects love*, as *an honour* done him: because he readeth therein their *hearty affections* towards him, and he knoweth, that if they knew how to express themselves better, they would. So it is here: It is not *the thing* done, that is looked at so much, as *the heart*. Set that right first: and then be *the performance* what it can be, God is both *pleased* and *honoured* therewithal. *Who so offereth praise glorifieth me*, Psal. 50. That is; so *he intendeth it*, and so *I accept it*.

Psal. 50. 23.

10. You have now all I would say by way of *explication*, from these words. The particulars are six. *First*, we should propose to our selves some end: Therein *Secondly*, look at God: *Thirdly*, that God may have glory: and that he

he alone may have it, *Fourthly*: *Fifthly*, that ſomething be done for the advancement of his glory: and *Laſtly*, that it be done by us. The reſult from the whole *ſix* taken together is; That *the Glory of God ought to be the chiefeſt end, and main ſcope of all our deſires and endeavours.* In whatever we *think*, *ſay*, *do*, or *ſuffer* in the whole courſe of our lives and actions, we ſhould refer all *to this*, look *at this* as the main: Whatſoever become of us and our affairs, that yet *God may be glorified. Whether ye eat or drink*, ſaith St. *Paul*, *or whatſoever elſe ye do, let all be done to the glory of God*, 1 Cor. 10. He would have us, not only in the performance of *good works* and of neceſſary duties, to intend *the Glory of God*, (according to that of our Saviour, *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven*:) but even in the uſe of the *Creatures*, and of all *indifferent things*; in eating, and drinking, in buying and ſelling, and in all the like actions of common life. In that moſt abſolute *Form of Prayer*, taught us by Chriſt himſelf as the Pattern and *Canon* of all our Prayers, *the glory of God* ſtandeth at *both ends*. When we begin, *the firſt Petition* we are to put up, is, that the Name of God may be *hallowed* and *glorified*: and when we have done, we are to wrap up all in *the Concluſion* with this acknowledgment, that to him alone belongeth all the *kingdom, the power, and the glory for ever and ever.*

1 Cor. 10. 31.

Mat. 5. 16.

11. *The Glory of God*, you ſee, is to be *the Alpha* and *the Omega* of all our votes and deſires. Infinitely therefore to be preferred, not only before *Riches*, *Honours*, *Pleaſures*, *Friends*, and all the comforts and contentments the World can afford us *in this life*, but even before *life* it ſelf. The bleſſed *Son of God* ſo valued it; who laid down his *life* for his *Fathers glory*: and ſo did many holy *Martyrs* and faithful *Servants* of God value it too; who laid down their *lives* for their *Maſters Glory*. Nay, let me go yet higher: infinitely to be preferred, even before the unſpeakable joys of *the life to come*, before the everlaſting *ſalvation* of our own ſouls. It was not meerly a ſtrain of his *Rhetorick*, to give his brethren (by that *hyperbolical expreſſion*) the better aſſurance of his exceeding great love towards them, that our Apoſtle ſaid before at *Chap.* 9. of this Epiſtle, that he could wiſh himſelf to *be accurſed*, to be made an *Anathema*, to be ſeparated and cut off from *Chriſt*, for their ſakes. Neither yet was it a haſty *inconſiderate ſpeech*, that fell ſuddenly from him as he was writing (*fervente calamo*;) and as the abortive fruit of a precipitate *over-paſſionate zeal*, before he had ſufficiently conſulted his *reaſon*, whether he ſhould ſuffer it to paſs in *that form* or not, for then doubtleſs he would have *corrected* himſelf, and *retracted* it upon his ſecond thoughts; as he did *Acts* 23. when he had inconſiderately *reviled the High-Prieſt* ſitting then in the place of Judicature. But he ſpake it *adviſedly*, and upon good deliberation, yea, and that upon his *conſcience*, yea, and upon his *Oath* too, and as in the preſence of God: as you may ſee it uſhered in there with a moſt *ſolemn Aſſeveration*, as the true, real, and earneſt deſire of his heart; *I ſpeak the truth in Chriſt, I lie not, my conſcience bearing me witneſs in the Holy Ghoſt*. Not that St. *Paul* wiſhed *their ſalvation* more than *his own*; (underſtand it not ſo:) for ſuch *a deſire* neither was *poſſible*, nor could be *regular*. Not *poſſible*, by the Law of *Nature*, which cannot but begin at home (a *Omnes ſibi melius eſſe malunt quam alteri*:) Nor *regular*, by the courſe of *Charity*; which is not *orderly*, if he do not ſo too. That is not it then but this: That he preferred *the glory of God* before both *his own* ſalvation, and *theirs*. Inſomuch that, if *Gods glory* ſhould ſo require (*hoc impoſſibili ſuppoſito*:) he could be content with all his heart, rather to loſe his own part in the joys of heaven, that God might be the more *glorified*, then that God ſhould loſe any part of *his glory*, for his ſalvation.

Rom. 9. 3.

Acts 23. 5.

Rom. 9. 1.

a *Terent. Andr.* φύσει δ' ἕκαστον τοῦ πλέον ἢ ἐλάττον ἐστὶ φίλον ἑαυτοῦ.

12. And great reaſon there is, that as his was, ſo every Chriſtian mans heart ſhould be diſpoſed in like manner: that the bent of his whole *deſires* and

*endeavours* ( all other things ſet apart, otherwiſe than as they ſerve thereunto ) ſhould be *the glory of God*. For firſt, all men conſent in this as an undoubted verity, That that which is *the chiefeſt good*, ought alſo to be *the uttermoſt end*. And that muſt needs be *the chiefeſt good*, which Almighty God ( who is *goodneſs* it ſelf, and beſt knoweth what is *good* ) propoſeth to himſelf as *the End* of all his actions: and that is meerly *his own glory*. All thoſe his high and unconceiveable *acts ad intra*, being *immanent* in himſelf, muſt needs alſo be *terminated* in himſelf. And as for all thoſe his powerful and *providential acts ad extra*, thoſe I mean which are exerciſed upon and about *the creatures*, and ( by reaſon of that their *efflux* and *emanation* ) are made better known to us than the former: if we follow them to their *laſt period*, we ſhall find that they all determine and concentre there. He *made* them, he *preſerveth* them, he *forgiveth* them, he *deſtroyeth* them, he *puniſheth* them, he *rewardeth* them, every other way he ordereth them, and diſpoſeth of them *according to the good pleaſure of his will*, for his own *names ſake*, and for his own *glories ſake*. That ſo his *Wiſdom*, and *Power*, and *Truth*, and *Juſtice*, and *Mercy*, and all thoſe other his divine excellencies, which we are to *believe* and *admire*, (but may not ſeek to *comprehend*) might be acknowledged, reverenced, and magnified. Thoſe two *great acts* of his moſt ſecret and unſearchable counſel; than the one whereof there is not any one act more gracious, *the Deſtination* of thoſe that perſevere in *Faith* and *Godlineſs* to eternal *happineſs*; nor any one act more full of terrour and aſtoniſhment than the other, the *deſignation* of ſuch as live and die in *Sin* and *Infidelity* without repentance, to *eternal deſtruction*: the Scriptures in the laſt reſolution refer them wholly to his *Glory*, as the *laſt End*. The glory of his *rich mercy* being moſt reſplendent in *the one*: and the glory of his *juſt ſeverity* in *the other*.

Eph. 1 5, 6. Concerning the one; the Scripture ſaith, that he *predeſtinated us to the praiſe of*

Prov. 16 4. *the Glory of his grace*, Eph. 1. Concerning the other; *The Lord made all things for himſelf, yea, even the wicked for the day of evil*, Prov. 16. He maketh it *his End*: we ſhould make it *ours* too, if but by way of *Conformity*.

13. But he requireth it of us *ſecondly*, as our bounden *Duty*, and by way of *Thankfulneſs*; in acknowledgment of thoſe many favours we have received from him. Whatever we *have*, nay, whatever we *are*; as at firſt we *had it* all from him, ſo we ſtill *hold it* all of him: and that *jure beneficiario*, as *feudataries*; with reſervation of *ſervices* out of the ſame, to be performed for *the honour* of the Donor. Our Apoſtle therefore in our Lords behalf preſſeth us with the

1 Cor 6 19, 21. nature of *our tenure*, and challengeth this duty from us by *a claim of right*. *Ye have them of God*, ſaith he, *and ye are not your own: therefore glorifie God in your body and in your ſpirit, which are Gods*. Glorifie him in both, becauſe both

Eccleſ. 1. 7. are his. As *the rivers return again to the place whence they came*, Eccl. 1. they all come from *the Sea*, and they all run into *the Sea* again: So all our ſtore, as it iſſued at firſt from *the fountain of his grace*, ſo ſhould it all fall at laſt into *the Ocean*

Rom. 11. 36. *of his Glory. For of him, and through him, and to him are all things: to him be glory for ever and ever, Amen.*

14. But ſay there lay no ſuch Obligation upon us, yet *thirdly*, in point of *Wiſdom* it would concern us to ſeek our *Maſters Glory*, the benefit whereof would ſo abundantly redound upon our ſelves. For ( as was touched before ) there accrueth no advantage *to him* thereby: the gain is ſolely *ours*. By ſeeking *his glory*, we promote *our own*: and ſo *by doing him ſervice*, we do upon the

Job. 1. 9. point but *ſerve our ſelves*. *Doth Job*, doth any man, *ſerve God for nought*? I ſpeak it not for this purpoſe, as if we ſhould aim at *Gods glory*, with a farther aim therein at *our own benefit*. For that could be but *a mercenary ſervice* at the beſt: neither worthy of him, nor becoming us. And beſides, the reaſon ſhould contradict it ſelf: for how could *Gods glory* be our *fartheſt end*, if we ſhould have *another end* beyond it, for *our ſelves*? I note it only, to let us ſee *the*

*exceeding*

*exceeding goodneſs* of our gracious Lord and *Maſter*, and for our better *heartening*, that we faint not in his ſervice, who doth ſo infallibly *procure our Glory*, whileſt we unfainedly *ſeek his*. And whereof we have a fair and full aſſurance, and that from his own mouth, and that in as plain and expreſs terms, as it is poſſible for *a promiſe* to be made, 1 Sam.2.*Them that honour me, I will honour.* 1 Sam.2.30.

15. From *the point* thus confirmed will ariſe ſundry profitable *Inferences*: ſome whereof I ſhall propoſe to you, and thoſe all by way of *admonition*. Since our chief aim ought to be, that in every thing God may have *the glory* due to his name: beware we *firſt*, that we do not by baſe *flattery*, or other too much *reverence* or *obſequiouſneſs* give unto any *mortal man*, or other *finite creature* any part of that *Honour*, which is due to *the infinite and immortal* God alone. Not the glory of *Omnipotency*, unto any *Power* upon earth, be it never ſo great (*God ſpake once, twice have I heard the ſame, that power belongeth unto God*, Pſal.62.) Pſal.62.11. Experience ſheweth there is *impotency* in them all. Not the Glory of *Infallibility*, to any *judgment*, be it never ſo clear; nor to any *Judicatory*, be it never ſo ſolemn. (*Let God be true, and every man a liar*, Rom.3.) Experience ſheweth, Rom.3.3. there is *Error* and *Partiality* in them all. Not the glory of *Religious Worſhip*, to any *Image*, *Saint*, *Angel*, or other *Creature*, though never ſo bleſſed and glorious: For God is extremely *jealous* in that particular above all other. (*My glory will I not give to another, neither my praiſe to graven Images*, Iſa.42. Experience and reaſon ſheweth, there is ſome *deficiency* or other in them all. Iſa.42.8.

16. Beware we *ſecondly*, that we do not (*a*) ſacrilegiouſly *rob God of his honour*, (*b*) by deriving the leaſt part of it upon our ſelves. As *Ananias* kept back for his proper uſe *part of the price* of his land, when he ſhould have brought in all for the Churches uſe. Like (c) *crafty Stewards*, that enrich themſelves by leſſening their *Lords fines*: or *untruſty Servants*, that turn ſome of their *Maſters goods* into money, and then put the money into their own purſes. *Non nobis Domine, non nobis*, ſaith *David*, Pſal.115. *Not unto us, O Lord, not unto us, but to thy name be the praiſe.* He repeateth it *twice*, that he might diſclaim it *wholly*; and waſh his hands of it ſo clearly, that not any of it might (*d*) ſtick to his fingers: as who ſay, *By no means to us.* Our bleſſed Lord himſelf *Chriſt Jeſus*, who was the very *brightneſs* and expreſs Image *of his Fathers glory*, and (*without robbery*) of equal and *coeternal glory* with him: yet, as he was man he did not *glorifie himſelf*; nay, (let me ſay more) having taken upon him *the form of a Servant*, he durſt not *ſeek his own glory*, but the glory of his Father that ſent him. We uſe to call it *vain-glory*, when a man ſeeketh his *own glory* unduly or inordinately; and rightly we ſo term it: for *Vanity* is next akin to *nothing*; and ſuch *glory* is no better, if *Solomon* may be judge, *For men to ſeek their own glory, is not glory*, Prov.25.

a—*ſacrilegus eſt invaſor gloriæ tuæ.* Bern. in Cant. ſer.13.
b—σφετερίζεσθαι τὴν τοῦ Θεοῦ δόξαν. Chryſ. in 1 Tim. ſer.3. Acts 5.3.
c *Et qui diſpenſat, frangit ſibi.* Juven. ſatyr.7.
Pſal.115.1.
d—*fidelis famulus es, ſi de multâ gloriâ domini tui —tranſeunte per te, nil tuis manibus adhærere contingat.* Bern. in Cant. Serm.13.
1 b.5.3.
Phil.2.6,7. Heb.5.5. Joh.8.50. Prov.25.27.

17. But, though we may not ſeek to *pull any glory* upon our ſelves: yet if others will needs *put it* upon us unſought for; may we not *admit* it? May we not *take* it, when it is *given* us? No, that you may not neither. Beware of that therefore *thirdly*. "It is a (*a*) ſtrong temptation, I grant, to our proud minds: "but that maketh it nothing *the leſs*, it rendereth it rather *the more dangerous*. For what hath any man to do, to *beſtow* what is none of *his*? And if we know they have no right to *give it*, ſure we are greatly to blame, if we (b) *take it*. —Καὶ ὁ κλέψας μᾶλλον, ἢ ὁ λήψας. He that *receiveth* ſtollen goods, is not much leſs guilty than he that *ſtole* them. It did not any thing at all either excuſe *Herod* from *guilt*, or exempt him from *puniſhment*, that he did no more *but admit* thoſe ſhouts and acclamations, wherewith the people ſo magnified his eloquence (*It is the voice of God, and not of man.*) Great ones had need take heed how they *liſten too much* to thoſe that *magnifie them too much*. Becauſe he did not ſome way or other ſhew himſelf *diſpleaſed* with thoſe *flatterers*, (not chaſtening them ſo much as with a *frown*) nor tranſmit *the glory* they caſt upon him higher, and

a *Fortè grave non eſt, gloriam & honorem non petere; ſed valdè grave eſt non eum ſuſcipere cum offertur.* Greg. hom.7. in Evang.
b—*non modò non ipſe ſibi accipere gloriam—ſed nec ab alio quidem recipere oblatam*, Bern. in Qui habet. Serm.14.

and where it was of right due: he ſtandeth convicted and condemned upon
Act. 12.22. —23. record, for *not giving God the glory*, Acts 12. Marvel not that one of Gods *holy Angels* was ſo ready to do execution upon him there for that fault: when you find another of thoſe *Holy Angels* ſo very ſhy in a caſe of that nature.
Rev. 22.8,9. Who, when *John fell at his feet*, with the intent to *worſhip* him, timely and ſeverely forbad him, ὅρα μή, *ſee thou do it not* at any hand; I am but thy *fellow ſervant*: that honour belongeth to our *Maſter* only, and not to me; *worſhip God*. And how did *Paul* and *Barnabas* beſtir themſelves at *Lyſtra*, when the people began to *deifie* them, and were preparing *Oxen and Garlands* to ſacrifice to
Acts 14.11. —15. them? As ſoon as ever they heard of it, in token of grief and deteſtation, *they rent their cloaths*, and in all haſte *ran in among the people*, *crying out*, *Sirs*, what do you mean? *Why do you thus*? Miſtake not your ſelves, nor us. Neither are we *Jupiter* and *Mercury*, as you ſuppoſe: neither, if we were, are *Jupiter* and *Mercury* Gods: but we *men*, *ſubject to like paſſions* (both of *ſin* and *miſery*) with you; and they but *Idols* and *Vanity*.

18. There is yet a *fourth* thing, whereof I cannot but intreat you to be exceeding wary, above all the reſt. Not that it is *worſe* (nor perhaps ſimply *ſo ill*) as ſome of thoſe afore-named: but that it is in ſome reſpects *more dangerous*; as being for the moſt part leſs ſuſpected than they, and not altogether ſo eaſie to be diſcerned, as they. And that is this, That we beware by all means we do not indeed manage our *own quarrels*, whileſt we pretend to ſtand for *the glory of God*. Is it not enough for us, to *doat upon* our own *wild fancies*, as *Pigmalion* did upon the *Image* himſelf had carved? Enough, when we have embraced ſome *fond conceit* upon weak grounds through ignorance or prejudice, to *contend* with ſome acrimony for it? Enough, having perhaps over-ſhot our ſelves in ſome *ſpeech* or *action* raſhly, to ſet our ſelves to *maintain* it for our credits ſake, when our hearts can tell us all was not right? But we muſt needs draw in *God*, and make him *a party* in the buſineſs: as if *the cauſe* were *his*, as if in all we had ſaid or done, we had ſought nothing more than *him* and *his glory*, nothing leſs than *our ſelves* and our own *intereſt*? Alas! what a pity it is, nay, what a ſhame, that *Conſcience*, *Religion*, *the honour of God*, and the vindicating of *his glory*, ſhould be made a ſtale to *diſloyalty*, *ſacriledge*, *ſedition*, *faction*, *or private revenge*? Yet ſo it is daily: and ſo it ever was, and ſo it ever will be, more or leſs, whileſt the World ſtandeth. *In nomine domini*, you know the old ſaying: and what a world of *errors* and *miſchiefs* men have been led into, under that *notion*. "Thoſe words are uſed *pro forma*, and ſet in the beginning "of *the inſtrument*: when all that followeth after in the whole writing, con-
Joh. 16.2. "tain nothing but *our own Wills*. Time was, when they that killed the Apoſtles, *thought they did God* a piece of *good ſervice* in it: and when our Apoſtle before his converſion *made havock of the Church*, it was the zeal of *Gods Glory* that ſo
Phil. 3.6. bemadded him: *Concerning zeal perſecuting the Church*. And neither of theſe, I take it, a *pretended* zeal, but true and real: that is to ſay, not *counterfeit*, though *erroneous*.

19. But as in all *Monopolies*, there is a pretenſion of ſome *common good* held forth, to make them *paſſable*: when as in moſt of them it may be there is no good at all intended to *the publick*, but *private lucre* only; or at the beſt, together with ſome little good to *the publick*, ſuch an appearance withal of *private intereſt* over-ballancing it, as that wiſe men juſtly fear, they will prove rather *miſchievous*, than *beneficial*, taken in the whole lump. So doubtleſs many times *zeal of Gods Glory* is unconſcionably pretended: where either it is not at all, but in ſhew; or at leaſtwiſe mingled with ſuch a ſtrong infuſion of corrupt *partiality* and *ſelf-ſeeking*, as ſowreth it extremely, and rendreth it very inexcuſable. "How did *the Phariſees* and other *Jews* juggle with the poor man that had been
Joh. 9.25. "*born blind*, *Joh.* 9. ſeeking to work upon him with fair words and pretences,

"(*Give*

" ( *Give God the praiſe*, &c. ) when at the ſame inſtant they did moſt wickedly " endeavour to obſcure the *Glory* of that miraculous cure, which *Chriſt* had " wrought upon him, in giving him his ſight?

20. It were no hard matter, if *the time* would ſuffer, ( or indeed if *the times* would ſuffer ) to ſet before you variety of inſtances, even unto ſatiety. But I ſhall only give you a taſte in two; both concerning *matters Eccleſiaſtical*: the one in point of *Government*, the other of *Worſhip*. For *Church-Government*, who knoweth not on the one ſide, how in ſome former ages *one man*, taking the advantage of every opportunity ( whereof the ambitions and factions of *Princes* and *Biſhops* in every age afforded good ſtore ) to lift up himſelf ſtill higher and higher, hath perked himſelf up at length *in the Temple of God*, there bearing himſelf *as God*, or *a vice-god* at leaſt: ſtretching his *Dioceſs* over the whole World, and challenging *a Monarchical ſuperintendency* over the univerſal Church of Chriſt, as *Oecumenical Paſtour*, or Chriſts *Vicar-general* upon earth? And who ſeeth not on the other ſide, how buſie ſome ſpirits have been in this laſt Age, and a very little before, to draw all down to ſuch *a Democratical parity*, ( for ſuch indeed it is, and not *Ariſtocratical*, as they would fain have the world believe it to be ) as was never practiſed, nor, ( for any thing appeareth in the ancient Hiſtories and Monuments of the Church ) ever ſo much as heard of, in any ſetled Church in *Aſia*, *Europe*, or *Africa*, for fifteen hundred years together? Both ſides pretend from *Scripture*; and for *the glory of God*, both: and that with *equal confidence*, and ( for ought I know ) upon *equal Grounds*; that is, to ſpeak plain, *no grounds* at all for either. For no man yet on either ſide hath been able to make it ſufficiently appear from clear evidence of *Scripture* or *Reaſon*, that it is the pleaſure of God *to be glorified* by either of thoſe *new devices*.

21. Likewiſe in point of *Publick Worſhip*. How juſt *the blame* is on either ſide, I diſpute not: that is not now the buſineſs. But ſome have been *blamed* for bringing into the Church *new Forms* and *Ceremonies*; or ( " which is all " one in the apprehenſions of men that conſider not much, and ſo is liable to the " ſame cenſure ) for *reviving old ones*, but long *diſ-uſed* and forgotten: and other-ſome have been blamed for ſeeking to ſtrip her both of *old* and *new*, and to leave her ſtark naked of all her *Ornaments* and *Formalities*. In this caſe alſo, as in the former, *the glory of God* is pretended on both ſides. Thoſe thinking their way maketh moſt for the *honour of God*, as adding *decency* and *ſolemnity* to his ſervice: and Theſe theirs, as better ſuiting with *the ſimplicity of the Goſpel*.

22. Methinks ( *duſt and aſhes* that we are ) we ſhould tremble to make ſo bold with *the glory* of the great God of Heaven and Earth, which is the moſt ſacred thing in the world, as to engage it in *our quarrels*, and to make it ſerve to *our humours* or *ends*, when and how we liſt. Were it not a lamentable caſe, if it ſhould ever come to that, that *Religion* ſhould lie *at the top*, where *Avarice*, *Ambition*, or *Sacriledge* lie *at the bottom*; and perhaps *Malice*, *Partiality*, *Oppreſſion*, *Murther*, ſome wicked Luſt or other, in the midſt? Yet is not any of this impoſſible to be: yea, rather ſcarce poſſible to be avoided, ſo long as we dare take upon us, out of the furiouſneſs of our *ſpirits*, and the raſhneſs of a *diſtempered zeal*, to be *wiſer* and *holier* than God would have us: I mean in the determining of his *glory* according to *our fancies*; where we have no clear Texts of *Scripture* to aſſure us, that *the Glory of God* is ſo much concerned in theſe or thoſe particulars, that we ſo eagerly contend for. Nay, when there ſeem to be clear Texts of Scripture, to aſſure us rather of the contrary, and that *the Glory of God* doth not conſiſt therein, but in things of a higher nature. *For the Kingdom of God is not meat and drink*, ſaith the Apoſtle in the next former Chapter. It conſiſteth not in this, whether ſuch or ſuch *meats* may be eaten or not: for neither if *we eat*, nor if *we eat not*, are we much either *the better* or *the* Rom. 14. 17. 1 Cor. 8. 8.

*the worſe* for that. But the Kingdom of God is *righteouſneſs, and peace, and joy in the Holy Ghoſt.* It conſiſteth in the exerciſe of *holy graces,* and the conſcionable performance of unqueſtioned *duties.* Sincere *confeſſion of ſin* proceeding from an humble and contrite heart; *conſtancy* in profeſſing *the true faith* of Chriſt; *patience* in ſuffering adverſity; exemplary *obedience* to the holy Laws of God; fruitfulneſs in *good works*: theſe, theſe are things wherein God expecteth to be *glorified* by us. But as for *meats* and *drinks,* and all other *indifferent things,* inaſmuch as they have no intrinſecal moral, either *good* or *evil* in them, but are *good* or *evil* only according as they are uſed well or ill; *the glory of God* is not at all concerned in the uſing or not uſing of them, otherwiſe then as our *Faith,* or *Temperance,* or *Obedience,* or *Charity,* or other like Chriſtian *grace* or *vertue* is exerciſed, or evidenced thereby.

23. I have now done with *the firſt* thing, and of the moſt important conſideration, propoſed from the Text: to wit, *the End* it ſelf, *the Glory of God.* The Amplifications follow: the former whereof containeth a deſcription of the
1 Cor. 8. 5. party to be glorified. *That ye may glorifie God.* If it be demanded, Which God? *For there be Gods many, and Lords many.* It is anſwered in the Text, (*God even the Father of our Lord Jeſus Chriſt.*) Of which title there may be ſundry *reaſons* given: ſome more *general,* why it is uſed *at all*: ſome more *ſpecial,* why it ſhould be uſed *here. Firſt,* this is *Stylo novo*: never found in *the Old Teſtament*; but very often in *the New.* (*For this cauſe I bow my knees to the Father of our*
Eph. 3. 14. *Lord Jeſus Chriſt,* Eph. 3. *The God and Father of our Lord Jeſus Chriſt knoweth*
2 Cor. 11. 31. *that I lie not,* 2 Cor. 11. *Bleſſed be God, even the Father of our Lord Jeſus Chriſt,*
1 Pet. 1. 1 Pet. 1.) As the *Old Covenant* ceaſed upon the bringing in of *a new* and better *Covenant*: ſo there was a ceſſation of *the old Style,* upon the bringing in of this
Exod. 3. 15. *new* and better *Style.* The old ran thus, *The God of Abraham, the God of Iſaac, and the God of Jacob*: proclaimed by God himſelf, when he was about to *deliver* the poſterity of thoſe three godly *Patriarchs* from *the bondage of Ægypt.* But having now vouchſafed unto his people a far more glorious *deliverance* than that, from a far more *grievous bondage* than that, (from under *Sin, Satan, Death, Hell,* and *the Law*) whereof that of *Ægypt* was but a ſhadow and type; he hath quitted *that Style,* and now expecteth to be *glorified* by this moſt ſweet and bleſſed Name, *The Father of our Lord Jeſus Chriſt.* Exchanging the name of God, a name of greater *diſtance* and *terror*; into the Name of *Father,* a name of more *nearneſs* and *indulgence*: And taking the additional title or denomination, not from *the parties delivered* (as before) who were his *faithful ſervants* indeed, yet but *ſervants*: but from *the perſon delivering,* his only begotten and only *beloved Son.* It is firſt *the Evangelical Style.*

24. *Secondly,* this *Style* putteth a difference between *the true God* of Heaven and Earth, whom only we are to *glorifie*: and all other falſe and imaginary *titular Gods,* to whom we owe nothing but ſcorn and deteſtation. The Pagans had *ſcores, hundreds,* (ſome have reckoned *thouſands*) of Gods; all of their own making. Every *Nation,* every *City,* yea, almoſt every *Houſe* had their ſeveral
1 Cor. 8. 6. *Gods or Godlings: Deos topicos*; *Gods many, and Lords many.* But *to us,* ſaith our Apoſtle, (to us Chriſtians) *there is but one God the Father, and one Lord Jeſus Chriſt,* his Son. This is *Deus Chriſtianorum.* If either you *hope* as Chriſtians to *receive grace* from that God, that alone *can give it*; or *mean* as Chriſtians to *give glory* to that God, that alone *ought to have it*: this, this is he, and none other; *God even the Father of our Lord Jeſus Chriſt.* It is a *Style of diſtinction.*

25. Theſe *two Reaſons* are *general.* There are *two* other *more ſpecial*; for the uſe of it *here*: in reſpect of ſome congruity it hath with *the matter* or *method* of the Apoſtles preſent diſcourſe. For *Firſt,* it might be done with reference to that *Argument,* which he had ſo lately preſſed, and whereof alſo he had given a touch immediately before in the next *former verſe,* and which he alſo reſumed

reſumed again, in the next *following verſe*; drawn from *the example of Chriſt*. That ſince *Chriſt*, in receiving us, and condeſcending to our weakneſſes, did aim at his *Fathers glory*: ſo we alſo ſhould aim at *the ſame end*, by treading in *the ſame ſteps*. We cannot better *glorifie God the Father of our Lord Jeſus Chriſt*, than by *receiving one another* into our charity, care, and mutual ſupport, as *Jeſus Chriſt alſo received us to the glory* of his heavenly *Father*.

26. *Secondly*, ſince we cannot rightly *glorifie God*, unleſs we ſo conceive him as *our Father* (— *If I be a Father, where is mine honour*? Mal. 1. —*That they may ſee your good works, and glorifie your Father which is in heaven*, Mat. 5.) it may be the Apoſtle would have us take knowledge how we came to have a right to our *Son-ſhip*; and for that end might uſe *the title* here given, to intimate to us upon what ground it is, that we have leave to make ſo bold with our great *Lord and Maſter*, as to call him our *Father*: even no other but this, becauſe he is *the Father of our Lord Jeſus Chriſt*. Jeſus Chriſt is the only Son of God by *nature* and *generation*: and through him only it is, that we are made the Sons of God by *grace* and *adoption*. (*As many as received him, to them he gave power to be made the Sons of God*, Joh. 1.) If we be the Sons of God, we are *made* ſo: but he is the Son of God, *not made, nor created, but begotten*. *I go to my Father, and to your Father*, ſaith he himſelf, *Joh.* 20. *Mine* firſt: and then, and therefore, *yours* alſo. He is *medium unionis*: like *the corner ſtone*, wherein both ſides of the building unite; or like *the ladder*, whereon *Jacob* ſaw *Angels aſcending and deſcending*. All intercourſe, 'twixt *Heaven* and *Earth*, *God* and *Man*, is in and through him. If any *grace* come *from God* to us, it is by *Chriſt*: If any *glory* come *from us* to God, it is by *Chriſt* too. (*Unto him be glory in the Church by Chriſt Jeſus*, Eph. 3.) And this ſhall ſuffice to have ſpoken concerning *the former Amplification*: briefly, becauſe it ſeemeth not to conduce ſo much, nor ſo nearly to the Apoſtles *main ſcope* here, as doth that other, which now followeth; reſpecting *the manner*, [*With one mind, and with one mouth.*]

Mal. 1. 6. Mat. 5. 16. Joh. 1. 12. *Athanaſ.* in Symbolo. Joh. 20. 17. Gen. 28. 12. Ephes. 3. 21.

27. Wherein, omitting (for brevities ſake) ſuch advantages, as from the words ὁμοθυμαδὸν and ἐν ἑνὶ στόματι might be raiſed, for farther enlargement: obſerve *firſt*, that whereas he nameth *two inſtruments* wherewith we are to *glorifie God*, the one inward (*the mind*) the other outward (*the mouth*:) he nameth the inward firſt. *The mind* muſt be firſt, and before the mouth, in this ſervice. Elſe we ſhall incur that reproof in the Prophet *Iſaiah*, as well as the *Phariſees* did, to whom our Saviour applieth it in the Goſpel (*This people draweth near me with their mouth, and honoureth me with their lips: but their hearts have they removed far from me.*) Or that other in *Jer.* 12. in words not much unlike, *Thou art near in their mouth, but far from their reins*. *David* calleth his tongue *his glory*, Pſal. 108. for this reaſon (as I conceive) among others, becauſe the chiefeſt employment he had for it, was to *glorifie God* with it. But if when his *tongue* was ſo employed; his *mind* had not gone with it; if he had not rouſed up *himſelf*, that is, his heart and his mind (for (a) *the mind*, that's *the man*) as well as his *tongue* (*Awake my glory, awake Lute and Harp, I my ſelf will awake right early*:) the beſt muſick of his *tongue*, with Lute and Harp to boot, had been no better, than *ſounding braſs*, or *a tinkling Cymbal*. God is κριτικὸς ἐνθυμήσεων, *an exact critick* in ſpelling and examining *the thoughts of our hearts* moſt accurately. He *mindeth us*, how we *mind him* in all our ſervices: And will no more take himſelf to be *honoured* by us, when we cry *Lord, Lord*, or (as the Phariſee) *God I thank thee*; if our *minds* the while be aloof off, hankering after *the World*, or our own *baſe Luſts*: then Chriſt took himſelf to be *honoured* by the ſouldiers, that put a *reed* into his hand inſtead of a *Scepter*; and bowed the knee before him, ſaying, *Hail King of the Jews*, and then preſently *ſpat* upon him, and *ſmote* him on the head. Let us be ſure then, if we mean God ſhould have *any glory* from us, in all our addreſſes and ſervices to take *our minds* along with us.

Iſa. 29. 13. Mat. 15. 8. Jer. 12. 2. (a) τὸ γὰρ ἄνθρωπος, φησὶ Πλάτων. Pſal. 108. 2. Heb. 4. 12. Mat. 7. 21. Luke 18. 11. Mat. 27. 29, 30.

28. But

28. But then obſerve *ſecondly*, that though the *mind* is to go firſt, yet the *mouth* muſt bear a part too. We may not think we *glorifie God* ſufficiently, if *with the heart we believe* in him, unleſs *with the mouth* alſo we be ready to *confeſs him*. *David* therefore profeſſeth very often in the *Pſalms*, that he would perform his ſervices to God with his *mouth* and *lips*. (*Open thou my lips, and my mouth ſhall ſhew thy praiſe. My ſoul ſhall be ſatisfied as it were with marrow and fatneſs, whileſt my tongue praiſeth thee with joyful lips*) and in many other places. Nor indeed can it be otherwiſe: for if *the inward* parts be right ſet, *the outward* will follow of themſelves. *A full heart* cannot but *overflow*, when time ſerveth, out of its own abundance: and if there be much *heat* there, it will break out at *the lips*. *My heart was hot within*, ſaith *David*, *and whiles I was muſing, the fire kindled, and at laſt I ſpake with my tongue*, Pſal. 39. And in another Pſalm, as his heart was buſie *enditing of a good matter*, his tongue was as *the Pen of a ready Writer*, to take it as faſt as his heart could dictate it. *Heart* and *Tongue*, *Mind* and *Mouth*, both muſt joyn together, and if there be *any thing elſe* in us beſides, that can contribute any furtherance to the work, *it muſt in* too: and all little enough to *glorifie* our Maker.

Rom. 10. 10. Pſal. 51. 15. —63. 5. Pſal. 39. 4. —45. 1.

29. Obſerve *thirdly* and principally (for the weight of *the Amplification* lieth moſt there) that God is much *glorified* by *unity*, peace and concord. This *Obſervation* ariſeth clearly from *the main ſcope* of the words. He had *exhorted* them at large, to ſtudy *to be like-minded*: and he *prayeth* in the verſe next before, that God would grant them ſo to be. Why ſo, might one ſay, or to what end all this? Even for this end, ſaith he, *that ye may with one mind, and with one mouth glorifie God*. Which argument were of very little force, if unanimity and *like-mindedneſs* were not a thing very ſubſervient to *Gods glory*. What an *honour* is it to *the God of Iſrael*, when *all Iſrael* cometh in *as one man* to do him worſhip! God hath beſtowed *gifts* upon his Church, and diſpoſed *the perſons* therein into ſeveral *ranks, adminiſtrations*, and *offices*, with admirable *variety*. Not that they ſhould *jar* and *claſh* one againſt another, and pull every one from other what they can for themſelves: for that would ſoon bring all to *confuſion* firſt, and then to *deſtruction*. But that each ſhould *ſuſtain* other, and *mutually ſupply* out of their ſeveral ſtores *the wants* each of other, for the better preſervation of *the whole*, and the more comfort of *the ſeveral parts*. As *the variety* of inſtrument and voices, is ſo far from hindering *the muſick*, that it maketh it up: (for what elſe is *muſical harmony*, but *concordia diſcors*, variety in conſort?) *The muſick* could not be either ſo *full*, or *delightful* without ſome *variety*. But then care muſt be had of *two* things, *firſt*, that *the inſtruments* be well *in tune* (not only each within it ſelf, but well *tuned* alſo one to another:) and *then* that *the Minſtrels* agree to play the ſame Leſſon.

1 Cor. 12. 4. 6.

30. If either of theſe be wanting, all *the muſick* is marred. For *the tuning*; if any one ſingle *ſtring*, of any one ſingle *inſtrument* in the whole conſort ſhould be *out of tune*, though but a little (ſay it be no more difference than a *flat* and a *ſharp*) *aures eruditæ ferre non poſſent*. Any thing that is tolerable will paſs among *country people*: but *the leaſt diſcord* in the world will offend *a choice and delicate ear*. But if it ſhould be very much out of tune; it would be harſh, and grate even *a thick* and *vulgar ear*. But ſay all *the Inſtruments* ſhould be perfectly *well tuned*; yet if *the men* ſhould not agree what to play, but one would have a grave *Pavane*, another a nimbler *Galliard*, a third ſome friſking toy or *Jigg*, and then all of them ſhould be *wilful*, none yield to his fellow, but every one ſcrape on *his own tune* as loud as he could: what a hideous hateful noiſe may you imagine would ſuch *a meſs of muſick* be? No leſs *odious* to God, and equally *grievous* to every godly man it is, when ſuch *voices* as theſe are heard in the Church; *I am of Paul, and I of Cephas, and I of Apollo*. When (as it is now grown with us) one *Pamphleter* muſt have *the Church* governed after *this* faſhion,

1 Cor. 1. 12.

faſhion, another after *that*. Twenty ſeveral *models* and platforms of *Government*: juſt as one of our own (*a*) Poets (of good note in his time) hath long ſince deſcribed *Errors Children*; a numerous brood, but never a one like other; ſaving only in this, that they were all *ill-favoured* alike. And theſe *Models Printed*, and *publiſhed* to the world, and diſperſed through all parts of the Kingdom, and *ecchoed in the pulpits*; to the manifeſt *diſhonour of God*, the deep *ſcandal of the reformed Religion*, and eternal *infamy* both of our *Church and State*, and God knoweth what other ſad and deſperate conſequents in future; if ſome ſpeedy and effectual courſe be not taken to repreſs the unſufferable *licentiouſneſs* both of our *Preſſes* and *Pulpits*.

(*a*) Spencer in Fairy Queen. Diſcolor (Superſtitio) *ſed ubique decolor.* Lipſ. 1. Monit. et. Ex Pol. 3.

31. But I will repreſs my ſelf howſoever. *Indignation*, though juſt, may carry a man into *a digreſſion*, ere he be aware: though I do not perceive, that I have yet *digreſſed* very much. To return therefore; As I have heard thoſe words of *the laſt Pſalm* read monthly in our Churches, (*Praiſe him upon the well-tuned Cymbals, praiſe him upon the loud Cymbals:*) it hath often come into my thoughts, that when we intend to *glorifie God* with our *Cymbals*, it ſhould not be our only care to have them *loud* enough; but our firſt care ſhould be to have them *well-tuned*: elſe, the louder, the worſe. *Zeal* doth very well: there is great, yea, neceſſary uſe of it, in every part of Gods ſervice. The *Cymbal* will be *flat*; it will have no *life*, nor *ſpirit* in it: it will not be *loud* enough without it. But if meekneſs, peaceableneſs, and moderation, do not firſt put the *Cymbal* into good *tune*: the *loudneſs* will but make it the more *ungraceful* in the player, the more *ungrateful* to the hearer. Pſal. 150. 5.

32. But I will purſue this *Metaphor* no further. There is another *Metaphor* alſo much uſed by our Apoſtle: that of *Edification*. He would have *all things* in the Church *done to edifying*. And if you will take the pains to examine it, you ſhall find that moſt times where he ſpeaketh of *glorifying God*, he doth it with reference to *Edification*; and moſt times where he ſpeaketh of *Edifying*, he doth it with reference to thoſe mutual reſpects and *charitable offices*, whereby we apply our ſelves to our brethren for the maintenance of *peace* and *unity*. That paſſage (for example) before mentioned, and of all other the moſt obvious in this argument (*whether ye eat or drink, or whatſoever elſe ye do, let all be done to the Glory of God*) is meant eſpecially in the caſe of *brotherly condeſcenſion*, in yielding ſomewhat to *the infirmities* of our brethren for charities ſake, where in godly wiſdom we ſhall ſee it expedient ſo to do, for *theirs*, our *own*, or *the common good*: as it is evident from the whole frame of his diſcourſe there. And ſo it is here alſo: He ſpeaketh of *bearing the infirmities* of our weaker brethren, ver. 1. of *not pleaſing our ſelves*, but each man *pleaſing his brother for his good unto edification*, ver. 2. of *receiving one another*, by Chriſts example, *ver.* 7. And he cometh in among with this *votive prayer*, that God would grant them to be *like-minded one unto another*; that ſo by their unanimity they might *Glorifie God*. That is, that their *like-mindedneſs* might ſerve to *Gods glory*, in the *edification* of their brethren. 1 Cor. 14. 25. 1 Cor. 10. 31.

33. Now if that which beſt *edifieth the Church*, do alſo moſt *glorifie God* (as theſe and the like paſſages ſeem to import;) then certainly not by many things is God more *glorified* than by *Peace*, *Love*, and *Concord*: ſith few things *edifie* more than theſe do. As to the uſe of *Edification*, *Knowledge* (that ſeemeth to be all in all with ſome) is very little or nothing in compariſon; or but a puff to *Charity*. It may *ſwell*, look big, and make a ſhew: but *Charity* doth the deed. St. *Paul* was *a wiſe Maſter-builder*, and knew what belonged to the work as well as another: and he when he ſpeaketh of *compacting the Church* into *a building*, mentioneth *the edifying of it ſelf in love*, Eph. 4. It hath been my hap heretofore more than once, yet both times led thereunto by *the Texts*, to inſiſt ſomewhat upon this *Metaphor*: which maketh me the unwillinger to dwell upon it *the third time*. 1 Cor. 8. 1. —1. 10. Eph. 4. 16.

Yet ſith it appeareth to have been of ſo frequent and familiar uſe with *our Apoſtle*, and is withal ſo pertinent both to the proceſs of his *diſcourſe* in this place, and to *the buſineſs* now in hand: I cannot but deſire to preſs it a little farther, and that in *two reſpects* eſpecially, and both of them very conſiderable in *building*: to wit, *Diſpatch* and *Strength*.

34. For *Diſpatch* firſt. No man that goeth about *a building*, but would willingly *get it up* as faſt as he can, without any *delay* or *let*, more than needs muſt. Now where the workmen, and labourers (*layers*, *fillers*, *ſervers*, and the reſt) *agree* fairly, firſt to do *every man* what belongeth to him in his *own office*, and then to further every *one another* in theirs: the work goeth on, and getteth up apace. But if they once begin to *fall out* one with another, then are they ready to *hinder* and to *croſs* one another: and then the work ſtandeth. When one of them hath *layed a courſe* in the wall, up ſteppeth another, and *pulleth the ſtones* all aſunder, and *throweth them down*: One ſaith, *it ſhall be thus*; another ſtarteth up and ſweareth *it ſhall not be ſo*, but thus; and then they grow to *hot words*, and from words to *blows*, and ſo inſtead of *pointing* the wall, fall a thruſting their *trowels* in one anothers faces: How ſhould the work go on an end now, think you, with any good expedition? *When one buildeth, and another pulleth down, what profit have they then but labour*? ſaith the wiſe Son of *Sirac*, Eccluſ. 34. A great deal of *noiſe*, and a great deal of *buſtle*: but little *work* done. It is even ſo in all other things: *diſtraction* ever hindereth *buſineſs*. *The veſſel* muſt needs *move ſlowly*, when ſome of them that ſweat at *the Oare*, ply with all the ſtrength they have to thruſt her *Eaſtward*, and other ſome of them, ply as hard to drive her *Weſtward*.

Sirac. 34. 23.

35. Nor is it otherwiſe in *the Church* and *Common-wealth*. When (a) *Superiours rule* with moderation, *Inferiours obey* with chearfulneſs, all men (keeping themſelves within their own *ranks* and *ſtations*) bend themſelves with their utmoſt diligence to advance *the publick welfare*: the work commonly riſeth apace, and proſpereth in their hands. But if they that *work above*, ſhall ſtrive only how to extend *their Power*, and they that *work below* ſhall ſtrive as much how to enlarge their *Liberty*; the one to *impoſe*, the other to *refuſe*, what they liſt: If *thoſe* ſhall hold them ſtiffly at this point, *We may do it, and therefore we will do it*; and *theſe* as ſtiffly at this; *We may chuſe, and therefore we will not do it*; when ſhall they meet? where is that συγκατάβασις, that *yielding* and *condeſcenſion* the Apoſtle ſo often requireth? It were a bleſſed thing, (and till it be ſo in ſome meaſure, *the building* will never riſe to purpoſe) if men would look, not ſo much at their *power*, what they *may do*; or at their *liberty*, what they may *not do*, ſo to ſerve their own *turns*, *humours*, or *ends*: as how to uſe both *power*, *liberty*, with all due ſobriety and charity, to *the glory of God* in the *good of others*. If we could once grow to that, *not to look every one on his own things, but every man alſo on the things of others*, as St. *Paul* elſewhere exhorteth: then ſhould we alſo agree *with one mind* and heart to follow *the work* cloſe, till we had got it up. That for *diſpatch*.

a — *humiliter ſubeſſe, & utiliter præeſſe; obedire ſponte; & imperare diſcrete.* Bern. Par. ſer. 56.

Phil 2. 4.

36. But *haſte maketh waſte*, we ſay. It doth ſo: and *in building* as much as in any thing. It were good wiſdom therefore to bring on the work ſo, as to make it *ſtrong* withal: leſt if we make *falſe work* for quicker *diſpatch*, we repent our *over-haſty building* by leiſure. To rid us of that fear; know *ſecondly*, that unity and concord ſerveth for *ſtrength* too, as well as *diſpatch*. Evermore *vis unita fortior*: but diviſion weakneth. *A houſe divided againſt it ſelf cannot ſtand*: and *the wall* muſt needs be hollow and looſe, where the ſtones *ſtand off* one from another and *couch* not cloſe. Now brotherly love and *unity* is it that *bindeth* all faſt; ſo making of *looſe heaps* one *entire piece*. *I beſeech you brethren* (ſaith the Apoſtle) *that there be no diviſions among you, but that ye be perfectly joyned together in the ſame mind, and in the ſame judgment*, 1 Cor. 1. *Like-mindedneſs*, you ſee, is the

Mat. 12. 25.

1 Cor. 1. 10.

thing

thing that *joyneth* all together: and in the *well-joyning* conſiſteth *the ſtrength* of ſtructure. In *Eph.*4. therefore he ſpeaketh of *the bond of peace*: and in *Col.* 3. he calleth love *the bond of perfectneſs*. Ephes.4.3. Col.3.14.

37. In *Phil.*1. he hath another expreſſion, which alſo notably confirmeth the ſame truth. *That I may hear*, ſaith he, *of your affairs, that ye ſtand faſt in one ſpirit, with one mind.* They never *ſtand* ſo *faſt*, as when they are of *one mind.* There is a *Greek word* ſometimes uſed in the New Teſtament (ἀκαταστασία is the word) which is commonly tranſlated *confuſion*, and ſometimes *tumult*. Not unfitly for the ſenſe, either: but in the literal notation it importeth a kind of *unſtableneſs* rather, or *unſetledneſs*; when a thing doth not *ſtand faſt*, but ſhaketh and tottereth, and is in danger of *falling*. And this St. *Paul* oppoſeth to *peace*, 1 Cor. 14. *God is not the author* (ἀκαταστασίας) *of confuſion*, or unſtableneſs, *but of peace*: By that very oppoſition intimating, that it is moſtly *for want of peace* that things do not *ſtand faſt*, but are ready *to fall* into diſorder and confuſion. St. *James* ſpeaketh out, what St. *Paul* but intimateth, and telleth us plainly, that this ἀκαταστασία is the effect of *diſcord*, and that *contention* is the mother of *confuſion*. *For where envying and ſtrife is*, ſaith he, *there is*, ἀκαταστασία, inconſtancy, unſetledneſs, *confuſion and every evil work.* The builders make very *ill work*, where the *building* is not like to *ſtand*, but threatneth *ruine*, and is ready to drop down again by that it be well up. And yet ſuch *ill work* doth *envying* and *ſtrife* ever make: it is *concord* only and *unity* that maketh *good work*, and buildeth *ſtrong*. Let *Jeruſalem* be built, *as a City at unity in it ſelf*: and *Jeruſalem* will be like to *ſtand* the faſter, and to *ſtand up* the longer. Phil.1.27. 1 Cor.14 33. Jam 3.16. Pſal.122.3.

38. For a *concluſion* of all, I cannot but once again admoniſh, and earneſtly entreat all thoſe, that in *contending* with much earneſtneſs for matters of no great conſequence, have *the glory of God* ever and anon in their mouths: that they would take heed of embarquing *God* and his *glory* ſo deep in every *trifling buſineſs*, and ſuch as wherein there is not *dignus vindice nodus*. But ſince it clearly appeareth from this and ſundry other Texts of holy Scripture, that *peace* and *love* are of thoſe things, whereby our gracious Lord God taketh himſelf to be chiefly *glorified*: that they would rather faithfully endeavour by their *peaceable*, *charitable*, and *amiable* carriage towards others, eſpecially in ſuch things, as they cannot but know to be (in the judgment of ſundry men both *learned* and *godly*) accounted but of *inferiour* and *indifferent nature*, to approve to God, the World, and their own Conſciences, that they do ſincerely deſire to *glorifie God*, by pleaſing *their brethren for their good unto edification*. Which that we all unfeinedly may do, I commend us, and what we have heard, to *the grace* and *bleſſing* of Almighty God, diſmiſſing you once again, as I did heretofore, with the Apoſtles *Benediction* in the Text; (for I know not where to fit my ſelf better)

*Now the God of patience and conſolation grant you to be like-minded one towards another, according unto Chriſt Jeſus; That ye may with one mind, and with one mouth*, glorifie God even the Father *of our Lord Jeſus Chriſt.*

To which God *the Father*, and his *Son Jeſus Chriſt* our Lord, and the bleſſed *Spirit* of them both; three Perſons, *&c.*

AD

# AULAM.

## Sermon XIV.

*VVOBURNE.* 1647. Auguſt.

### Pſal. 27. 10.

*VVhen my Father and my Mother forſake me, the Lord taketh me up.*

1. THings that have a *natural weakneſs* in them to bear up themſelves, do by a *natural inſtinct* lean towards, and (if they can find it) claſp about, ſomething that may ſufficiently *ſupport* them: but in default of ſuch, will catch and twine about whatſoever is *next* them, that may be *any little ſtay* to them for *any little time.* So a *Hop*, for want of a *ſtrong Pole*, will wind it ſelf about a *Thiſtle* or *Nettle*, or any ſorry *weed.* The *heart of man*, whileſt it ſeeketh abroad for ſomewhat *without it ſelf*, to reſt it ſelf upon; doth even thereby ſufficiently bewray a ſecret *conſciouſneſs* in it ſelf of its own *inſufficiency* to ſtand without ſomething to *ſupport* it. If it find not that which is the only *true ſupport* indeed; it will ſtay it ſelf as long as it can upon a *weak ſtaff*, rather than none. *Chariots*, and *Horſes*, and *Riches*, and *Friends*, &c. any thing will ſerve *to truſt in*; whileſt no better appeareth.

2. But that our hearts (*deceitful* as they are) delude us not with *vain confidences*; we may learn from the Text, where it is, and where alone, that we may *repoſe our ſelves* with full aſſurance of hope not to fail. *David* affirmeth poſitively, what he had found true by much *experience*: that when all others from whom we expect help, either *will not*, or *cannot*; God both *can* and *will* help us, ſo far as he ſeeth it good for us, if we put our truſt in him. *When my Father and Mother forſake me, the Lord will take me up.* The words import, *Firſt, a poſſibility of failing* in all *inferiour helps.* It is ſuppoſed *Fathers and Mothers* (and proportionably all other *friends and helps*) may *forſake* us, and leave us ſuccourleſs: [*When my Father and my Mother forſake me.*] Secondly, *a never-failing ſufficiency of help* and relief from God, though all *other helps* ſhould fail us: [*Then the Lord will take me up.*] The two Points we are to ſpeak to.

3. *Father*

3. *Father and Mother.* Firſt, who are they? Properly and chiefly, our *natural Parents*, of whom we were *begotten* and *born*; to whom (under God) we owe our *being* and *breeding*. Yet here, not they only; but by *Synecdoche* all other kinsfolks, neighbours, *friends*, acquaintance; or indeed more generally yet, *all worldly comforts*, ſtays, and helps whatſoever. 2. But then, why *theſe named* the ratheſt; and the reſt to be included in theſe? Becauſe we promiſe to our ſelves more *help* from them than from any of the other. We have a nearer *relation* to, and a greater *intereſt* in, them than any other: and *they*, of all other, are the unlikelieſt to *forſake* us. The very *brute Creatures forſake not* their young ones. A *Hen* will not deſert *her Chickens*: nor a *Bear* endure to be *robbed of her Whelps*. 3. But then *Thirdly*, why both named; *Father*, and *Mother* too? Partly, becauſe it can hardly be imagined, that both of them ſhould *forſake their child*, though one ſhould hap to be *unkind*. Partly, becauſe (a) *the Fathers* love being commonly with more *providence*, *the Mothers* with more *tenderneſs*; both together do better expreſs, than either alone would do, *the abundant love* of God towards us: who is infinitely dear over us; beyond the care of the *moſt provident Father*, beyond the affection of the *tendereſt Mother*. 4. But then *Fourthly*, when may they be ſaid to *forſake us*? When at any time they leave us deſtitute of ſuch *help* as we ſtand in need of. Whether it be out of *Choice*, when they *liſt not to help us*, though they might if they would: or out of *neceſſity*, when they *cannot help us*, though they would if they could.

Mat 23.37. Prov.17.12.

a τὸ παῖδὸς γυναικώτερον, καὶ τὸ μητρὸς συμπαθέστερον. Naz orat.16.

4. The meaning of the words in the former part of the verſe thus opened: the reſult thereof is, that *There is a poſſibility of failing in all inferiour helps*, Fathers and Mothers; our neareſt and deareſt friends; all earthly viſible *helps* and *comforts*: always *may fail* us, ſometimes *will fail* us, and at laſt *muſt fail* us; leaving us deſtitute and ſuccourleſs. The truth whereof will the better appear, if, inſtancing eſpecially in our *natural Parents* (as the Text leadeth us) we take a view of ſundry *particular cauſes* of their ſo *failing* us, under the *two general heads* but now mentioned: to wit, *Choice*, and *Neceſſity*. Under either kind, *three*. Sometimes they *forſake us voluntarily*, and of their own accord, and through their own default; when it is *in their power* to help us, if they were ſo pleaſed: which kind of *forſaking* may ariſe from *three ſeveral Cauſes*.

5. Firſt, *Natural Parents* may prove *unnatural*, meerly out of the naughtineſs of their own hard and incompaſſionate hearts. For although God hath imprinted this *natural affection* towards their own off-ſpring in the hearts of men, in as deep and indelible characters, as almoſt any other branch of the Law of Nature (*O nimium potens, Quanto parentes ſanguinis vinculo tenes, Natura!*) yet ſo deſperately wicked is *the heart* of man, that if it ſhould be left to *the wildneſs* of its own corruption, without any other *bridle* than the light of *natural principles* only, it would eſtſoons ſhake off that alſo: and quite raze out all impreſſions of *the Law of Nature*; at leaſt ſo blur and confound *the Characters*, that *the Conſcience* ſhould be able *to ſpell* very little (or nothing at all) of *Duty* out of them. Elſe what needed the Apoſtle, among other ſins, to have liſted this ἀστοργία, this *want of natural affection*, in two ſeveral Catalogues, *Rom.* 1. and 2 *Tim.* 3. Or to have charged *Titus*, that *young women* ſhould be taught among other things, to be φιλότεκνοι, *to love their Children?* If he had not obſerved ſome to have neglected their duty in that particular; whereof *Hiſtories* and *experience* afford us many examples. *Can a woman forget her ſucking Child, that ſhe ſhould not have compaſſion of the Son of her womb?* Saith the Lord by the Prophet. He ſpeaketh of it, as of a monſtrous thing, and (a) ſcarce credible of any; *Can ſhe forget?* (*ſhe* in the ſingular number:) But withal in the ſame words implyedly confeſſing it poſſible in more than one: *Yea, they may forget*: (*They*, in the plural number) *Iſa.*49.15.

στοργὴ.

Rom.1.31. 2 Tim 3.3. Tit.2.4.

a φιλότεκνόν πως πᾶν γυναικεῖον γένος. Eurip. in Phœniſ. Act.2 δεινὸν τὸ τίκτειν, καὶ φέρει φίλτρον μέγα. Id.in Iphig. in Aul.Act.4.

6. *Secondly*, *Parents*, not altogether void of *natural affection*, may yet have their

their *affections ſo alienated* from their children upon ſome *perſonal diſlike*, as to *forſake* them. Of which diſlike I deny not but there may be *juſt cauſe*. As among the Hebrews in the caſe of *Blaſphemy*, *the Fathers hand* was to be firſt in the execution of *his Son*, Deut 13. And both *Civilians* and *Caſuiſts* allow the Father *jus abdicationis*, a *right of Abdication* in ſome caſes. But ſuch caſes are not much pertinent here, or conſiderable as to our purpoſe. For they that give their *earthly Parents* juſt cauſe to *forſake* them, can have little confidence that God as their *heavenly Father* ſhould *take them up*. But when *Parents* ſhall withdraw their love and help from *their Children* upon ſome ſmall *overſights*, or venial *miſcarriages*; or take diſtaſte at them either *without cauſe*, or more than there is cauſe; upon ſome wrong either *ſurmiſe* of their own, or *ſuggeſtion* of others; (as *Saul* reviled *Jonathan*, and threw a *Javelin* at him to ſmite him; interpreting his friendſhip with *David*, as it had been *a plotted conſpiracy* between his *Son* and his *Servant* to take his *Crown* and his *life* from him:) Or when they ſhall *diſinherit* their Children for ſome *deformity* of body, or *defect* of parts, or the like: As *reaſon* ſheweth it to be a *great ſin*, and not to be excuſed by any pretence: ſo it is an obſervation grounded upon manifold *experience*, that where *the right heirs* have been *diſinherited* upon almoſt whatſoever pretence; the bleſſing of God hath not uſually followed upon *the perſons*, and ſeldom hath *the eſtate* proſpered in the hands of thoſe that have *ſucceeded* in their rooms.

Deut. 13. 7. — 1 Sam. 20. 30. 33. — 22. 8.

7. *Thirdly*, Parents, whoſe *affection* towards their Children hath not been ſowred by any *perſonal diſlike*, may yet have their *affection* ſo over-powered by ſome *ſtronger luſt*, as to become cruel to *their children*, and *forſake* them. "For "as in the World, *Might* oftentimes *over-beareth Right*: ſo in the ſoul of man, "the violence of a *ſtronger paſſion* or affection (which in the caſe in hand may "happen ſundry ways) beareth down *the weaker*. It may happen, as ſometimes it hath done, out of *ſuperſtition*. So *Agamemnon* ſacrificed his Daughter *Iphigenia*. The *Heathens*, generally, deceived by their cheating *Oracles*, and ſome of *the Jews* led by their example, *ſacrificed their ſons and daughters unto devils*, and cauſed their children *to paſs through the fire to Molech*. Sometimes out of *revenge*. As *Medea*, to be revenged of *Jaſon* for leaving her, and placing his affection elſewhere, ſlew her own *two Sons*, begotten by him, in his ſight. (a *Sævus amor docuit natorum ſanguine matres Commaculaſſe manus.*) Sometimes out of *fear*. So the Parents of the blind man owned their Son indeed, *Joh. 9.* but for fear of being *caſt out of the Synagogue* durſt not ſpeak a word in his juſt defence; but left him to ſhift as well as he could for himſelf. And *Herod the great*, for no other cauſe than his own cauſeleſs *fears and jealouſies*, deſtroyed many of *his own Sons*. Sometimes out of the extremity and impatience of *hunger*. As in the ſad ſtory of *the two mothers*, who in the great Famine at *the ſiege of Samaria* had covenanted to *dreſs their children* by turns, and to *eat* them: ſo fulfilling, even to the letter, that heavy curſe which God had long before threatned againſt *Iſrael* in caſe of their diſobedience. Sometimes out of *voluptuouſneſs* and *ſenſuality*. As do thouſands of prodigal *ding-thrifts* every where in the World; who by *gaming*, *drinking*, *luxury*, and other riot and intemperance vainly waſting their eſtates, (out of which, by St. *Pauls* rule, they ought to provide and *lay up for their children*) bring themſelves to *penury*, and leave their children to *beggery*.

Euripid. in Iphig. & alii. — Pſal. 106. 37. — Jer 32. 35. — a Virg. eclog. 8. — Joh. 9. 21. — 13. — Joſephus. — 2 King. 6. 28, 29. — Deut. 28 53. — 2 Cor. 12. 14.

8. And if by all theſe, and ſundry other ways beſides, it may happen *fathers and mothers* ſo often to *forſake* their children: the leſs are we to marvel, if our *brethren*, *kinſfolks*, and *neighbours*; if our familiar *acquaintance*, *companions*, *and friends*, prove unfaithful, and ſhrink from us when we ſtand in need of them: *dealing deceitfully as a brook*. It is *Jobs* compariſon, *Job 6.* The *Brooks* in Winter, when the Springs *below* are open, and the bottles of heaven pour down water from *above*, overflow the banks and the meadows all about, and look like *a little Sea:*

Job 6. 15, &c.

*Sea*: but when *the heat of Summer* is come, and *the ſeaſon dry, vaniſh*; ſo as the weary Traveller can find no *refreſhing*, nor the Cattel quench their *thirſt* thereat. Such is the *common friendſhip* of the World. Whileſt we are *full* and ſtand in no need of them, they are alſo *full of kindneſs*, and overflow with proteſtations of *love* and *ſervice*. *Amici divitis multi*; every friend will ſay, *I am his friend alſo.* Yet they *talk but vanity* all this while, every one with his neighbour: they do *but flatter with their lips, and diſſemble with their double heart.* When we ſeek to them (*a*) in our *need*, they look upon us *ſlightly*, and at a diſtance; at the moſt, let fall ſome *overly expreſſions*, that they wiſh us well, and pity our caſe (*Good words are good cheap:*) but do little or nothing for us. It may be, while *we are up* and *aloft*, they will crouch under us, apply themſelves to us, lend a ſhoulder, yea, and ſweat, to lift us up yet higher. But if *we be going down*; then at the beſt (as the *Prieſt* and *Levite* in the Parable) they will ſee and not ſee, but *paſs by*, without ſo much as offering a hand *to help us up:* nay, it is well, if they *lift not up the heel* againſt us, and help *to tread us yet lower.*

Prov.14.20. Sirac 37.1.

Pſal.12.2. a δ' περίαστ. τὰ εἴλων δ' ἄδικ., ἢν τις ἀτυχῇ. Eurip. in Phœniſſ. act.2. ἄφιλον τὸ δυτυχές. Id. in Herc.fur.act.2. —*Diffugiunt cadis cum fæce ſiccatis amici.* Horat.Od.1.3.

9. As then *firſt*, *Natural Parents* many times want *natural affection*: ſo *common friends* many times want *common honeſty*, and fail thoſe that truſt to them. And as they *ſecondly* ſometimes *withdraw their love* from their Children upon ſlender diſlikes: ſo theſe many times take toy at a trifle, (*actum eſt de amicitiâ!*) and pick quarrels to *deſert* us, when we have not done any thing that may juſtly *deſerve* it at their hands. And as they *laſtly* too much forget *their Children*, whileſt they too eagerly purſue their *own luſts*: ſo theſe to ſerve their *own ends*, lay aſide all *relations*, and break through all *obligations* of friendſhip: and if our occaſions require ſomething ſhould be done for us, that may chance put them to ſome little *trouble*, *hazard*, or *charge*, or otherwiſe ſtandeth not with their liking; put us off, as they did their fellow-virgins, *Ne non ſufficiat*, Provide for your ſelves; we cannot help you. This is the firſt kind, a *voluntary forſaking*; Wherein the fault is theirs: when our *fathers*, and *mothers*, and *friends* might help us, but do not.

Luke 10.32. Pſal.41.9. πᾶς γὰρ πιστὸς ἐκλελοιπε τὸν ἑαυτοῦ φίλον. Naz.

Mat.25.9.

10. The other kind is an *enforced forſaking*, and without their fault: when they *cannot help us* if they would. Which alſo ariſeth from three other cauſes; *Ignorance*, *Impotency*, *Mortality*. *Firſt*, there is in the underſtandings of men a great deal of *darkneſs*, for the diſcerning of *Truth and Falſhood*, even *in ſpeculativis*, matters which ſtand at a certain ſtay, and alter not: but much more for the diſcerning of *Good and Evil in Practicis*; matters, which by reaſon of the multiplicity of uncertain and mutable *Circumſtances* are infinitely various. Whereby it becometh a matter of greater difficulty, to avoid *folly in practice*, than *Error in judgment*. No wonder then, if the careſulleſt *Parents*, and faithfulleſt *Friends* be many times wanting in their *help* to thoſe they wiſh well to: when either they can find *no way at all*, whereby to *do them good*; or elſe pitch upon *a wrong one*, whereby unawares *they do them harm.*

a Hor.2.Ep.1.

(a) *Sedulitas autem ſtultè quem diligit, urget.*
*——Nil moror officium, quod me gravat.*

The body of *a Patient* may be in ſuch a condition of *diſtemper*, that the learneſt *Doctor* may be *at a ſtand*, not knowing perfectly what to make of it: and ſo muſt either let it alone, and do nothing; or elſe adventure upon ſuch *probabilities*, as may lead him to miſtake *the Cauſe*, and ſo *the Diſeaſe*, and ſo *the Cure*; and ſo in fine to *deſtroy the Patient* by thoſe very means, whereby he intended his *recovery*. So *Parents* and others that love their *children* or *friends* well, and deſire nothing more than to do them good; may be ſo puzled ſometimes by the unhappy conjunctures of ſome *croſs Circumſtances*, as that they cannot reſolve upon any certain

certain courſe how to *diſpoſe* of them, *deal* with them, or *undertake* for them with any *aſſurance*, or but likely *hope* of a good effect: but they muſt either leave them to wreſtle with their own *burdens*, as well as they can; or elſe fall upon ſome courſe at all adventure, (intending their *good* thereby) which may perhaps in the event turn to their *undoing*.

11. And as we may fail of needful *help* from our *beſt friend* for lack of *skill*: ſo may we alſo *ſecondly* for want of *Power*. Verily *all-ſufficiency* is not to be found but in the *Almighty Creator* alone. No *Creature* can yield out of his own ſufficiency, a *ſalve* for every *ſore*, a *ſupply* for every *want*, a *help* for every *defect*: but there is ſome *impotency*, ſome *vacuity*, ſome *deficiency* in the beſt. *Agar* loved her Infant well enough, and knew too well enough what would ſave his life for that time, if ſhe could tell how to get it. But all the *water in the bottle being ſpent*, and no more to be had in that *dry wilderneſs*, no help but ſhe muſt *forſake* him, and (for ought ſhe knew, and relating but to *ordinary means*) he muſt *periſh*. All ſhe could do was, to caſt the poor child *under a ſhrub*, and get her a *good way off*, that ſhe might not ſee him die; and to *lift up her own voice*, that ſhe might not *hear his*, *Gen.* 21. And *Moſes his Parents*, when they had hid him as long as they could or durſt, at laſt *forſook* him, and left him *in the flags by the brink of the River* Nilus, *Exod.* 2. *The Widow of Sarepta* alſo, 1 *King.* 17. in the long *drought* and *famine*, being ſtored of proviſion but for *one ſingle repaſt* for her ſelf and her ſon, ſaw no poſſibility of *further relief* for her ſelf and him; nor knew how to ſhew her love to him otherwiſe, than by *dying with him* for company. By *fire*, *water*, *long ſickneſs*, *ſuits*, *plunderings*, and a thouſand *caſualties*, our *diſtreſſes* may be ſuch; as that our deareſt and greateſt *friends* may not be able to *relieve* us. Gen. 21. 15, 16. Exod. 2. 5. 1 King 17. 12.

12. Nor only are all men ſubject to *Ignorance*, and *Impotency*; whereby they *may forſake* us whileſt they are: but they are alſo *thirdly* under a ſtate of *mortality*; and ſo *muſt* needs *forſake* us, when they ſhall be no more. *Put not your truſt in Princes, nor in any child of man: for there is no help in them*, Pſal. 146. No, is? Sure ſome *help* there is, ſome *little help* in them, whileſt they *live*, and are *in power*? But the meaning is, there is *no certain help* in them; none for a man *to truſt to*: becauſe there is no certainty how long they ſhall enjoy that *life* and *power*. For ſo the reaſon there followeth; *For when the breath of man goeth forth, he ſhall turn again to his earth, and then all his thoughts periſh*. The Prophet accordingly, *Iſa* 2. *Ceaſe ye from man, whoſe breath is in his noſtrils: for wherein is he to be accounted of*? The *Soul* and *Body* (in whoſe conjunction life conſiſteth) are tied together by no ſtronger a *thred*, than *the breath* that paſſeth in and out by *the Noſtrils*. Cut that *thred*, ſtop that *breath*, down falleth the talleſt, and the ſtouteſt, and the proudeſt of the ſons of men; and when he falleth, all his *wealth*, and all his *pomp*, and all his *thoughts* and devices, and projects and contrivances fall with him. And this *the end* of every man; *the utmoſt period* of the race, *the laſt act* upon the ſtage: *neither hath he any more a portion for ever in any thing that is done under the Sun*. And how ſhould they then *help others*, that can no longer *ſuſtain themſelves*? Needs muſt they *forſake* us, when breath and life *forſaketh* them. So it is with all other *earthly comforts* whatſoever; *pleaſures*, *riches*, *honours*, and the reſt. When their time is come, they vaniſh; *make themſelves wings*, and away they hie: and when they are *upon the wing*, look after them we may a little while, and to little purpoſe, but *reclaim* them we cannot. They ſoon get out of ſight, leaving us behind to grieve for the loſs (as *Rachel for her children*) mourning, and refuſing to be comforted, becauſe *we are*, and *they are not*. —3. Iſa. 2. 22. Eccl 9. 6. Prov. 23. 5. Jer. 31. 15.

13. The more unwiſe we, to raiſe to our ſelves ſuch *vaſt hopes*, as ſometimes we do, upon ſo *narrow*, ſo frail *a bottom*. Would any wiſe man when he might have *a ſtaff*, lean the weight of his body upon *a crutch of reed*? Or truſt to *a gutter-*

*gutter-ſpout* to quench his thirſt, when he might go to *a ſpring*? Yet ſo is he that
Jer.2.13. putteth *his truſt* in any earthly *Father* or *Friend*, or *in any child of man*, or in any other *creature* or *thing*, beſides God: That forſaking *the fountain of living waters*, which runneth clear, and can never be drawn dry, *diggeth* to himſelf *broken pits*, that can hold but *a little water*, and that but *muddy* at the beſt, and yet cannot hold that *long* neither. You ſhall find ſet down in *Pſal.* 20. the different *confidences* of the worldling and the true believer, and their different *ſucceſſes*. Their confidences, *Ver.*7. *Some put their truſt in Chariots, and ſome in horſes:* (and ſome in other things) *but we will remember the name of the Lord our God.* Their Succeſſes, *Ver.*8. *They are caſt down and fallen: but we are riſen and ſtand upright. David* and *Goliah* met upon theſe very terms. He came out
1 Sam.17.45. againſt *David, truſting in the arm of fleſh: David* went out againſt him *in the name of the Lord of Hoſts.* And they proſpered accordingly. Behold *Goliah* is brought down; *David* riſeth: *Goliah* falleth; *David* ſtandeth upright. *Fallax*
Pſal.33.17. *equus*; *A horſe is counted but a vain thing* (and a vain thing it is to count otherwiſe of him, for he is truly but a vain thing) *to ſave a man.* So are *Chariots*, and *Forts*, and *Armies*, and *Navies*, and all earthly reliances. He that reſteth upon them, down come *they*, and then down cometh *he* too. *The horſe and the*
Exod.15.1. *rider*, both thruſt into the ſea together, *Exod.*15. *Woe unto them* then *that ſtay on*
Iſa.31.1. —3. *horſes, or truſt in Chariots: when the Lord ſhall ſtretch out his hand, both he that helpeth ſhall fall: and he that is holpen ſhall fall down, and they ſhall all fail together*, Iſa. 31.

14. It were good wiſdom for us therefore to deal ſafely; (μέμνησο ἀπιστεῖν hath ever been held a wholſom *politick Aphoriſm* by the wiſe ones of the world:) never to *rely* on thoſe that may *deceive* us; to eſteem all *outward helps* but as they are, and to *uſe* them, and to *truſt to* them accordingly. That is to ſay, as *bleſſed means* of our good and comfort, ſo long as God is pleaſed *to lend them us*, and *to ſanctifie* them to us: but ſuch as we can have *no hold of*, neither any aſſurance that they ſhall not *fail* us. To *honour* our Fathers and Mothers; to *love* our Friends and Allies; to *pray for* the lives and proſperity of Kings and Princes: Again, to gather *wealth* by fair and juſt means; to raiſe our ſelves *to honours* by faithful *ſervices* and vertuous *endeavours*; to take our portion of lawful and *regular pleaſures:* Theſe we may do; thoſe we muſt do. But take we heed we place not our felicity in *the enjoyment*, or pleaſe our ſelves too much in *the confidence*, or allow our ſelves over-much freedom in *the uſe* of any
Jon.4.6, 8. creature. Leſt as *Jonas* was *over-joyed* when the Gourd ſprang up, and *over-vexed* when it withered: ſo the loſs of what we *over-valued* whiles we had it,
Horat.1. Epiſt.10. *overwhelm* us with grief and impatience, when we muſt part from it. *Quem res plus nimio delectavêre ſecundæ, Mutatæ quatient.*

15. If we would ſeriouſly conſider, what *defects* the things of this world are ſubject unto, and what *caſualties*, and *frailties:* we ſhould reap (at leaſt) this *threefold* benefit thereby. It would make us *firſt*, *receive* theſe outward things with more *thankfulneſs*; *ſecondly*, *uſe* them with more *moderation*; *third-*
a Hor.3 od.29 *ly*, *forgo* them with more *patience* than uſually we do. (a) *Laudo manentem: ſi celeres quatit Pennas, reſigno quæ dedit*; as he ſaid of *Fortune*. Whileſt we have them it will become us to *bleſs God* for them, and to *make our beſt* of them: But if they will be gone, *farewell they*: let them go; but let us *bear up* notwithſtanding, ſince we are neither *hopeleſs*, nor *helpleſs*. When all faileth, we have yet *one ſtring* left, which we are ſure will *hold:* even *the Name of the Lord our God*; who ſtandeth ever by us, ready to *take us up*, when all others have *forſaken* us. Which is *the other Point* in thoſe latter words of the verſe. *The Lord taketh me up.*

אסף 16. The primary ſignification of the *Hebrew Verb* here uſed, is, *to gather:* and ſo it might allude to that, whereunto our Saviour in the Goſpel reſembleth his compaſſion

compaſſion towards the Jews, of *a Hen gathering her Chickens* under her wings. But it is here rather tranſlated by *taking up*, as the word very uſually ſignifieth. 1. And it ſeemeth to reſemble the ſtate of *young infants*, by the unnatural Parents expoſed to the wide world, (as we read *Cyrus*, and *Romulus*, and ſome others, both in *Fables* and *Hiſtories* to have been:) where they muſt have *periſhed*, if ſome good body had not taken pity of them, and *taken them up*. 2. Or the ſtate of ſome *impotent* neglected *Cripple*, like him that lay before *the Pool of Bethesda*, and had neither *limbs* to put himſelf into the water, nor any *friend* to help him in. 3. Or *the traveller* in the Parable, *Luke* 10. that *lay* in the high-way wounded by thieves *half dead*, where he muſt have *died out-right*, if *the Samaritan* Paſſenger had not *taken him up*, and taken order for his tending and recovery. Mat.23.37. Joh.5.5—7. Luke 10.30. —35.

17. The plain meaning is, that though our *Fathers and Mothers forſake us*, though all other *friends* and *comforts* fail us; becauſe they either *cannot*, or *will not* help us: yet our *heavenly Father* never doth, nor will *fail or forſake* thoſe that put their truſt in him. Yea rather, then is his *providence* neareſt, and his *help* readieſt, when we are moſt *forſaken* of others, and left moſt deſtitute of all *worldly ſuccour*. Whence it is, that ſo often in *the Pſalms*, to procure readier help from God, *David* alledgeth it as a forcible argument, that he was *a deſolate* and *forſaken* man. *The poor committeth himſelf to thee, for thou art a helper of the friendleſs. O go not far from me; for trouble is nigh at hand, and there is none to help me. O be thou our help in trouble, for vain is the help of man*, and many the like. And how often doth the Lord himſelf (whoſe *general providence* watcheth over *all men*, yea, even *all creatures*) profeſs himſelf yet in a more ſpecial manner to be *the Father of the Fatherleſs*; and to have a ſpecial *care of the widow, the poor, and the ſtranger* above others: as being more deſtitute of *worldly ſuccour* and friends, than others are. In *three Pſalms* together you have paſſages to this purpoſe: In the 145th. *The Lord upholdeth all thoſe that fall, and lifteth up all thoſe that be down.* In the 146. *The Lord helpeth them that are fallen; the Lord careth for the ſtranger, he defendeth the Fatherleſs and Widow.* In the 147. *He feedeth the young ravens that call upon him.* The obſervation is common, that he inſtanceth in (a) *the raven*, rather than in any other bird: becauſe of all other birds *the ravens* are obſerved (*b*) ſooneſt to forſake *their young ones*. Whether the obſervation hold or no, it ſerveth to my purpoſe howſoever: for if God ſo ſufficiently provide for *the young ravens*, when the dams *forſake* them: will he not much more take care of us, when our *Fathers and Mothers* forſake us? Are not we (ſtampt with his own *Image*) much more valuable with him, than many *ravens*? Pſal.10.14. —22.11. —103.12. Pſal 68.5. —146.9. —145.14. —146.3,9. —147.9.

a Job 38.41. Mat.6.26. Luke 12.24.

b ἐκβάλλει τὰς νεοττὰς ὁ κόραξ. Ariſt. 6. hiſt. animal. 6. See Ælian. 2.49. Plin. 10.12.

18. But *dictum factum*: Theſe are but *words*: are there producible any *deeds* to make it good? Verily there are: and that to the very Letter. When *Iſhmaels Mother* deſpairing of his life had *forſaken* him, and laid him down *gaſping* (*his laſt*, for ought ſhe *knew*, or *could do* to help it) in the wilderneſs; the Lord *took him up*: He opened a *new ſpring* of water, and opened *her eyes* to ſee it: and ſo the child was *preſerved*, Gen. 21. When *Moſes his Parents* alſo had *forſaken* him (for they durſt not ſtand by him any longer) and laid him down among the ruſhy flags; the Lord *took him up* too. He provided him of a *Saviour*, the Kings own Daughter; and of *a Nurſe*, the Childs own Mother: and ſo he was *preſerved* too. Take but two Examples more, out of either Teſtament one; *David* and St. *Paul*: both forſaken of men, both *taken up* of God. How was *David* forſaken in *Pſal.* 142.5. when *he had looked upon his right hand, and ſaw no man that would know him, he had no place to fly unto, and no man cared for his ſoul.* But all the while *Dominus à dextris*: there was one at his *right hand* (though at firſt he was not aware of him) ready to *take him up*: As it there followeth, *ver.* 6. *I cried unto thee, O Lord, and ſaid, thou art my hope and my portion in the land of the living.* Gen 21.19. Exod.2.6. —9.

*living*. And how St. *Paul* was forſaken, take it from himſelf, 2 *Tim*.4.16. *At my firſt anſwer no man ſtood with me, but all forſook me*. A heavy caſe: and had been heavier, had there not been one ready to take his part, at the next verſe, *Nevertheleſs the Lord ſtood by me and ſtrengthened me*, &c. What need we any more witneſſes; *In ore duorum*, In the mouth of *two* ſuch *witneſſes*, the Point is ſufficiently eſtabliſhed.

19. But you will yet ſay, *Theſe two* might teſtifie what they had already found *poſt-factum*. But *David* in the Text pronounceth *de futuro*, before-hand, and that ſomewhat confidently. *The Lord will take me up*. As he doth alſo elſe-
Pſal.140 12. where; *Sure I am that the Lord will avenge the poor, and maintain the cauſe of the helpleſs*, Pſal.140. But is there any ground for that? Doubtleſs there is: *a double ground*; one in *the nature*, another in *the promiſe* of God. "In his *Nature* "four *Qualities* there are, (we take leave ſo to ſpeak, ſutably to our own *low* "*apprehenſions*; for in *the Godhead* there are properly no *Qualities*:) but call "them *Qualities*, or *Attributes*, or what elſe you will; there are *four perfections* in God, oppoſite to thoſe *defects*, which in our *earthly Parents* we have found to be *the chief cauſes* why they do ſo oft *forſake* us: which give us full aſſurance that he will not fail to *take us up*, when all other ſuccours fail us. Thoſe are his *Love*, his *Wiſdom*, his *Power*, his *Eternity*: all in his *Nature*. To which *four* add his *Promiſe*; and you have the fulneſs of all the aſſurance that can be deſired.

20. Firſt, *the Love* of our *heavenly Father* towards *all mankind* in general, but eſpecially towards thoſe that are *his Children* by adoption and grace; is infinite-
a—*tàm pater nemo: tàm pius nemo.* Tertul. de pœnit. cap. 9. ly (*a*) beyond *the love* of *earthly Parents* towards their Children. They may prove *unnatural*, ἄστοργοι: their *bowels* may be cruſted up againſt *the fruit* of their own body. But the Lord cannot but *love* his people. He can as well ceaſe *to be*, as *to love*: for he *is love*. If he ſhould deny that, he ſhould *deny himſelf*: and that he *will not do*, becauſe he cannot; and that he *cannot do*, becauſe he will not. *Potenter non poteſt*. It is impoſſible for him, to whom all things are poſſible, to
1 Joh 4 16. 2 Tim.2. 13. *deny himſelf*. The Church indeed, out of the ſenſe of her preſſures, letteth fall *complaints* ſometimes as if ſhe were *forſaken*: (*But Sion ſaid, the Lord hath forſaken me, and my God hath forgotten me*, Iſa.49.14.) But ſhe *complaineth* without cauſe; it is a *weakneſs* in her, to which during her warfare ſhe is ſubject *by fits*: but ſhe is checkt for it immediately, in the very next verſe there, *Can a woman forget her ſucking child*, &c. *Yea, they may forget: yet will not I forget thee*.

21. Again, *their Love* may *be alienated* by needleſs *jealouſies*, or falſe *ſuggeſti-*
Joh.13.1. *ons*, and ſo loſt. But *his Love* is durable; he loveth his own *unto the End*. He
Rom.8.33. knoweth *the ſingleneſs* of their Hearts, and will receive no *accuſation* againſt them. *Quis accuſabit?* Who dare *lay any thing to the charge of his Elect*, when he ſtandeth up for their *Juſtification*? They alas are negligent enough; *unthankful, undutiful* children: nay (confeſt it muſt be) other while *ſtubborn and rebel-*
2 Sam.14.1. *lious*. But as *Davids* heart longed after *Abſolon*, becauſe he was *his Son*, though
Luke 15.21. a very ungracious one: ſo his *bowels yearn* after thoſe that are no ways *worthy* (but by his dignation only) *to be called his Sons*. Forgiving all their by-paſt
—13. *miſcarriages* upon their true *repentance*; receiving them *with gladneſs*, though they have ſquandred away all their portion *with riotous living*, if they return to him in any time with humble, obedient, and perfect hearts; and in the mean time uſing very many *admonitions*, *entreaties*, and other *artifices* to win them to repentance; and *forbearing* them with much *patience*; that they may have *ſpace*
Apoc.2 21. enough to repent in. And if upon ſuch indulgencies and inſinuations they ſhall *come in*; he will not only welcom them with kind embraces, but do his part alſo to *hold them in*, when they are even ready *to fly out* again, and were it not for that *hold*, would in all likelihood ſo do. So as, unleſs by *a total wilful* renouncing him they *break* from him, and *cut* themſelves off, nothing in the world ſhall be

be able *to ſeparate them from the love of God, which is in Chriſt Jeſus our Lord.* Rom. 8. 39.

22. Yet again, *Parents affections* may be ſo ſtrongly byaſſed another way, (as we heard) that in the purſuit of *other delights*, they may either quite *forget* or very much *diſregard* their children. But no ſuch thing can befall our *heavenly Father*; who *taketh pleaſure in his people*, and in their *proſperity*: whoſe chiefeſt *delight is in ſhewing mercy* to his children, and doing them good. [*The Lord had a delight in thy fathers to love them*, Deut. 10.] And whereas *the Church* (as we alſo heard) is apt to *complain*, that ſhe is *forſaken* and *deſolate*: the Lord by the Prophet giveth her a moſt comfortable aſſurance to the contrary, *Iſa. 62. Thou ſhalt no more be called forſaken, — &c. But thou ſhalt be called Hephzibah.* — (It is a compound word, and ſignifieth as much as *My delight is in her*: and ſo the reaſon of that appellation is there given) *For the Lord delighteth in thee.* That for his *Love*; the firſt Attribute. Pſal. 149. 4. —35. 27. Mic 7. 18. Deut. 10. 15. Iſa. 49. 14. —62. 4.

23. His *Wiſdom* is the next. *Fathers and Mothers* (through humane *ignorance*) cannot perfectly *underſtand* the griefs of their Children; nor infallibly know how to *remedy* them, if they did. But God, who *dwelleth in light*, nay, who *is light*, knoweth the inmoſt *receſſes*, the darkeſt *thoughts* and *ſecrets* of all mens *hearts*, better than themſelves do. He perfectly underſtandeth all their *wants*, and what *ſupplies* are fitteſt in their *reſpective conditions*, with all the leaſt circumſtances thereunto belonging. When all the wits and devices of men are *at a loſs*, and know not which way in the world to turn them, to avoid this *danger*, to prevent that *miſchief*, to effectuate any *deſign*: the Lord by his infinite *wiſdom* can manage *the buſineſs* with all advantage for the good of his children if he ſee it behoveful for them; bringing it about *ſuaviter & fortiter*, ſweetly and without *violence* in ordering *the means*, but effectually and *without fail* in accompliſhing *the end.* 1 Tim. 6. 16. 1 Joh. 1. 5.

24. Which *wiſdom* of his, obſervable in all the diſpenſations of his gracious *providence* towards his children; we may behold (as by way of inſtance) in his *fatherly corrections*: As the Apoſtle, *Heb.* 12. maketh the compariſon between the different proceedings of *the fathers of our fleſh*, and *the Father of Spirits*, in their chaſtiſements. They do it *after their own pleaſure*, ſaith he: that is, not always with *judgment*, and according to the merit of the fault; but after *the preſent diſpoſition* of their own paſſions, either through a *fond indulgence* ſparing the rod too much, or in a *frantick rage* laying it on without *mercy* or *meaſure*. But it is not ſo with him: who in all his *chaſtiſements* hath an eye, as to our *former faults*, (ſuch is his *juſtice*;) ſo alſo and eſpecially to our *future profit*, (ſuch is his *mercy*:) and ordereth all accordingly. His *bleſſings* are our daily *food*: his *corrections* our *Phyſick*. Our frequent *ſurfeiting* on that *food* bringeth on ſuch *diſtempers*, that we muſt be often and ſometimes ſoundly *phyſickt*, or we are but loſt men. As therefore a skilful *Phyſician* attempereth and applieth his *remedies* with ſuch due regard to the preſent ſtate of *the Patient*, as may be likelieſt to reſtore him to a *good habit* of body and conſiſtency of *health*: ſo dealeth our *heavenly Father* with us. But with this remarkable difference. The other may *err* in judging of the ſtate of *the body*, or the nature of *the ingredients*; in his proportions of *mixture*; in the *doſe*, and many other ways: But the Lord perfectly knoweth *how* it is with us, and *what* will do us good, and *how much*, and *when*, and *how long* to continue, *&c.* and proceedeth in every reſpect thereafter. Heb. 12. 9. —10.

25. *Thirdly*, whereas our *earthly Parents* have a limited, and that a very narrow *power*, and cannot therefore do their children the good they would: our heavenly Fathers *power* is (as his *wiſdom*) *infinite*. Not limited by any thing, but his own bleſſed will: (*quicquid voluit fecit*; *as for our God he is in heaven, he hath done whatſoever pleaſed him.*) Not hindered by any reſiſtance, or retarded by any impediments: (*Quis reſtitit? Who hath reſiſted his will? Rom. 9.*) Not diſabled Pſal. 147. 5. Pſal. 135. 6. —115. 3. Rom 9. 19.

diſabled by any caſualties, occurrences, or ſtraitneſs of time: (*adjutor in opportunitatibus*, Pſal.9.) Even a refuge *in due time* of trouble. That is his *due time* commonly (*dominus in monte*) when it ſeemeth *too late* to us, and when things are grown in the eye of reaſon almoſt *deſperate* and remedileſs. The moſt proper time for him to *lay to his hand*, is, when (to our apprehenſions) his *Law* is even quite *deſtroyed*, when men have fallen upon moſt *curſed deſigns*, trampled all Laws of God and men under their feet, and *proſpered*. And here indeed is the right trial of our *faith*, and whether we be the true children of *faithful Abraham*: if we can *hope* beyond and againſt *hope*: That is, if we can reſt our *faith* intirely upon *the power* and *providence* of God; not *ſtaggering* (through *unbelief*) at any *promiſe*, ſeem it never ſo *unlikely*: and continue ſtedfaſt in our holy *obedience* to *the will* of God, not *ſtaggering* (through *diſobedience*) at any *command*, ſeem it never ſo *unreaſonable*. *Abraham* did both: and out of this reaſon, as the Apoſtle rendereth it, *Rom.* 4. becauſe he was firmly grounded in this perſwaſion of *the power* of God, *that what he had promiſed he was able alſo to perform.*

Pſal.99
Gen.22.14.
Pſal.119.116.
Rom 4.18.
—20.
—21.

26. The laſt attribute propoſed is Gods *Eternity*. Our Fathers and Mothers, *where are they*? And do *Prophets*, or *Princes*, or any ſort of men *live for ever*? They all paſs *like a ſhadow*, wither *as graſs*, and are driven away *as the Graſhopper*. When they muſt go, they cannot *help themſelves*: and when they are gone, they cannot *help us*. They are *mortal men*; he *the immortal God*: they are *dying men*; he *the living God*. Life is one of his Prerogatives Royal. All other things that partake of *life* in any degree, have but *a derived life*, and ſuch as either ſhall have *an end*, or at leaſt had *a beginning*. God alone hath *life* in and of himſelf: and his *life* alone is meaſured, not by *Time*, but *Eternity*. He is therefore ſaid to *inhabit Eternity*. *He lifteth up his hand*, (when he ſweareth by himſelf, having no greater to ſwear by) *and ſaith, Behold I live for ever*. *His remembrance endureth throughout all generations; and his years fail not.*

Zach.1.5.
Iſa.57.15.
Deut.32.40.
Pſal.102.12.
—27.

27. And therefore, when our *Fathers*, *and Mothers*, and friends *forſake* us, becauſe either their *Love* faileth, or their *skill* faileth, or their *power* faileth, or their *life* faileth: our heavenly Father, who wanteth neither *love*, nor *wiſdom*, nor *power*, nor *life*, but is infinite in all; we may reſt aſſured is every way accompliſhed to ſuccour us at all aſſays, and to *take us up*. And that he will engage all theſe for our *relief*, if we will but *caſt our ſelves* wholly upon him; we have his *gracious promiſe* in the laſt place, to fill up the meaſure of our *aſſurance*. Whereby he hath obliged himſelf, not only to give us all *ſpiritual graces* and *comforts*, neceſſary for *the everlaſting ſalvation* of our *ſouls*: but alſo to provide and furniſh us with all *the good things*, and to preſerve and deliver us from all *the evils of this life*; ſo far as in his excellent wiſdom he ſhall ſee it conducing to *his glory*, the weal of *his Church*, and the ſalvation of *his choſen*.

1 Tim.4.8.

28. "The *particular promiſes* are many, and lie *ſcattered* every where in the "holy Scriptures: whence every man may *gather* them for his own uſe, as his "occaſions require. I ſhall mention but that one *general Promiſe*, which though delivered firſt to *Joſhua* in particular, yet was afterwards applied to other perſons alſo, and alledged, *Heb.*13. as a ground of ſuch general duties as are common to *all Chriſtians*; and fitteth as properly as any other to the preſent argument: namely this, *I will not fail thee, nor forſake thee*. He promiſeth, that whoſoever elſe *faileth* us, yet he will not: all one with what is here preſumed in the Text by *David*. And having *promiſed* it, we were *very Infidels*, if we ſhould doubt whether he will *perform* it or no. It were to queſtion *his wiſdom*; as if he had not conſidered what he *promiſed* when he paſſed his word: to queſtion *his Love*; as if he would not be *as good* as his word: to queſtion his *Power*, as if he could not be *as big* as his word.

Deut 31.8.
Joſh.1.5.
Heb.13.5.

29. Having therefore *ſuch Promiſes*, dearly beloved, it behoveth us to be very wary, when troubles lie long and heavy upon us, that we *complain* not too *diſtruſtfully*,

*diſtruſtfully*, as if God had quite *forſaken* us. And the rather, becauſe it is *an infirmity* incident to very good men: but yet *an infirmity*, and ſo confeſt by them. *Hath God forgotten to be gracious*? &c. *Davids* complaint in *Pſal.* 77. But preſently acknowledging it *an Error*, he corrected himſelf for it, in the immediate following words, *And I ſaid, it is mine infirmity.* We by his example, early to ſilence all tumultuous *thoughts* and ſecret *murmurings* of our evil hearts, which are ſo ready to *charge God fooliſhly*, and to break out into unſeaſonable *complaints* againſt his moſt *wiſe* and *holy* diſpenſations: and that by meditating effectually upon the *Attributes* and *Promiſes* aforeſaid. Whoſo confidently profeſſeth himſelf to *truſt in God*, (as almoſt all do;) and yet repiningly complaineth as if God had *forſaken* him, (as very many do:) either maketh God a *liar*, or bewrayeth himſelf (in ſome degree) an *Hypocrite*. He maketh God *a liar*, if he ſay God hath *forſaken* him, when he hath not: and he bewrayeth ſome *Hypocriſie* in himſelf, if he ſay he putteth his *truſt in God*, when he doth not.

Pſal.77.7—9. —10. Job 1.22.

30. And as it becometh us not to be *too querulous* for the preſent; ſo neither *ſecondly*, to be *too ſolicitous* for the future. I forbid not to any, but require rather in every man a moderate *provident care* for the *getting*, *keeping*, and *diſpoſing* of the things of this life, in an induſtrious and conſcionable uſe of *lawful means*; ſtill leaving *the ſucceſs* intirely to the good pleaſure of our *heavenly Father*. But ſure, did we firmly believe that *his care over us* is no whit leſſer, but rather infinitely greater than that of our *earthly Parents*: we would not ſuffer our ſelves to be diſquieted with *perplexed thoughts*, nor our ſpirits to be vexed with *diſtruſtful anxieties* about the *future ſucceſs* of our affairs. *Children*, whileſt they are in their *Fathers houſe*, and at their finding, uſe not to trouble themſelves with ſuch thoughts as theſe, *What ſhall we eat? Or what ſhall we drink? Or wherewith ſhall we be cloathed?* But leave that wholly to *their Father*, to whoſe care it properly belongeth. We are very meanly perſwaded of our *heavenly Fathers affection* towards us, and of *his care* over us, if we dare not truſt him as ſecurely for our daily proviſions; who *knoweth that we ſtand in need of all theſe things*, about which we ſo needleſly trouble our ſelves. Enough it is for us, in all things *by Supplications and Prayers* for what we want, and *thankſgivings* for what we have, to *let our requeſts be made known unto him*; and then to *be careful for nothing* any farther, but to *caſt all our care* and *our burden* upon him: and doubtleſs he will not ſuffer us to lie and periſh; but will *take us up*, take *care* of us, and *nouriſh us*.

Mat.6.31. 32. Phil.4.6. 1 Pet.5.7. Pſal.55.22.

31. Neither, *thirdly*, let us droop, or be ſwallowed up with overmuch ſorrow, as if *ſome ſtrange thing* had befallen us; upon *the fail* of any earthly *helps* or *hopes* whatſoever. If our *Fathers and Mothers affection* be not towards us, as we think it ſhould; if they have entertained *worſe thoughts* of us than we deſerve; if they have not *diſcretion* and *foreſight* to give us meet and orderly education, and to provide us means ſortable thereunto; if they be fallen into *want*, or otherwiſe diſabled from doing for us what formerly they *intended*, or we *expected*; if they be *taken from us* before we be grown up: If our *friends*, whom we truſted have proved *unfaithful*, and ſhrunk from us when we had uſe of them; if thoſe proportions of *Wealth*, *Honour*, *Reputation*, *Liberty*, or whatſoever other worldly conveniencies and contentments, we have formerly enjoyed, be *pared away* to very little, or even to nothing: we have yet *one reſerve*, that we dare reſt ſurely upon; *one anchor of hope* that will hold in deſpight of all the World; even *the goodneſs* and *faithfulneſs* of our gracious *Lord God*. To him have *we been left ever ſince we were born*: and he hath not hitherto *failed nor forſaken* us, but hath preſerved us *in being*; in ſuch *a being*, as he who beſt knoweth what is fit, hath thought fit for us. "It is our fault, if this *experience* of the time paſt "do not *breed* in us *hope* for the time to come, and that a *lively hope*, a hope that "will never *ſhame* either him or us: even this, That he *Will alſo be our guide unto death*;

Heb.6.19. Pſal.22.10. Rom.5.4,5. Pſal.48.14.

*death*; that he will *not fail us or forſake us* henceforth for ever; but will *preſerve*
2 Cor.4.9. us ſtill in ſuch a condition as he ſhall ſee good for us. *Perſecuted* we may be and *afflicted*, but *forſaken* we ſhall not be.

Luke 21.19. 32. We ought therefore to *poſſeſs our ſouls in patience*, whatſoever ſhall betide us in the World: and not to conſult with *fleſh and bloud*, in ſeeking to *relieve* our ſelves in our diſtreſſes, by engaging in any *unworthy* or *unwarrantable* practice; or by *ſiding*, *partaking*, or but baſely *complying* with the workers of
Pſal.141.4. wickedneſs, *that we may eat of their dainties*. Is it poſſible we ſhould be ſo ill
Jon.2.8. adviſed, as to think to eſcape *the ſtorm* when it approacheth towards us, by making *ſhipwrack of a good conſcience*? If we go *after lying vanities*, (and ſuch are *all creatures*: all men *lyers*, all things *vanity*:) do we not *ipſo facto forſake our own mercy*, and wilfully bring ruine upon us? The ſhort and ſure way is, when any *danger*, any *diſtreſs*, is upon us, or maketh towards us, to run to our
Pſal 91.4. *heavenly Father*, as young *birds* do to their *Dam*, for ſuccour. He will *gather us*
—37.5. *under his wings, and we ſhall be ſafe under his feathers: his faithfulneſs and truth ſhall be our ſhield and buckler*. If we *commit our ways* to him; *caſt our ſelves* upon him by a through reliance; reſign all our *deſires*, *wills*, and *intereſts* into his hands: he will certainly *bring to paſs*, *aut quod volumus*, *aut quod malumus*, either what *we like beſt*, or what *he knoweth is beſt*.

33. Only let us reſolve to perform *our part*; do faithfully what he *commandeth*, ſhun carefully what he *forbiddeth*, ſuffer patiently what he *inflicteth*, and we may then be confident he will perform *his part* to the uttermoſt. That when all the World *forſaketh us*, he will *take us up*: take us into his care and protection
Rom.2.7. here; and, if *by patient continuance in well-doing* we ſeek it, *take us up* at the laſt into the fellowſhip of that *glory*, *and honour*, *and immortality*, *and eternal life*, which his *only beloved Son* hath purchaſed, and his *ever bleſſed Spirit* conſigned to all them that love him, and put their truſt in his mercy. To that only beloved *Son*, and ever-bleſſed *Spirit*, together with the eternal *Father*, three Perſons, and one undivided *Trinity*, be rendered by us, and the whole Church, all *the Kingdom*, *the Power*, *and the Glory*, *for ever and ever*. Amen.

AD

# AD AULAM.

## Sermon XV.

## *STOKE POGEYS.* 1647.

### Luke 16. 8.

*——For the Children of this World are in their Generation wiser than the Children of Light.*

1. THe fore-going verſes contain a *Parable*: this, the *Application* of it. The Parable that of *the unjuſt Steward*: *a faithleſs*, and *a thriftleſs* man. He had wronged *his Maſter*, without any benefit to *himſelf*: as *prodigals* are wont, to do other men *harm*, and themſelves *no good*. *The Maſter*, coming (at length, and (a) *with the laſt*) to have ſome knowledge of his *falſe dealing*, diſchargeth him *his Office*, and calleth on him to give in *his accounts*. Verſ. 1.

a—*Dedecus ille domus ſciet ultimus.* Juven. Satyr. 10.

Verſ. 2.

*The Steward*, awakened with that ſhort and unexpected warning, began now to think in good earneſt, what before he never thought of to purpoſe, what ſhould become of *him* and *his* for the future: he knew not which way in the world to turn himſelf to *get a living*, when he ſhould be turned out of *ſervice*. He had not been ſo *provident* an husband, as to have any thing *before-hand* to live upon: He could not frame to handle *a ſpade*, he had not been brought up with *painstaking*: And for him that had ſo long *born ſway* in ſuch a houſe, (and like enough with *inſolence* enough) now to run craving a *ſmall piece of money* of every Traveller by the high-way, or ſtand at another mans door begging a *morſel of bread*; *ſhame*, and *a ſtout heart* would not ſuffer him to think of that. Well, ſomething he muſt do, and that ſpeedily too, or ſtarve. He therefore caſteth about this way, and that way, and every way: and at laſt *bethinketh* himſelf of a courſe, and *reſolveth* upon it; to ſhew his Maſter *a trick at the looſe*, that ſhould make amends for all, and do his whole buſineſs. He therefore ſendeth for his *Maſters Debtors* forthwith; (a) *abateth* them of their ſeveral *Sums*, and makes the *Books* agree: in hope, that having gratified ſo *many perſons* by ſuch large *abatements*; ſome of them would *remember* it ſure, (though others ſhould prove *ungrateful*) and make him ſome part of *requital* for the ſame.

Verſ. 3.

Verſ. 4.

Verſ. 5.—7.

a *Dominicos debitores diminutis cautionibus relevat in ſubſidium ſibi.* Tert. 4. adv. Marcion. cap. 33.

*The Maſter* vexed to ſee himſelf ſo palpably cheated, and knew not how to help it (for he could require no more of *the Debtors* than was upon the foot of their *Bills*:) could not yet but commend *the mans wit* howſoever. *And the Lord commended the unjuſt Steward, becauſe he had done wiſely,* in the former part of this verſe.

2. Having thus framed *the body* of the Parable; our Saviour now giveth it *a ſoul* in this latter part of the verſe: breatheth into it the breath of *life*, by *applying* it. *Application* is the life of a *Parable*. The *commending* of the Stewards *wiſdom*, was with the purpoſe to *recommend* the example to us: that we might from it learn *to provide* againſt the time to come, as he did; and that alſo by *ſuch like means*, as he did. So that *the Application* hath *two parts*. The one more *general*, reſpecting *the End*: that as he was careful to provide *maintenance* for the preſervation of his *natural life*; ſo we ſhould be careful to make proviſion for *our ſouls*, that we may attain to *everlaſting life*. The other more *ſpecial*, reſpecting *the Means*: that as he provided for himſelf out of his *Maſters goods*, by diſpoſing the ſame into *other hands*, and upon *ſeveral perſons*: ſo we ſhould
1 Tim.6.18, 19. *lay up for our ſelves a good foundation* towards the attainment of everlaſting life, out of *the unrighteous Mammon* wherewith God hath intruſted us; by being *rich in good works*, communicating and diſtributing ſome of that in our hands towards *the neceſſities* of others. Of *the temporals* we here enjoy, we are not to account our ſelves *Proprietaries*, but *Stewards*, and ſuch as muſt be *accountable*. It ſhould be our *wiſdom* therefore (as it will be our *happineſs*) to *diſpoſe* them into other hands by *Alms-deeds*, and other charitable works, and ſo to improve theſe *Temporals* (which we cannot properly call *our own*) to our own *ſpiritual* and *eternal* advantage. That later and more *ſpecial application* is in the next verſe, [*Make you friends of the unrighteous Mammon*, &c.] The words propoſed contain the more *general application*, (our buſineſs at this time) delivered here by way of *compariſon*; a way more effectual (ordinarily) to provoke endeavour than bare *exhortations* are. *For the children of this world are in their Generation wiſer, than the children of Light.*

3. In which *compariſon*, there are obſervable; *firſt* and *ſecondly*, as *the terms* of the compariſon, two ſorts of *perſons diſtinguiſhed* either from other by their ſeveral *Appellations*, and compared the one with the other in the point of wiſdom: *The children of this world*, on the one part; and *the children of light*, on the other: between theſe *the queſtion* is, whether ſort is wiſer. *Thirdly*, the ſentence or *judgment* given upon *the queſtion*; clearly on behalf of the former ſort: *they* are pronounced the wiſer (*—The children of this world wiſer than the children of light.*) Laſtly, *the limitation* of the ſentence, how far forth it is to be underſtood. They *wiſer*; true: but then you muſt take it right; *wiſer in their generation*, not ſimply and abſolutely wiſer. Of which in order.

4. *The perſons* are, children of this world, and children of light: υἱοὶ both, *ſons* or *children*. That is *terminus convenientiæ*: as *oppoſites* have always ſomething wherein they *agree*. Men of ſome ſpecial *Country*, *Profeſſion*, *Quality*, or *Condition*, are by an uſual *Hebraiſm* in the Scriptures expreſſed by this word *Children*, with ſome addition thereunto: as *Children* of *Edom*, *Children* of the Prophets, *Children* of death. From *the Hebrews*, other Languages have by derivation entertained the ſame *Pleonaſm*: as υἱὸς Ἀχαΐων, ſo frequent in *Homer*; *filii medicorum*, and the like. In the Scriptures it is very uſual, both in *the good* part, and in *the bad*. In *the good part*, you have children of *Abraham*, children of *Wiſdom*, children of *God*: in *the evil part*, children of *Belial*, children of *Diſobedience*, children of *Hell*. Here are both: *Children of the World*, and *Children of Light*.

Joh 8.39. Mat.11.19. Rom.9.26. 1 Sam.10.27. Eph.5.6. Mat.23.15.

5. For *the World* firſt; the Greeks have two words for it, Κόσμος and Αἰών: the one, importing more properly *the frame* of the creatures; the other, ſome

ſome ſpace or *duration of time* rather. That *propriety* is not always obſerved by Writers; yet here it is: for the word is αἰὼν, and hath reſpect unto *Time*. Next whereas it is ſaid [*this world*] that implieth there is *another*; ſet oppoſitely againſt *this*: diſtinguiſhed *Luke* 20. by οὗτος and ἐκεῖνος, *this world*, and *that world*: otherwhere by οὗτος, and ὁ μέλλων, or by ὁ νῦν and ὁ ἐρχόμενος, the world *that now is*, and the world *to come*. Again, *this world* ſo taken (to wit, as it ſtandeth diſtinguiſhed from *that world*, or *the world to come*) is yet capable to be underſtood in a double notion. For it may be taken either in a more *general ſenſe*, with reſpect to *the common affairs* of this life, without difference of good or bad: as it is taken in that place of *Luke* now mentioned (*The children of this world marry, and are given in marriage: but they that ſhall be counted worthy of that world*, &c.) *The children of this world*, that is, men that live here on earth, whileſt here they live: and the children of *that world*, they that hereafter ſhall live for ever in heaven. Or it may be taken in a narrower and more *reſtrained ſenſe*, as *the world* is oppoſed and contradiſtinguiſhed to *the Church*. And the oppoſition of *the children of this world* to *the children of light*, ſheweth it muſt be ſo taken here: in effect as if he had ſaid, *the children of darkneſs*. Thoſe then are *the children of this world* here meant, who as ſubjects ſerve under *the Prince of darkneſs*, the God of *this world*; live in *the works of darkneſs*, the employment of *this world*; and when they die (unleſs God in ſpecial mercy deal otherwiſe with them, and that will not be done but upon the condition ſuppoſed, that of their *repentance*) ſhall be *caſt into outer darkneſs* at the end of *the world*.

Luke 10 34, 35. Eph 1.20. Mat. 12.32. 1 Theſ. 5.5. 2 Cor. 4.4. Rom 13.12. Mat 25.30.

6. And this title we may conceive to belong unto them in *a threefold* reſpect: inaſmuch as 1. Their *affections* are bent upon this world; 2. Their *converſations* are conformed to this world; and 3. Their *portion* is allotted them in this world. Firſt, *children of this world*, for that their *affections* are wholly ſet upon the world. The Godly are in this world *tanquam in alieno*, *as ſtrangers and pilgrims* in a foreign (yea, in the enemies) country: and they look upon *the world*, and are looked upon by it as *ſtrangers*; and are uſed by it accordingly. If they were *of the world*, the world would *own* them, and *love* them, as her *own party*: and they would alſo *love the world* again, as their *own home*. But becauſe *they are not of the world*, (though they be in it;) but are *denizons of heaven*, (πολίτευμα ἐν οὐρανοῖς Phil. 3.) *therefore the world hateth them*: and they on the other ſide are weary of *the world*, and long after *heaven*, (their own country) where *their treaſure* is laid up, and where *their hearts* and affections alſo are. Like *an Engliſh Factor* in *Turky*, that hath ſome *dealings* there; if not rather like an *Engliſh Captive*, that is held *Priſoner* there: but ſtill profeſſeth himſelf *a Subject of England*, and his heart and deſires are here: But *the Children*, ſpoken of here in the Text, are in the World *tanquam in proprio*, as in their own *Country*, at their own *homes*, where (if they might) they would willingly ſet up their reſt for ever. As *Socrates* being asked what *Country-man* he was, anſwered that he was κοσμοπολίτης, that is, *a Citizen of the world*: ſo (but in another, and a worſe ſenſe) are they. No marvel then if they doat ſo much upon *the world*, as bad as it is, and ſettle their hearts and affections ſo intirely thereupon: ſaying as St. *Peter* did, when he ſaid he knew not what, *bonum eſt eſſe hic*, It is good being here. Their ſouls cleave to *the world*: and it is *death* to them to part from it.

Joh. 15.19. Phil. 3.20. Mat 6.20, 21. Mat. 9.6.

7. And as for their *Affections*: ſo *ſecondly*, children of this world in reſpect of their *Converſation*. Μὴ συσχηματίζεσθε, ſaith the Apoſtle: *faſhion not your ſelf*, after this preſent world. The godly being *changed in the renewing of their minds*, do not *faſhion themſelves* according to this preſent evil world: But as at their *Baptiſm* they renounced *the world*, with all *the Pomps*, Luſts, and Vanities of it: ſo they take themſelves bound in the whole courſe of their lives to be as

Rom. 12. 2.

unlike *the evil world* as they can, by walking in all holineſs and purity of converſation. So long as they continue in this *Vale of miſery*, and live here in *the world*, they muſt have to do in *the world*, (and *the world* will have to do with them;) and daily occaſions they ſhall have for the neceſſities of this life, *to uſe* the things of *this world*. But then they are careful ſo *to uſe* them, as neither to
Pſal.84.6. *abuſe* themſelves, nor them. *Going through the vale of miſery, they uſe it for a Well*; drawing out thence a little *water* (as occaſions require) for their needful *refreſhing*: but they will take care withal, to *drain* it well from *the mud*; to
Jam.1.27. keep themſelves (ſo far as is poſſible) *unſpotted with the World*, and to eſcape the manifold *pollutions* and defilements that are *in the World* through luſt. But *the children* here ſpoken of, immerſe and ingulf themſelves in the affairs of *this*
Eph.2.2,3. *world* with all greedineſs: walking (as the Apoſtle expreſſeth it, *Eph.*2.) *after the courſe of this world, according to the Prince of the power of the air, in the luſts of the fleſh, doing the will of the fleſh and of the mind.* There is a combination (you ſee) of our three great Spiritual Enemies, *The Devil, the Fleſh, and the World*, againſt us; and theſe *three agree in one*, to undo us, and to deſtroy us. Now he that yieldeth to the temptations of *the Devil*, or maketh proviſion for
Rom.13.14. *the Fleſh to fulfill it in the luſts thereof*, or ſuffereth himſelf to be carried with the ſway of *the world* to ſhape his courſe thereafter; preferring his own will before the known will of God: is *a child of this world* in reſpect of his Converſation.

8. Thirdly, *the Children of this World* are ſo called in regard *their Portion* is in *this World*. *The Children of Light* content themſelves with any *ſmall pittance* which it pleaſeth their heavenly Father to allow them here: being aſſured they ſhall be provided for with ſo much as ſhall be *ſufficient* for them to maintain them during this their *minority* with a kind of ſubſiſtence. But the main of their *portion*, their full *childs-part*, their rich and precious *inheritance*, they expect
1 Tim.4.8. not in *this world*. They well know it is *laid up* for them (κεῖται, *there is laid up*
1 Pet.1.4,5. *for me the Crown of righteouſneſs:*) and that in a ſafe place (*reſerved in the heavens*) and that in ſafe hands (*kept by the power of God*) till they be grown up to
Gen.42.25. Pſal.16.5. 119.57. it. As *Joſeph* gave his brethren *Proviſion* for their Journey; but *the full ſacks* were tied up, not to be opened till they were gotten *home*. Indeed rather, God himſelf is *their portion*: both here *in part*, and hereafter *in full*. But *the Children* we now ſpeak of, if there be any natural or moral *goodneſs*, or *uſefulneſs* in them, by the ſuperabundant bountifulneſs of a gracious God in any reſpect or
Mat.6.2. &c. degree rewardable: *habent mercedem*. They have all they are like to have *in hand*: there is nothing for them, neither (for the moſt part) do they expect
Pſal.17.14. any thing *in reverſion*. Which have *their portion in this life*, ſaith *David*, Pſal.17. If they have done him any ſmall piece of *ſervice*, though unwittingly; they
Ezek.29.18, 19. ſhall have their *wages* for it paid them to the uttermoſt: as *Nebuchadnezzar* had *Ægypt* aſſigned him, as his *wages* for the ſervice he did againſt *Tyrus*. If they be but *baſtard-ſons*, they ſhall yet have their *portion* ſet out for them; far beyond what they can either challenge as *of right*, or pretend to as *by deſert*. But yet in *this world* only: The heavenly inheritance *in the world to come*, which is to deſcend unto *the right heir* when he cometh to age, is preſerved for *the*
Gal.3.26. *legitimate Children* only, ſuch as are become *the Sons of God by faith in Chriſt*
Gen.25.5,6. *Jeſus*. As *Abraham gave gifts to the Sons of his Concubines*, and ſent them away; and ſo we hear no more of them, nor of any thing their father did for them afterwards: but *Iſaac* in fine carried *the Inheritance*, though he had not ſo much as the other had *in preſent*.

9. Thoſe are *the Children of this World:* but the *Children of Light*, who are they? I ſhould enter into a very ſpacious field, if I ſhould undertake to declare the ſundry ſignifications of the word *Light*, as it is *metaphorically* uſed in the Scriptures; or purſue the reſemblances between *the metaphorical* and *ſpiritual Light*,

*Light*, and *the natural*. To our purpoſe briefly; *Light* is either ſpoken of *God*, or of *the things of God*. Firſt, God himſelf is *light*: a moſt pure, clear, and ſimple *light*; without the leaſt allay or mixture of *darkneſs*. *God is light, and in him is no darkneſs*, ſaith St. *John*. *The Father of lights*, without ſo much as the leaſt *ſhadow of turning*, ſaith St. *James*. And if God be rightly ſtiled Πατὴρ φώτων, *the father of lights*: it cannot be unproper, that his children be ſtiled υἱοὶ φωτὸς, *the children of light*. 1 Joh. 1 5. Jam 1. 17.

10. Next, *the Word of God*, that is *a light* too. *Thy Word is a light* unto my feet, *Pſal.* 119. So called from the effect: becauſe when it *goeth forth, it giveth light and underſtanding to the ſimple*. *The Law*, which is but a darker part of of that word, *enlighteneth* yet *the eyes*, Pſal. 19. *Lex lux*. The *Propheſies* the darkeſt part of all, yet are not without ſome degree of *luſtre*: they *ſhine*, ſaith St. *Peter*, though but *as a candle in a dark place*. But then the light of *the Goſpel*, that is a moſt *glorious light*, ſhining forth as *the Sun* when he is in his greateſt ſtrength at noon day in Summer. Pſal. 119. 105. —130. —198. Prov. 6. 23. 2 Pet. 1. 19. 2 Cor. 4 4.

11. Hence alſo ariſeth (as one *light* commonly begetteth another) a *third light*: the light of *grace* and ſaving knowledge, wrought in the hearts of men by *the holy word* of God, (ſet on by his *holy Spirit* withal, accompanying it.) *God, who bringeth light out of darkneſs, hath ſhined in your hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt*, 2 Cor. 4. 2 Cor. 4 6.

12. And where *the light of grace* is, there is another *light* alſo *fourthly*, that always attendeth thereupon, *the light of comfort*. For *Grace* and *Comfort* are Twins: the bleſſed inſeparable effects of one and the ſame bleſſed Spirit. *Lux orta eſt juſto*: *there is ſprung up* (or as ſome tranſlate it, there is ſown) *a light for the righteous, and joyful gladneſs for ſuch as be true hearted*, Pſal. 97. The true heart, that is *the light heart* indeed. *Light* in both ſignifications: *light*, without *darkneſs*; and *light* without *ſadneſs*, or heavineſs. Pſal 97. 11.

13. There is yet remaining *a fifth light*; the light of *Glory*. *Darkneſs* is an Emblem of *horror*. We have not a fitter ſimilitude, whereby to expreſs the miſeries of *the hell within* us, (that of an evil conſcience) or of *the hell without* us (that of eternal torments) than by *inner* and *outer darkneſs*. But *light* is a moſt *glorious* creature: than which, none fitter to expreſs to our capacities, either the infinite incomprehenſible *Glory* and *Majeſty* of God, (*He clotheth himſelf with light as with a garment*; and *dwelleth in the light that no man can approach unto*;) or that endleſs *glory* and *happineſs* which the holy *Angels* do now, and all the *Saints* in their due time ſhall enjoy in heaven (— *who hath made us meet to be partakers of the inheritance of the Saints in light*, Col. 1. Pſal. 104. 2. 1 Tim. 6. 16. Col. 1. 12.

14. In theſe reſpects, he that hath the honour to be ſtiled *a Chriſtian* in any degree, hath alſo a title ſo far forth to be ſtiled *a child of light*. Whether it be by the *outward profeſſion* of the Chriſtian faith only: or by the *inward ſanctification* of the Spirit alſo. Thoſe are *nomine tenus Chriſtiani*, Chriſtians but in name and ſhew; *equivocal Chriſtians*: theſe only are *Chriſtians* indeed, and in truth. "Of "theſe is made up *the Church of Gods Elect*, otherwiſe called *the inviſible Church* "of Chriſt, and not unfitly; becauſe the *perſons* appertaining to *that Church* "as members thereof, are not diſtinguiſhable from others by any *outward in-* "*fallible Character* viſible to us, but by ſuch ſecret and inward *impreſſes* as come "not within the cognizance of any creature, nor can be known by any crea- "ture otherwiſe than *conjecturally* only, without ſpecial revelation from God. "*The foundation of God ſtandeth firm, having this ſeal*, (Dominus novit) *The* "*Lord knoweth who are his*. Should we take theſe here meant; the oppoſition between *the children of this world*, and *the children of light*, would be moſt perfect. Thoſe who remain in the ſtate of *depraved nature*, and ſo under the dominion of *Sin* and *Satan*, being *the children of this world* in the ſtricteſt notion: and thoſe whom God hath *called out of darkneſs into his marvellous light*; that 2 Tim. 2. 19.

is,

is, brought out of the ſtate of *Nature* into the ſtate of *Grace*, and tranſlated into *the Kingdom* of his Son *Jeſus Chriſt*, being *the children of light* in the ſtricter notion alſo.

15. But foraſmuch as *we*, who cannot look beyond *the outſide*, are no competent *judges* of ſuch matters: It will beſt become us to make uſe of that *judgment*, which alone God hath allowed us; I mean that *of Charity*. And then it will be no hard buſineſs for us to pronounce determinately, (applying the ſentence even to *particular perſons*) who are to be eſteemed *the children of light*. Even all thoſe, that by outwardly profeſſing the name and *faith of Chriſt*, are within the Pale of *the viſible Church* of Chriſt. The holy Apoſtle ſo pronounceth of them all, 1 Theſ. 5. *Ye are all the children of the light, and of the day.* And Eph. 5. *Ye were ſometimes darkneſs, but now are light in the Lord.* Our very *Baptiſm* entitleth us hereunto, which is *the Sacrament* of our initiation: whereby we *put on Chriſt*, and are made *members of Chriſt, and children of God.* Whence it is, that in the Greek Fathers *Baptiſm* is uſually called φωτισμὸς, that is, *an enlightening*; and perſons newly baptized νεοφώτιστοι; and ὁ ἐπὶ τῶν φωτῶν (*an Officer* in the *Greek Church*) to whom it belonged to hear the confeſſions of *the Catechumeni*, and after they were approved to preſent them to *Baptiſm*: with many other *phraſes* and expreſſions borrowed from the ſame metaphor of *light*, and applied in like manner to *Baptiſm*.

1 Theſ. 5. 5. Eph. 5. 8.

Gal 3. 27.

16. Now to bring all this long (and, as I fear, tedious) diſcourſe home to the Text: *the queſtion* here reſolved ſeemeth, in the right ſtating thereof, to come to this iſſue: whether natural and *worldly men*, in the managery of their *worldly affairs* to the beſt temporal advantage; or they that profeſs themſelves *Chriſtians*, in the buſineſs of *their ſouls*, and purſuit of everlaſting ſalvation; do proceed the more *rationally* and *prudentially* in their *ſeveral ways*, towards the attainment of their *ſeveral ends*? How the queſtion is reſolved, we ſhall conſider by and by. In the mean time, from this very conſideration alone, that *the children of light*, and *the children of this world* ſtand in mutual *oppoſition* one to the other, we may learn ſomething that may be of uſe to us. We would all be thought (what I hope moſt of us are) not *nomine tenus* only, by outward profeſſion, and at large, but in very deed and truth υἱοὶ φωτὸς, good *Chriſtians*, and *children of light* in the ſtricter and nobler notion. Yet were it but the other only; our very *Baptiſm* and profeſſion of *Chriſtianity* would oblige us to a *holy walking*, ſutable to our *holy calling* and Profeſſion, and to *the ſolemn vow* we took upon us at our *Baptiſm*. It were a baſe, yea, a very abſurd thing for us to jumble and confound, what we find here not only *diſtinguiſhed* from, but even *oppoſed* againſt the one the other. Children of *God*, and of *the Church* by profeſſion: and yet children of *Satan*, and of *the world* in our converſation? *Children of light*, and yet hold fellowſhip with, and take delight in, *the unfruitful works of darkneſs*? *Quæ communio*? ſaith St. *Paul*. It aſtoniſht him, that any man could think to bring things ſo contrary as *Light* and *Darkneſs*, to any good accord, or but tolerable compliance. When we were *the children of this world* (and ſuch we were as ſoon as we were born into the world:) by taking *Chriſtendom* upon us at our *Baptiſm*, we did *ipſo facto* renounce *the world*, with all the ſinful pomps and vanities thereof, and profeſs our ſelves *children of the God* of light. If now being made *the children* of God, and *of the light*, we ſhall again caſt back a longing eye after *the world*, as *Lots Wife* did after *Sodom*; or *Demas-like* embrace this preſent world, claſping our hearts and our affections about it: how do we not *ipſo facto* renounce our very *Chriſtendom*, with all the bleſſed comforts and benefits thereof; *return with the dog* to lick up our *old vomit*, and reduce our ſelves to that our former wretched condition of *darkneſs*, from which we had ſo happily eſcaped? Can any of us be ſo ſilly as to think *the Father of lights* will own him for *his child*, and reſerve for him an *inheritance in light*, who flieth out from under

Eph. 5. 11. 2 Cor. 6. 14.

Gen. 19. 26. 2 Tim. 4. 10.

2 Pet. 2. 22.

under his wing, and quite forſaketh him, to run after *the Prince of darkneſs*? The Apoſtles motion ſeemeth very reaſonable, *Eph.* 5. that, whereas whilſt we *were darkneſs*, we walked *as children of darkneſs*; now we are become *light in the* Eph. 5. 8. *Lord*, we ſhould *walk as children of the light*. The *children of the world* perfectly hate *the light*: why ſhould not *the children of light* as perfectly ſcorn *the world*? We have not ſo much *ſpirit* in us, as we ſhould have, if we do not; nor ſo much *wiſdom* neither, as we ſhould have, if we do not; no, nor ſo much *wiſdom*, as they have neither, if we do not: and even hereby juſtifie our Saviours doom in the compariſon, and yield, *The children of this world wiſer* in their generations *than we are*. Which is the next Point.

17. The juſtice of the *ſentence* cannot be queſtioned, where *the Judge* that giveth it is beyond exception. Here he is ſo: ſo *wiſe* that he cannot *be deceived*; ſo *good*, that he will not *deceive*. Miſtaken he cannot be, (through *ignorance*, Col. 2. 3. or *miſinformation*) *in whom are hidden all the treaſures of wiſdom and knowledge*. If *Solomon* were able in a very intricate caſe to judge between the *two mothers*: ſhall not *a greater than Solomon* be able in a caſe of leſs difficulty, to give a clear judgment between theſe two ſorts of *Children*? Nor was there any ſuch correſpondence between our bleſſed *Saviour* (the *Judge* that pronounceth ſentence in the Text) and *the world*; that we ſhould ſuſpect him at all inclinable to *favour* that ſide. *The world hated him*: and a great part of the buſineſs he came about, was *to condemn the world*. If it could have ſtood with the integrity of *ſo righteous a Judge*, to have *favoured* either ſide: he that pronounced of himſelf, Joh. 8. 12. *Ego ſum lux*, *I am the light*; would ſure have leaned rather towards his own ſide, than towards the contrary party, and ſo have pronounced ſentence for *the children of light*, and not againſt them. And that he ſhould be awed with *fear* (as *Judges* too often are) to tranſgreſs in judgment; there is of all other the leaſt fear of that: ſince he hath not only *vanquiſhed the world* in his own perſon, Joh. 16. 33. (*Ego vici mundum*, Joh. 16.) but hath alſo enabled the meaneſt perſon that be- 1 Joh. 5. 4. longeth to him, and believeth in him, to do ſo too, [*This is the victory that overcometh the world, even your faith*, 1 Joh. 5.]

18. It was not then either *ignorance*, or *favour*, or *fear*, or any thing elſe imaginable, other than *the truth* and evidence of the thing it ſelf, that could induce him *to give ſentence* on that ſide. Of *the truth* whereof, every days *experience* miniſtreth proof enough. For do we not ſee daily, how *worldly men* in temporal matters, ſhew their *wiſdom*, infinitely beyond what *Chriſtians* uſually do in ſpiritual things? Very many ways: handling their *affairs*, ſuch as they are, for the compaſſing of their *own ends*, ſuch as they are (to omit other particulars) with greater *ſagacity*, greater *induſtry*, greater *cunning*, greater *unity* (ordinarily) than theſe do. Which particulars when we ſhall have a little conſidered for the ὅτι, to ſhew *the truth* of the obſervation, and that ſo it is: we ſhall for the διότι, enquire into *the reaſons* thereof, and how it cometh to be ſo.

19. *Firſt*, they are very *ſagacious* and provident, to *forethink* what they have to do, and to *forecaſt* how it may be done: very wary and circumſpect in their projects and contrivances, to weigh all *probable*, and (as far as is poſſible) all *poſſible inconveniences*, or whatſoever might *impede* or *obſtruct* their deſigns, and to provide *remedies* there-againſt. All Hiſtories afford us ſtrange examples in their ſeveral kinds, of *voluptuous* beaſts, who for the ſatisfying of their raging luſts; of *ambitious* ſpirits, who for the graſping of a vaſt and unjuſt power; of *malicious* and cruel men, who, to glut themſelves with bloud and revenge, have adventured upon very *deſperate* and almoſt *impoſſible attempts*: and yet by the ſtrength of their *wits* have ſo laid *the Scene* before-hand, and ſo carried on the *deſign* all along; that they have very many times either wholly accompliſhed what they intended, or brought their *conceptions* ſo near to *the birth*, that nothing but a viſible hand of *an over-ruling providence* from above, could render

render them *abortive*. But omitting theſe (becauſe I have yet much to go through) I chuſe rather to inſtance in *the worldling*; of the *loweſt ſphere* indeed, but beſt known by the name of *a worldling*; I mean *the covetous* wretch. It were almoſt a wonder to conſider, but that by common experience we find it ſo, "that "a man otherwiſe of very mean *parts* and *breeding*, is of ſo *thick a noſtril* that he "can hardly be brought by any diſcourſe to be ſenſible of any thing that ſa- "voureth of *Religion*, *Reaſon*, or *Ingenuity*, ſhould yet be ſo *quick-ſented* where "there is a likelyhood of *gain* towards, to *ſmell* it as ſpeedily, and at as great "a diſtance, as a *Vultur* doth a piece of *Carrion*. Strange to ſee, what ſtrange fetches and devices he can have (the eagerneſs of his deſires after *the world* ſharpning his *wits*, and quickning his *invention*) to hook in a *good bargain*: to enveigle and entangle his neceſſitous neighbour, by ſome *ſeeming kindneſs* towards him in ſupplying his *preſent needs* till he have got a hanck over *his eſtate*: to watch the opportunities for the *taking up*, and *putting off* commodities to the moſt advantage; to trench ſo near upon *the Laws*, by *engroſſings*, *enhaunſings*, *extortions*, *depopulations*, and I know not how many other *frauds* and *oppreſſions*, and yet to keep himſelf ſo *out of reach*, that *the Law* cannot take hold of him.

20. *Secondly*, the children of this world, as they are very *provident* and ſubtile in *forecaſting*; ſo are they very *induſtrious* and diligent in *purſuing* what they have deſigned. Wicked men are therefore in the Scriptures uſually called *Operarii iniquitatis*, *Workers of iniquity*: becauſe they do *hoc agere*, make it their *work*, and their *buſineſs*, and follow it as their *trade*.

(a) *Ut jugulent homines, ſurgunt de nocte*—

a Horat. 1. Epiſt. 2.

Whileſt *honeſt men* lay them down in peace, and take their reſt, *ſuſpecting* no harm becauſe they *mean* none; *thieves and robbers* are up and abroad, *ſpreading their nets* for the prey, and *watching* to do miſchievouſly. They that were *againſt Chriſt* were ſtirring in the dead time of *the night*, and marched *with ſwords and ſtaves* to apprehend him: when they that were *about him*, though bidden and chidden too, could not hold from *ſleeping* two or three hours before. (b) *Martyres Diaboli*: How ſlack we are to *do God* any ſervice, how backward *to ſuffer* any thing for him! and how they on the other ſide can beſtir them to *ſerve the Devil*, and be content to ſuffer a kind of *martyrdom* in his ſervice. *The way* ſure is *broad* enough, and eaſie enough *that leadeth to deſtruction*: yet ſo much *pains* is there taken to *find* it, that I verily believe *half the pains* many a man taketh to go *to Hell*, if it had been well beſtowed, would have brought him *to Heaven*.

Joh. 18.3. Mat. 26.47. —38, &c.

b *Alacrius currunt ad mortem, quàm nos ad vitam.* Bernard. Mat. 7.13.

21. *Thirdly*, the children of this world are marvellous *cunning* and *cloſe*, to carry things fair *in outward ſhew*, ſo far as to hold up *their credit* with the abuſed multitude, and to give *a colour* to the cauſe they manage, be it never ſo bad. Partly, by *aſperſing* thoſe that are *otherwiſe minded* than themſelves are, and dare not partake with them in their ſins, in what *reproachful* manner they pleaſe: *wreſting* their moſt innocent *ſpeeches* and *actions* to an evil conſtruction; and *taking up any ſlanders* or *accuſations* againſt them, whether *true* or *falſe* they matter not, ſo they can but thereby render them *odious* to the world. Partly by their *hypocriſie*, ſtealing away the hearts of well-meaning people from thoſe to whom they owe *honour* or *ſubjection*, and gaining reputation to themſelves and their own party εὐλογίας and χρηστολογίας (as it is *Rom.* 16.) with *fair ſpeeches* and ſpecious pretences; the glory of *God*, the aſſerting of *liberty*, the propagation of *the Goſpel*, the reformation of *abuſes*, and the like. Right *Phariſees*: by their *long-winded prayers* winding themſelves into *the opinions* of ſome, and *eſtates* of others. The main of their care is εὐπροσωπῆσαι, to ſet *the faireſt ſide* forward; to enoil a *rotten poſt* with a *gliſtering varniſh*; and to make bright *the outſide* of the veſſel, whatſoever naſtineſs there remaineth *within*. Thus the grand rebel *Abſolon*, by diſcrediting

Rom. 16.18. Mat. 12.40. Gal. 6.12. Mat. 23.25.

diſcrediting his *Fathers Government*, pretending to a great *zeal of juſtice*, and making ſhews and promiſes of great matters to be done by way of *reformation* therein, if *the Supreme Power* were ſetled upon him: did by little and little ingratiate himſelf with *the people* (ever eaſily cheated into *rebellion* by ſuch ſmooth *pretences*;) inſenſibly looſen them from the conſcience of their bounden *allegiance*, and having gotten together *a ſtrong Party*, engaged them in a moſt *unjuſt* and *unnatural war*, againſt his own *Father*, and their undoubted *Sovereign*. 2 Sam. 15. 3. —6.

22. *Laſtly*, the children of this world, the better to *effectuate* what they have *reſolved* upon, are at a marvellous great *unity* among themſelves, *They hold all together, and keep themſelves cloſe*, Pſal. 56. They ſtick together like *burs*: cloſe as the *ſcales of Leviathan*. And although they be not always *all of one piece*, but have their ſeveral *aims*, and act upon different *particular principles*: yet *Satan* well knowing that if *his kingdom ſhould be* too much *divided it could not ſtand*, maketh a ſhift to patch them up ſo, as to make them (a) *hang together* to ſerve his turn, and to do miſchief. *Herod* and *Pilate*, at ſome odds before, muſt now be *made friends*: *Phariſees* and *Sadduces*, Sectaries of contrary opinions, and notoriouſly *factious* either againſt other, will yet *conſpire* to tempt Chriſt. *The Epicureans* and *the Stoicks*, two Sects of Philoſophers of all other the moſt extremely diſtant and oppoſite in their *Tenents* and *Doctrines*; came with their joynt forces at *Athens* to *encounter Paul*, and diſcountenance *Chriſtianity*. And to moleſt and make havock of the people of God; the Tabernacles of *the Edomites and Iſmaelites*, *the Moabites and the Agarens*, *Gebal, and Ammon and Amalek*; with the reſt of them (a *Cento* and a *Rhapſody* of uncircumciſed nations) could lay their heads together *with one conſent*, and combine themſelves in *confederacies* and aſſociations, *Pſal.* 83. *Faciunt unitatem contra unitatem*, To deſtroy the *happy unity* that ſhould be among brethren, they that were *ſtrangers* and *enemies* to one another before, grow to an unhappy *curſed unity* among themſelves. Job 41 15. —17. Luke 11.18. a *Conciliant inter ſe inimicitiſſimas amicitias.* Bern. ſerm. 34. Luke 23.12. Mat. 16.1. Acts 17.18. Pſal. 83.5—8.

23. Thus, whileſt *Chriſtian men*, who profeſs themſelves *children of light*, by their *improvidence*, *ſloth*, *ſimplicity*, and *diſ-union*, too often ſuffer themſelves to be ſurpriſed by every weak aſſault, and ſo to become *a prey* both to their *ſpiritual* and *temporal* enemies: *the children of this world* the while, by their *ſubtilty*, *induſtry*, *hypocriſie*, and *unity*, do ſhew themſelves ſo much beyond the other in all points of *wiſdom* and *prudence* in their way: that we cannot but ſubſcribe to *the* ὅτι, the truth of *the ſentence* here pronounced by our Saviour; that certainly *the children of this world are wiſer* (in their generations) *than the children of light*.

24. But then for the διότι; if we be not ſatisfied how it ſhould come to paſs, that they are judged *the wiſer*: For that, *Firſt*, they have a very able *Tutor* to direct them; *the Old Serpent*. *Wiſdom* belongeth to *the Serpent* by kind; he hath it by nature. (*Be ye wiſe as Serpents.*) And that *wiſdom*, improved by the experience of ſome *thouſands of years*, muſt needs increaſe, and riſe to a great proportion. Now this *Old ſubtle Serpent* infuſeth into *the children of this world*, (who are in very deed his *own children alſo*, *ſemen ſerpentis*, *the ſeed of the ſerpent*) ſome of his *own ſpirit*, (is not that it think you, which in 1 *Cor.* 2. is called *Spiritus Mundi*, *the Spirit of the world*, and is there oppoſed to *the Spirit of God*?) I mean, ſome of his own *ſerpentine wiſdom*. Not that *wiſdom which is from above*; (that is of another alloy, and is the only *true wiſdom* indeed:) but that which is *from beneath*, which St. *James* affirmeth to be *earthly*, *ſenſual*, *devilliſh*. "From this infuſion it is, that they do *patriſſare* ſo right: having *his* "*example* withal to inſtruct them in all the Premiſſes. Their *providente in fore-*"*caſting* to do miſchief they learn from him: he hath his νοήματα, and his μεθοδείας, "and his παρεμβολάς, his *devices*, and his *methods*, his ſundry *ſubtle artifices*, in or-"dering his *temptations* with the moſt advantage to enſnare us. Their unwearied Rev. 12.9. Gen. 3 1. Mat. 10.16. Gen. 3.15. 1 Cor. 2.11. Jam. 3.15. 2 Cor. 2.11. Eph. 6.11. 2 Cor. 11.3.

Job 1.7. 1 Pet.5.8. " *diligence* from him: who never reſteth *compaſſing the earth, and going to and fro* " *in it*, as a hungry *Lion* hunting after prey. Their *double cunning*, both in *ſlan-* " *dering* others, and *diſguiſing* themſelves, from him: who is ſuch a malicious Rev.12.10. " *accuſer* of others, to make them ſeem worſe than they are, that he hath his " very name from it, ὁ διάβολος, (which in the primary ſignification of the word " is no more than *an Accuſer*;) and withal ſuch a perfect *Diſſembler*, that to 2 Cor.11.14. " make himſelf ſeem better than he is, he can (if need be) *transform him-* " *ſelf into an Angel of light*. Their unanimous *accord*, from him: who though " he have ſo many *legions* of curſed Angels under him, yet keepeth them toge- " ther all at ſuch *unity* among themſelves, that they never *divide* into factions " and parties. By this infuſion (to give you one inſtance) he taught *Judas* to be ſo much *wiſer* (as the world accounteth *wiſdom*, and according to the no- tion wherein we now ſpeak of it) than his *fellow-Apoſtles*: that whereas they ra- Mar.10.28. ther *loſt* by their Maſter than *gained*, having *left all to follow him*, who had not ſo much as *a houſe* of his own wherein to harbour them; he played his game ſo well, that he made *benefit* of him. "He firſt got the keeping of *the bag*, and out Joh.12.6. " of that he got what he could by *pilfering* and playing *the thief*: but becauſe " his gettings there could not amount to much, his Maſters ſtore being not " great, he thought he were as good make a handſom *bargain* once for all, to " bring him in a *pretty lump* together, and ſo *ſold his Maſter* outright for pre- " ſent money. Silly fellows, *the Eleven*: this Puny, you ſee, *out-witted* them " all. But let him not impute it wholly to *himſelf*, or his own *Mother-wit*: Joh.13.2. that it may appear to whom he was beholding for it, the Story ſaith, *the Devil put it into the heart of Judas* to betray his Maſter. And the infuſion of that *ſpirit of Satan* was ſo ſtrong in him, that it did after a ſort *transform him* into the ſame image: inſomuch as he is called by his name, (*Have not I choſen you* Joh.6.70 *twelve, and one of you is a Devil?*) Let all *Judas-like traitors* know (leſt they be too proud, and ſacrifice to their *own wits*) to whom they owe their *wiſdom*.

25. But perhaps you will ſay, this conſideration can weigh but little. For as *Satan* by his ſpirit infuſeth *wiſdom* into *the children of this world*; ſo *God* by his Spirit infuſeth *wiſdom* into *the children of light*: and then, ſince *the ſpirit of God* is ſtronger than *the ſpirit of Satan*, it ſhould rather follow on the contrary, that the wiſdom of *the children of light* ſhould exceed the wiſdom of *the children of this world*. The fulleſt anſwer hereunto would depend upon the proſecution of the next point, (*the limitation*) which I ſhall have occaſion to ſpeak ſomething unto anon: to wit, that the wiſdom of *the children of this world*, being but of a very *baſe metal* in compariſon, though it be more *in bulk*, is yet far leſs *in value*; as a little *Diamond* may be more worth than a whole quarry of *ragge*.

26. But I anſwer rather, which is ſufficient for the preſent, becauſe it leadeth us alſo to a *ſecond reaſon* of the difference: That the ſpirit of God in *the children of light* doth not act *ad ultimum ſui poſſe*, according to the utmoſt of his *Almighty power*; but according to the condition of *the ſubject* in whom he worketh (" leaving him as a *rational creature*, to the freedom of his *will*; and as *a child* " *of Adam*, obnoxious to the carnal motions of *original concupiſcence*) and *after the good pleaſure of his own will withal*. When *Satan* therefore infuſeth of *his ſpirit* into a man, he hath this advantage, that he hath all *the wiſdom of the fleſh* to joyn with him readily, and to aſſiſt him, without any thing within to *make oppoſition* there-againſt, and to *counter-work* the working of *that ſpirit*, that it ſhould not take effect: and ſo the work, meeting with ſome *help*, and no *reſiſtance*, is ſoon done. *Facilis deſcenſus*: as a *ſtone*, when it is ſet a going, tumbleth *down the hill* apace; or as a *Boat* that (having *wind* and *tide* with it) runneth glib and merrily *down the ſtream*. But when God infuſeth *his ſpirit* into a man, though *that ſpirit* (once entred) maketh him partly *willing*: yet is there in every *child of Adam*, ſo long as he liveth here, another *inward principle* ſtill, which

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the Scriptures use to call by the name of *flesh*, which *lusteth* against the good *Spirit of God*, and *opposeth* it, and much *weakneth* the working of it. From whence it cometh to pass, that *the Spirit of God* worketh so slowly, and so imperfectly in us: like a ship *adverso flumine*; much ado to tug it along against the current; or *the stone* which made *Sisyphus* (*a*) sweat to *roll up* the hill, although it *tumbled down* again always of it self. Gal. 5. 17.

a *Saxum sudat volvendo, nec proficit hilum.*

27. *Thirdly*, since it is natural to most men (out of *self-love*) to make their (b) *own dispositions* and *thoughts*, the measure whereby to judge of *other mens*: hence it cometh to pass, that honest *plain-dealing men*, are not very apt, unless they see apparent reason for it, to (c) *suspect ill* of others. Because they *mean well themselves*, they are inclinable to believe that *all other men* do so too. But men that have *little truth* or *honesty* themselves, think all men to have as little: and so are full of *fears and jealousies*, and suspicions of every body (d *Mala mens, malus animus.*) Now this maketh them *stir up* their own wits the more, and *bestir* themselves with the greater endeavours; because they dare *trust no body* else: and so they become the more *cautelous* and circumspect, the more vigilant, *industrious* and active, in all their enterprises, and worldly concernments: and consequently do the seldomer miscarry. Whereas on the contrary, those that (e) out of *the simplicity* of their own hearts suspect no *double-dealing* by others, are the more *secure* and *credulous*; by so much less solicitous to *prevent* dangers and injuries, by how much less they *fear* them: and consequently are often *deceived* by those they did not *mistrust*. Which very thing (the world being apt withal to judge well or ill of mens *counsels* by their *events*) hath brought *simplicity* it self, though a most commendable vertue, under the reproach of *folly*, (we call those *simple fellows* whom we count *fools*:) and hath won to *craft* and dissimulation the reputation of *wisdom*.

b Κείνων ὁι πολλοὶ τὰ τῶν ἄλλων τοῖς ἰδίοις πάθεσι. Naz. Orat. 3.

c Τὸ εἰς κακίαν οὐχ ἕτοιμον, οὐχ ὑπόνοιαν δίχεται. Id. Orat. 21.

d Terent. Andr.

e — ἀφύλακτον ἡ ἁπλότης. Naz. Orat. 3. Τὸν δόλον, ὃν τῇ τῆς ψυχῆς ἀδόλῳ, οὐκ ἐφυλάξατο. Id. Orat. 19.

28. *Lastly*, the consciousness of *an ill cause*, unable to *support* it self by the strength of its own *goodness*, driveth the worldling to seek to hold it up by his *wit*, *industry*, and such like other assistances: like *a ruinous house*, ready to drop down, if it be not shored up with *props*, or stayed with *buttresses*. You may observe it in *Law-suits*: the worse cause ever the better solicited. An *honest man*, that desireth but to keep *his own*, trusteth to the *equity of his cause*, hopeth that will carry when it cometh to hearing: and so he retaineth *counsel*, giveth them information and *instructions* in the case, getteth his *witnesses* ready, and then thinketh he needeth trouble himself no farther. But a *crafty companion*, that thinketh to put another beside his right, will not rest so content: but he will be dealing with *the Jury* (perhaps get one *packt* for his turn) tampering with *the witnesses*, tempting *the Judge* himself (it may be) with *a Letter*, or *a Bribe*; he will leave no *stone* unmoved, no likely *means* (how indirect soever) unattempted, to get the better of the day, and to cast his Adversary. You may observe it likewise in *Church-affairs*. *A regular Minister* sitteth quietly *at home*, followeth his study, doth his duty in his *own Cure*, and teacheth his people truly and faithfully to do theirs; keepeth himself within his *own station*, and medleth no further: But *schismatical* spirits are more *pragmatical*: they will not be contained within their *own Circle*, but must be *flying out*; ἀλλοτριεπίσκοποι, they must have *an Oar* in every *Boat*; offering (yea, thrusting) themselves into *every Pulpit*, before they be sent for; running from *Town to Town*, from *House to House*, that they may scatter the seeds of *Sedition*, and *Superstition*, at every table, and in every corner. And all this (so wise are they in their generation) *to serve their own belly*, and to make a prey of their poor seduced *Proselytes*: for by this means *the people fall unto them, and thereout suck they no small advantage.* You may observe it also in most other things: but these instances may suffice. 1 Pet. 4. 15. Rom. 16. 18.

29. The Point thus proved and cleared, that *the children of this world are wiser than the children of light*: that we may make some use of it briefly, *First*, let

1 Pet 4.12. me ſay with St. *Peter* ἀξενίζεσθε μὴ ξενίζεσθε. Marvel not my brethren, when you ſee *an evil cauſe* proſper (it may be for a long time together) and *the better ſide* go down; *as if ſome ſtrange thing had hapned unto you*, and ſuch as never had been heard of in the world before: neither be troubled or ſcandalized at it. *Fret not thy ſelf* (ſaith *David*) *at him whoſe way doth proſper, againſt the man that doth after evil counſels.* If you would but well conſider how *ſolicitous*, how *induſtrious*, how *ſmooth and cunning*, how *unanimous* they are on the one ſide; how far ſhort they on the other ſide are in all theſe and all other like *advantagious* reſpects: you would ſoon find, that in *the ſaddeſt events* that ever your eyes beheld, there is no matter of *wonderment* at all. Yea, did not the powerful hand of Gods *over-ruling providence* ſometimes *interpoſe*, giving the enemy now and then *a ſudden ſtop*, when they are in their *full career*, in the height of their *pride* and *jollity*; and making good his *promiſes* to his poor diſtreſſed *Church*, by ſending *unexpected* help and deliverance, when they are brought *very low* both in their *eſtates* and *hopes*: we might rather wonder, that it is not even much worſe with *the people of God* than it is; and how they ſhould be able at all *to ſubſiſt*, their enemies having all *the advantages* in the world againſt them.

Pſal. 37 7.

30. Let not *their ſucceſſes* therefore trouble us. Rather (in *the ſecond place*) let *their wiſdom* quicken us to a holy *emulation*. Not to *imitate* their ways, nor *to joyn with them* in their wicked enterpriſes: God forbid! no nor ſo much as *to encourage* them therein by any unworthy compliances." It was not *the ſtewards* " *injuſtice*, but his *wiſdom*, that *his Maſter* commended him for in the Parable: " and that *our Maſter* in the application of the Parable intended to commend to " us for our imitation. His example ſhould kindle *a holy zeal* in us, and *an endeavour*, to be as wiſe for *ſpirituals*, and in the buſineſs of *our ſouls*, as he was, and as *the children of this world* uſually are, for *temporals*, and in the affairs of *the world*. It is no ſhame at all for us, to learn *wiſdom* of any whomſoever. 1. Of a poor irrational *contemptible Creature*. [*Vade ad formicam. Go to the Piſmire, O ſluggard, and learn her ways*; learn wiſdom of her. 2. *Of an enemy*: Books have been written by Moraliſts, (a) *de utilitate ab inimicis capienda*. " We curſe *our* " *Enemies* many times unchriſtianly: whereas did we ſeriouſly conſider, how " much we are beholding *to them*, for the greateſt part of that *wiſdom* and *cir-* " *cumſpection* we ſhew in the managery of our affairs; we would not only *bleſs* " *them* (as we are in Chriſtian *Charity* bound) but heartily *bleſs God for them* " alſo by way of *gratitude* for the great benefit we reap by them. 3. Yea, of *the Devil* himſelf. *Watch*, ſaith St. *Peter*, *for your adverſary the Devil goeth about*, &c. as if he ſhould ſay, *He watcheth* for your deſtruction; *watch you* therefore for your own ſecurity and preſervation. Thus may we from *the worldlings wiſdom* learn ſomething that may be of uſe to us; and that in each of the fore-mentioned particulars.

Prov. 6.6.

a Plutarch. *Ioſa nos excitet hoſtium malitia pervigil* Bern. ſerm. 1 c 8.

1 Per. 5 8.

31. From their *Sagacity*; 1. Learn to *forecaſt* how to pleaſe God; to *fore-arm* our ſelves againſt all aſſaults and wiles of Satan; to *fore-think*, and to be in ſome meaſure *provided before-hand* of needful and proper *expedients*, for any exigent or *croſs accident* that may probably befall us. 2. From their *Induſtry*; learn *not* to be *ſlothful in doing ſervice*, nor to ſlack the time of our repentance and turning to God; to *run* with conſtancy and courage *to the race that is ſet before us*; to think no pains, no travel too much, that may bring us to heaven; to *work out our ſalvation* to the uttermoſt *with fear and trembling*. 3. From their *Hypocriſie* and outward ſeeming *Holineſs*: learn, to have our *converſations honeſt* towards them that are without, not giving the *leaſt ſcandal* in any thing that may bring reproach upon *the Goſpel*; to ſhun the very *appearances of evil*; and having firſt cleanſed *the inſide* well, to keep *the outſide* handſom too: that by our *piety*, *devotion*, *meekneſs*, *patience*, *obedience*, *juſtice*, *charity*, *humility*, and all holy graces, we may not only *ſtop* up *the mouth* of the Adverſary from ſpeaking evil of

Rom. 12. 11. Heb. 12. 1. Phil. 2. 12. 1 Pet 2. 12. 1 Theſ 5 22.

of us, but may alſo win *glory* to God, and *honour* and *reputation* to our Chriſtian profeſſion thereby. 4. From their *Unity*; learn *to follow the truth in love*: to lay aſide vain janglings, and *oppoſition of ſcience falſly ſo called*; to make up the *breaches* that are in the Church of Chriſt, by *moderating* and *reconciling* differences, rather than to *widen* them by multiplying *controverſies*, and maintaining *hot diſputes*; *to follow the things that make for peace, and whereby we may edifie one another*. Thus doing, we may gather grapes of *thorns*; make oyl of *Scorpions*; extract all the medicinal vertue out of *the Serpent*, and yet leave all the *poiſonous* and *malignant* quality behind. Eph 4.15. 1 Tim.6.20. Rom.14.19.

32. *Emulate them* then we may: nay, we ought. It is the very main ſcope of *the Parable*, to provoke us to that. But ſure *envy them we muſt not*; indeed *we need not*: if we will but take *the Limitation* along with us, which now only remaineth to be conſidered: and that (the time ſo requiring) very briefly. How much *wiſer* ſoever theſe *worldly-wiſe men* ſeem to be, or indeed (are as we have now heard) it is but *quadantenus*, and in ſome few reſpects: Take them *ſuper totam materiam*, and they are (a) *ſtark fools* for all that. Very *Naturals*, if they have no *Grace*. The *Limitation* here in the Text, εἰς τὴν γενεὰν ἑαυτῶν is *terminus diminuens*: and muſt be underſtood accordingly. *The Children of this world* are ſaid to be *wiſer* than the Children of light. But *how wiſer*? Not *in genere*; ſimply, and abſolutely, and in every reſpect *wiſer*: but (b) *in genere ſuo*: wiſer in ſome reſpect, wiſer *in their kind* of wiſdom, ſuch as it is, (in *worldly things*, and for (c) *worldly ends*;) a very mean kind of *wiſdom* in compariſon. For ſuch kind of *limiting* and *diminuent terms*, are for the moſt part *deſtructive* of that whereunto they are annexed; and contain in them (as we uſe to ſay) *oppoſitum in appoſito*. He that ſaith, *a dead man*, or a *painted Lion*, by ſaying more, ſaith leſs, than if he had ſaid but *a man* or *a Lion* only, without thoſe additions: it is all one upon the point, as if he had ſaid, *no man*, *no Lion*. For *a dead man* is not a man, neither is *a painted Lion* a Lion. So that our Saviour here pronouncing of *the Children of this world* that they are *wiſer*, but thus limited, *wiſer in their Generation*; implieth that otherwiſe, and ſave in that reſpect only, they are not *wiſer*.

a ἀδυνατον φρόνιμον εἶναι, μὴ ὄντα ἀγαθόν. Arist. Ethic.13. *Neminem malum eſſe, niſi ſtultum eundem, non modò à ſapientibus dicitur, ſed vulgo quoque ſemper eſt creditum.* Quint. 121.

b εἰς put for ἐν.

c εἰς taken properly.

33. The truth is; ſimply and abſolutely conſidered, *the child of light*, if he be truly and really ſuch, and not *titular*, and by a naked profeſſion only, whatſoever he is taken for, is clearly *the wiſer man*. And he that is no more than *worldly* or *carnally wiſe*, is in very deed, and in Gods eſtimation, no better than *a very fool*. [*Where is the Wiſe? Where is the Scribe? Where is the diſputer of this World? Hath not God made fooliſh the wiſdom of the world?* ſaith the Apoſtle. That *Interrogative* form of ſpeech is more emphatical than *the bare Categorical* had been: it ſignifieth as if it were ſo clear a truth, that no man could reaſonably deny it. What *Solomon* ſaith in one place of the covetous *rich man*, and in another place of *the ſluggard*, that he is *wiſe in his own conceit*; is true alſo of every *vitious perſon* in every other kind. Their *wiſdom* is a wiſdom; but *in conceit*, not *in truth*: and that but in *their own conceit neither*, and of ſome few others perhaps, that have their *judgments* corrupted with the ſame *luſts*, wherewith theirs alſo are. 1 Cor.1.20. Prov.28.11. —26.16.

*Chryſippus non dicet idem*——— Juven. Sat.13.

*Solomon* ſure had not *that conceit* of their wiſdom, (and *Solomon* knew what belonged to *wiſdom* as well as another man:) who putteth *the fool* upon the ſinner, I need not tell you, (indeed I cannot tell you) how oft in his writings.

34. "His judgment then is clear in the point: though it be *a Paradox* to the "moſt, and therefore would have a little farther proof: for it is not enough "barely to *affirm Paradoxes*, but we muſt *prove* them too. *Firſt* then, true ſaving *wiſdom* is not to be learned but from *the Word* of God. (*Alege tuâ intellexi*,

By

Pſal.119.104. *By thy Commandments have I gotten underſtanding*, Pſal.119.) it is that *word*,
2 Tim.3.15. and that alone, that is able to make us *wiſe unto ſalvation.* How then can they be truly *wiſe*, who regard not that *word*, but caſt it behind their backs, and de-
Jer.8.9. ſpiſe it? *They have rejected the word of the Lord, and what wiſdom is in them?*
Pſal.111.10. ſaith *Jeremy.* Again, *The fear of the Lord is the beginning of wiſdom; and a good underſtanding have they that do thereafter*, Pſal.111. How then can we allow
—36.1. them to paſs for *wiſe men*, and *good underſtanding* men, that have *no fear of God*
—82.5. *before their eyes*, that have no mind nor heart *to do thereafter*, that *will not be learned nor underſtand*, but are reſolvedly bent to *walk on ſtill in darkneſs*, and wilfully *ſhut their eyes* that they may not ſee *the light.*

35. Since every man is deſirous to have ſome reputation of *wiſdom*, and accounteth it the greateſt *ſcorn* and *reproach* in the world to be called, or made, *a fool:* it would be very well worth the labour (but that it would require, as it well deſerveth, a great deal more *labour* and *time* than we dare now take) to illuſtrate and enlarge this point: which, though it ſeem a very *Paradox*, (as was now ſaid) to the moſt, is yet a moſt certain and demonſtrable truth; That *godlineſs is the beſt wiſdom*, and that *there is no fool to the ſinner.* I ſhall but barely give you ſome of *the heads of proof*; and refer *the enlargement* to each mans
1. private meditation. He that *firſt* is all for *the preſent*; and never conſidereth
2. what *miſchiefs* or *inconveniences* will follow thereupon *afterwards*; that *ſecondly*, when both are permitted to *his choice*, hath not the wit to prefer that which is *eminently better*, but chuſeth that which is *extremely worſe*; that
3. *thirdly* propoſeth to himſelf baſe and *unworthy ends*; that *fourthly*, for the at-
4. taining even of thoſe *poor ends*, maketh choice of ſuch *means*, as are neither *pro-*
5. *per* nor *probable* thereunto; that *fifthly*, goeth on in *bold enterpriſes* with great
6. *confidence of ſucceſs*, upon very *ſlender grounds* of aſſurance; and that *laſtly*, where his own wit will not ſerve him, *refuſeth to be adviſed* by thoſe that are *wiſer* than himſelf, what he wanteth *in wit* making it up *in will:* no wiſe man I think can take a perſon of this character for any other than *a fool.* And every *worldly* or *ungodly man* is all this, and more: and every *godly man*, the contrary. Let not *the worldly-wiſe* man therefore *glory* in his *wiſdom*: that it turn not to his greater *ſhame*, when his *folly* ſhall be diſcovered to all the world. *Let no man de-*
1 Cor.3.18. *ceive himſelf*, ſaith S. *Paul*: *but if any man among you ſeem to be wiſe in this world, let him become a fool, that he may be wiſe.* That is, let him lay aſide all vain conceit of his own *wiſdom*, and learn to account that *ſeeming wiſdom* of the world, to be (as indeed it is) no better than *folly*: that ſo he may find that *true wiſdom* which is of God. The God of *light* and of *wiſdom* ſo *enlighten our underſtandings* with the ſaving knowledge of *his truth*, and ſo *inflame our hearts* with a holy love and fear of *his Name*, that we may be *wiſe unto ſalvation:* and ſo aſſiſt us with the grace of his holy Spirit, that *the light of our good works* and holy converſation may ſo ſhine forth both before God and men in the mean time, that in the end by his mercy who is *the Father of lights*, we may be made *partakers of the inheritance of the Saints* in the light of everlaſting life and glory: and that for the merits ſake of *Jeſus Chriſt* his only Son our Lord. To whom, *&c.*

AD

# AD AULAM.

## Sermon XVI.

Newport, *in the Iſle of* Wight, *Novemb.* 1648.

### Heb. 12. 3.

*——Conſider him that endured ſuch contradictions of ſinners againſt himſelf: that ye be not wearied and faint in your minds.*

1. THere is ſcarce any other *provocation* to the performance of any duty ſo *prevalent* with men, as are (a) *the examples* of ſuch as have performed the ſame before them with *glory* and *ſucceſs*. Becauſe, beſides that the ſame ſtirreth up in them an *emulation* of their *glory*, and cheereth them on with *hopes* of like *ſucceſs*: it alſo clean *taketh off* that, which is the common *excuſe* of *ſloth* and neglect of duty, the pretenſion of *Impoſſibility*. The Apoſtle therefore, being to confirm the minds of theſe *Hebrews* with *conſtancy* and *patience* in their *Chriſtian courſe*, againſt all diſcouragements whatſoever; ſetteth before them (in the whole former Chapter) a multitude of *examples* of the famous worthies of former times: who by the ſtrength of their *faith* had both *done* and *ſuffered* great things with admirable patience and conſtancy, to their immortal *honour* upon earth, and eternal *happineſs* in heaven. To the end, that *compaſſed with ſuch a cloud of Witneſſes*, they might think it a ſhame for them to hang back, and not to dare (eſpecially having withal ſo rich *a Crown*, laid ready at the goal for them, to invite them thereunto) *to run* with all poſſible *chearfulneſs* that *race*, which they had ſeen ſo many ſo happily to have *run* before them, verſ. 1. of this Chapter.

(a) ——*aculeos ſubdunt exempla nobilia.* Sen. de tranquil. cap. 11.

2. Yet this great *cloud of examples* they were but to look through, (as *the Medium*) at another and higher *Example*; that of the bright *Sun of righteouſneſs* himſelf, *Jeſus Chriſt*: whom they are to *look upon*, as the proper *object*, to terminate their thoughts; and whereon finally to fix their meditations. *Looking unto Jeſus*, &c. verſe 2. Which *example*, recommended to them *firſt* from the compleatneſs of *the perſon*, (who is at *both ends* of the race, the *Alpha* and the

the *Omega*; the ἀγωνοθέτης, and the βραβευτὴς too; he that giveth *the Law* at the ſtart, and he that giveth *the prize* at the goal; *the author and the finiſher of our faith*) is there alſo further amplified. *Firſt*, from *the things* he ſuffered. Such, as than which none more grievous to fleſh and bloud; *Torture*, and *Ignominy*; *the Croſs*, and *the Shame*. *Secondly*, from *the manner* of his ſuffering. Not patiently only, *enduring*; but ſtoutly too, *deſpiſing* them: *He endured the Croſs and deſpiſed the ſhame*. *Thirdly*, from the iſſue and *conſequents* of his ſufferings, which were in lieu of *the pain*, *Joy*; of *the ſhame*, *Glory*. To intimate to theſe *Hebrews*, that as *it behoved Chriſt*, *firſt to ſuffer, and then after to enter into his glory*: So, if they deſire to come to *the ſame end* he did, and to *reign* with him; they muſt reſolve to take *the ſame way* he did, and to *ſuffer* with him.

Luke 24.26. 2 Tim.2.12.

3. Having uſed ſo ſtong *a motive*, and preſſed it ſo high; you would think *the Apoſtle* needed not (as to this particular) to ſay any more. But for all this he cannot yet *manum de tabulâ*: he inſiſteth ſtill, and in this verſe *urgeth* the due and frequent conſideration of it, as a matter not only of great *benefit*, but of ſome kind of *neceſſity* alſo. "Conſidering the ſtrong *oppoſitions* and *contradicti-* "*ons*, that a Chriſtian man after he hath entred *the liſts* is like to meet withal "before he come to *the goal*; all which he muſt encounter with, and overcome, "or elſe he loſeth his *labour*, and *the prize*: it is but needful he ſhould muſter "up all his *ſtrength*, ſummon and recollect all *the arguments* he can think of, "that may put *courage* into him, and a reſolution *to go on* undauntedly ot- "withſtanding, and not to *faint*. Againſt which *fainting under the croſs*, there being no other *Cordial* of ſo powerful and preſent *operation*, towards the relieving of *the drooping ſpirits* of a weak Chriſtian; as is the meditation of *Chriſt* and his ſufferings: ἀναλογίσασθε γὰρ, Therefore *conſider him*, ſaith the Apoſtle, *that endured ſuch contradictions of ſinners againſt himſelf, that ye be not wearied and faint in your minds*.

4. In which words, *the Apoſtle*, out of his great care of their ſouls health, dealeth with theſe *Hebrews*, as a faithful and skilful *Phyſician* ſhould do. He ſheweth them *the danger* they are in, and *the means* how to prevent it. *The danger*, a ſpiritual λειποθυμία, *fainting* and wearineſs of ſoul *under the Croſs*. *The means* of prevention, frequent and effectual *meditation of the Croſs* of Chriſt. *The parts* then of *the Text* are *two*: (anſwerable to thoſe two main parts, whereunto the whole method of *Phyſick* is after a ſort reducible) παθολογικὴ, and θεραπευτικὴ, the one whereof treateth of *the diſeaſe*, the other of *the remedy*. We begin with the former, *the diſeaſe*: the former I mean, in the nature of *the things*, (though not ſo in the placing of *the words*;) and ſo firſt to be handled, in theſe words, ἵνα μὴ κάμητε, &c. *That ye be not wearied and faint in your minds*. The full importance whereof we ſhall the better underſtand, by the explication of theſe four things: 1. *The Malady*; 2. The inward *Cauſe* thereof; 3. The *Part* affected; and 4. The Subject, Perſon, or *Patient*.

5. For *the Malady*, πόνος: that's *Wearineſs*, as we tranſlate it. There is no *burden*, but a man would be willing to be *eaſed* of it, if he might: and all afflictions are *burdens*. But ſuch a degree of *Wearineſs*, as implieth no more than the bare deſire of reſt and eaſe, falleth ſhort of the notion of the word κάμνειν. It importeth ſuch an extreme *laſſitude*, as bereaveth a man of all his *ſtrength*, putteth him beyond his *patience*, and taketh him quite off his *work*. When he is ſo overcome with the preſſure of the *burden* that lieth ſad upon him, that he doth *ſuccumbere oneri*, is not able to *bear* it any longer, but would be rid of it, if he could, at any rate: that's κάμνειν. Or when he is ſo enfeebled by *ſickneſs*, that he cannot in any wiſe brook to do the offices of his vocation as formerly he hath done, nor is able to ſtir out of his bed at all, nor well able to ſtir himſelf in it: that is κάμνειν too. The word is by St. *James* applied to the ſtate of *a ſick perſon*, brought very low, and in ſome *extremity of ſickneſs*, under ſmall hope of recovery.

Jam 5.15.

*The*

*The prayer of Faith*, when other remedies fail, σώσει τὸν κάμνοντα, *ſhall ſave the ſick*, ſaith he there.

6. So that *the danger* here feared by the Apoſtle was, leſt theſe Hebrews meeting with ſuch terrible difficulties, as *Lions* in the way, (" not ſuch *Lions* as " *Solomons ſluggard* only *fancieth* to himſelf without cauſe, or perhaps but *pre-* Prov 26.13. " *tendeth* to excuſe his ſloth thereby; *Bug-bears* indeed rather than *Lions*; but " very *Lions* indeed, ſtrong temptations, and laſting afflictions and perſecuti- " ons:) leſt I ſay meeting with ſuch affronts and encounters in their *Chriſtian race*, they ſhould be quite *beaten out* of the field, ere they came to the end of their *courſe*. Leſt being *terrified by their adverſaries*, they ſhould not be able to *hold out* in their holy profeſſion to the end; nor to maintain *faith* and a *good conſcience* with that courage, conſtancy, and perſeverance they ought: but loſe *the goal* and *the crown*, for want of finiſhing *the courſe*, they had ſo happily begun.

7. But then *Secondly* it may be demanded; Of this *malady* what might be the true *Cauſe*? (*The inward Cauſe* I mean: for what is the *outward Cauſe* is apparent enough; to wit, *the Croſs*.) Or whence ſhould this κάκωσις, this ſpiritual *wearineſs* proceed? That is anſwered in the Text too, in the word ἐκλυόμενοι (The tranſlations expreſs it moſtwhat by *faintneſs* of mind:) The ſame word being again uſed a little after at *ver.* 5. and there alſo tranſlated after the ſame manner; μηδ' ἐκλύου, *My ſon, deſpiſe not thou the chaſtening of the Lord: neither faint, when thou art corrected of him.* The word properly importeth the *looſening*, *ſlackening*, or *diſſolving* of ſomething that before was well *knit together*, faſt and ſtrong. *The ſtrength* and firmneſs of a body, whether natural or artificial, conſiſteth much in *the union of the parts*, well (*a*) compacted and *knit together*, and all the joynts *ſtrung faſt* one to another. By the *ſlackning*, looſening, or disjoynting whereof, the body on the other ſide cometh to be as much *weakned*. A *Houſe*, *Ship*, *Wagon*, *Plough*, or other artificial body, be the materials never ſo ſtrong: yet if it be *looſe in the joynts*, when it is put to any ſtreſs (as we call it) to any uſe where the ſtrength of it is like to be tried, it will not endure it, but be ready to fall one piece from another.

(a) συμβιβαζόμενον διὰ πάσης ἁφῆς. Eph. 4. 16.

8. Much of a mans *ſtrength*, whereby he is enabled to travel and to work, lieth in his *loyns* and *knees*, and in his *arms* and *hands*. Whence it is that by an uſual Trope in moſt Languages, and ſo in the *Scriptures* too, thoſe parts are very often uſed (*Genua*, and *Lacerti*, &c.) to ſignifie ſtrength: and *weakneſs* on the contrary uſually deſcribed by *the luxation* of thoſe parts. The phraſe is very frequent in *Homer*; when one of the *Grecian* or *Trojan* Chieftains had given his adverſary ſome deadly or deſperate wound, that he was not able to ſtand, but fell on the ground; to expreſs it thus,

——γυῖα' ἔλυσε,

as much as to ſay, *He looſened his knees*. Even as it is ſaid of *Belſhazzar*, *Dan.* 5. when he was ſore affrighted with the hand-writing upon the wall; that *the joynts* (bindings or ligatures) *of his loins were looſed, and his knees ſmote one againſt another*. So for *the hands* and *arms*: we meet in the Scriptures often with ſuch like phraſes as theſe: that by ſuch or ſuch means (as the occaſion required) ſuch or ſuch mens *hands were either ſtrengthened, or weakned*. So it is ſaid of *Iſhboſheth*, 2 *Sam.* 4. when he heard of the death of *Abner*, General of his Army, *his hands were weakned*. The like we find in many other places, as namely, in *Jer.* 38. 4. where, in the *Greek* Tranſlation, the word ἐκλύει δὲ, the ſame with this in the Text, is uſed. Not to ſeek far, a little after in this very Chapter, we have both *the Metaphors* together in one verſe [*Wherefore lift up the hands that hang down, and ſtrengthen the feeble knees*] γόνατα παρειμένα, *ver.* 12. which is another compound word from the ſame *Theme*. As if he ſhould ſay,

So Ezek. 7. 17. Nahum 2. 10.

See Ezek 21.

Support the *hands* that hang *looſe*, and have not ſtrength enough to lift up themſelves: and bind up *the palſie knees*, that are not well knit up in the joynts, and ſo are unable to bear up the body.

9. There is another *Metaphor* likewiſe often uſed by *David*, and ſometimes elſewhere: which, as it very well fitteth with the word ἐκλύεσθαι, ſo it ſerveth very well to expreſs that feebleneſs or *faintneſs of ſpirit*, (ariſing from fear and conſternation of mind, when great troubles come upon us) whereof we now ſpeak: namely, *the melting* of the heart, or ſoul.

Pſal. 107.6. 10. In *Pſa.* 107. *They that go down to the ſea in ſhips*, when the ſtormy wind ariſeth and liſteth up the waves, ſo as the veſſel is toſſed up and down, and the men *reel to and fro, and ſtagger like drunkards, and are at their wits ends*: he ſaith of them, Pſal. 119.28. that their very *ſoul melteth away becauſe of the trouble. My ſoul melteth away for very heavineſs*: in another Pſalm, ſpeaking of himſelf, and his own troubles. Pſal. 22.14. In *Pſalm* 22. he joyneth this and the other Metaphor both together; *I am poured out like water, and all my bones are out of joynt: my heart alſo in the midſt of my body is even like melting wax.* And ſo doth the Prophet *Iſaiah* alſo: deſcribing the great miſeries and terrours that ſhould be at the deſtruction of *Babylon* by the *Medes* and *Perſians*, he ſaith, that by reaſon thereof *all hands ſhall be weakned* (ἐκλυθήσαι again in the Greek) *and all hearts ſhall melt*. See alſo *Ezek.* 21.7. to omit ſundry other like. Iſa. 13.6. So alſo Nahum 2.10.

11. For even as *wax*, which while it is *hard* will abide hard preſſing, and not yield or *take impreſſion*, when it is chafed or *melted* hath no ſtrength at all to *make reſiſtance*: And as the *Ice*, when the waters were congealed in a hard froſt, is of that *firmneſs*, that it will bear a loaden cart uncrackt; but as ſoon as a warm thaw hath fretted and looſened it, diſſolveth into *water*, and becometh one of the *weakeſt things* in the world (it is a common Proverb among us, *As weak as water*:) ſo is *the ſpirit of a man.* So long as it ſtandeth *firmly knit to* Pſal. 86.11. *God* by a ſtedfaſt *faith*, (as *David* ſaith, *O knit my heart unto thee, that I may fear thy name!*) and true to it ſelf, (*in ſeipſo totus teres atque rotundus*) by adhering to honeſt, vertuous, and religious *Principles*: it is of impregnable ſtrength againſt all outward attempts whatſoever. *Si fractus illabatur orbis*: if the weight of all the calamities in the world ſhould come ruſhing upon him at once, it would be able to *bear up* under them all, and ſtand *unruined* amidſt all Prov. 18.14. thoſe *ruines*. *The ſpirit of a man* is of ſtrength enough *to ſuſtain all his infirmities.* Horat. 2. Sat. 7. Horat. 3. Car. 3.

12. But if *the ſtrength* that is in us be *weakneſs*; oh how great is that weakneſs? If our *ſpirits* within us, which ſhould be as our *life-guard* to ſecure us againſt all attempts from without, be ſhattered and *diſ-joynted*, through diſtruſt in God; or by entertaining fears and irreſolutions *ſo enfeebled*, that it is not able to ſtand out when it is fiercely aſſaulted, but yieldeth the Fort to Satan and his temptations: that is to ſay in plain terms, if when any *perſecution* or *tribulation* ariſeth, we be *ſcandalized* and fall away either from our *Chriſtian faith* or *duty*, forſake our ſtanding, and ſhrink from the rules of *true Religion*, or *a good conſcience*: this is the ἔκλυσις and the κάκωσις, *the wearineſs* and *faintneſs* of mind ſpoken of in the Text.

13. We now ſee *the Malady*, both in *the Nature*, and in *the Cauſe*: both *what* it is, and *whence* it groweth. We are in the next place to conſider *the part* affected. That the word ψυχαῖς diſcovereth: *the Mind*, or *the Soul*; (*That ye be not wearied and faint in your minds*, or *ſouls*.) And this occaſioneth another doubt: how it ſhould be poſſible that *worldly tribulations*, which cannot reach beyond the *outer man*, (in his *poſſeſſions*, in his *liberty*, in his *good name*, in his bodily *health* or *life*) ſhould have ſuch an operation upon his nobler part *the ſoul*, as to cauſe a *faintneſs* there. Our Apoſtle ſpeaketh of *reſiſting unto bloud* in the next verſe, as the higheſt ſuffering that can befal a man in this world. And our Savi- Luke 12.4. our telleth *his friends*, Luk. 12. that when their enemies have killed *their bodies*,

(and

(and from ſuffering ſo much his very beſt *friends*, it ſeemeth, are not exempted;) they have then done their worſt: they can proceed no farther; they have no power at all over *their ſouls*.

14. It is moſt true: they have not. And happy it is for us, and one ſingular comfort to us, that they have not. Yet our own *reaſon*, and every days *experience* can teach us, that outward *bodily afflictions*, and tribulations, do (by *conſequent*, and by way of *ſympathy* and *conſent*, and by reaſon of *union*; though not immediately and directly) work even upon *the ſoul* alſo. "As we ſee the "*fancy* quick and roving, when the bloud is inflamed with *choler*; *the memory* "and apprehenſion dull in *a Lethargy*: and other notable changes and effects in "the faculties of *the ſoul* very eaſily diſcernable, upon any ſudden change or "diſtemper in *the body*. *David* often confeſſeth, that *the troubles* he met withal, went ſometimes to *the very heart and ſoul* of him. "*The ſorrows of my heart are* Pſal.25. "*enlarged. In the multitude of the troubles* (or ſorrows) *that I have in my heart.* —94. "*My heart is diſquieted within me. Why art thou ſo vexed O my ſoul, and why art* —55. "*thou ſo diſquieted within me? &c.*] Take but that one, in *Pſal.*143. *The enemy* —42. 143.12,3. *hath perſecuted my ſoul—&c. Therefore is my ſpirit vexed within me, and my heart within me is deſolate.*

15. For *the ſoul* then (or *Mind*) to be *affected* with ſuch things as happen to *the body*, is natural: and ſuch *affections* (if not vitiated with *exceſs*, or other *inordinacy*) blameleſs and without ſin. But *experience* ſheweth us farther (too often, God knoweth) that perſecutions, *afflictions*, and ſuch other ſad caſualties as befal *the body* ("nay the very *ſhadows* thereof, the bare *fears* of ſuch things and "*apprehenſions* of their approach, yea, even many times when it is cauſeleſs) may produce worſe effects in *the ſoul*; and be the cauſes of ſuch vitious *wearineſs* and *faintneſs of mind*, as the Apoſtle here forewarneth the Hebrews to beware of. "Not to ſpeak of the *Lapſi*, and *Traditores*, and others that we read of in former "times; and of whom there is ſuch mention in the ancient *Councils*, and in the "writings of *the Fathers* of the firſt Ages, and *the Hiſtories* of the Church: How many have we ſeen even in our times; who having ſeemed to ſtand faſt in the profeſſion of *Truth*, and in the performance of the offices of *Vertue*, and duties of *Piety*, *Allegiance*, and *Juſtice* before trial; have yet when they have been hard put to it (yea, and ſometimes not very hard neither) *fallen away, ſtarting aſide like* Pſal.78.57. *a broken bow*? and by *flinching* at the laſt, diſcovered themſelves to have been but very *weak Chriſtians* at the beſt, if not rather very *deep hypocrites*.

16. It will ſufficiently anſwer the doubt, to tell you, That *perſecutions* and all occurrences from without, are not *the chief cauſes*, (nor indeed in true propriety of ſpeech, *any cauſes* at all) but *the occaſions* only of the *ſouls fainting* under them. *Temptations* they are I grant; yet are they *but temptation*: and it is not *the temptation*, but *the conſenting* to the temptation, that induceth guilt. If at any time any *temptation*, either on the one hand, or the other, prevail againſt us: St. *James* teacheth us where to lay the fault. Not upon *God* by any Jam.1.13,14. means: *for God tempteth no man*. No nor upon *the Devil* neither, (let me add that too; it were a ſin to bely the Devil in this:) for though he be *a tempter*, and that a buſie one, ὁ πειράζων, *the Tempter*, yet that is the worſt he can do: he Mat.4.3. can *but tempt* us, he cannot *compel* us. When he hath plied us with all his utmoſt ſtrength, and tried us with all the engines and artifices he can deviſe: *the will* hath its *natural liberty* ſtill, and it is at our choice whether we will yield or no. *But every man when he is tempted*, ſaith he, (tempted *cum effectu*, that is his meaning; ſo *tempted* as to be *overcome* by the temptation) *is tempted of his own luſt*, ἀφελκόμενος καὶ δελεαζόμενος, *drawn away and enticed. Drawn away* by injuries and affrightments *from doing good*: or *enticed* by delights and allurements *to do evil*. It is with temptations *on the left hand* (for ſuch are thoſe of which we now ſpeak) even as it is with thoſe *on the right*: yield not, and good enough.

Prov.1.10. *My ſon*, ſaith *Solomon*, *if ſinners entice thee, conſent not*, Prov. 1. It may be ſaid alſo proportionably, and by the ſame reaſon; *My ſon, if ſinners affright thee, comply not*. The common ſaying, if in any other, holdeth moſt true in the caſe of *Temptations*: No man taketh harm *but from himſelf*.

17. And verily in the particular we are now upon, of *fainting under the Croſs*: it is nothing but our own fears, and the falſeneſs of *a miſgiving heart*, that betrayeth us to *the Tempter*, and undoeth us. (a) Ταράττει ὑμᾶς ὐ τὰ πράγματα—&c. as he ſaid. It is not any reality in *the things themſelves* ſo much that troubleth the mind, as our (b) *over-deep apprehenſions* of them. All *paſſions* of the mind, if immoderate, are *perturbations*, and may bring a ſnare: but none more or ſooner than *fear*. *The fear of man bringeth a ſnare*, ſaith *Solomon*. And our Saviour, *Let not your hearts be troubled, neither fear*: as if *fear* were the greateſt *troubler* of the heart. And truly ſo it is: No paſſion (*not Love*, no nor yet *Anger* it ſelf, though great obſtructers of *Reaſon* both) being ſo *irrational*, as *Fear* is. It maketh us many times do things quite otherwiſe than our own *reaſon* telleth us we ſhould do. It is an excellent deſcription, that a wiſe man hath given of it, *Wiſdom* 17. *Fear*, ſaith he, *is nothing elſe, but the betraying of the ſuccours which reaſon offereth*. He that letteth go his *courage*, forfeiteth his *reaſon* withall: and what good can you reaſonably expect from an *unreaſonable* man?

a *Epictet. enchir. cap. 5.*

b *Opinio eſt, quæ nos cruciet.* Senec. ad Marciam c. 19.

Prov 21.25. Joh. 14.27.

Wiſd. 17.11.

18. Seeſt thou then a man *faint-hearted*? Suſpect him (I had almoſt ſaid, Conclude him) *falſe-hearted* too. It is certainly a very hard thing, if at all poſſible, for a *Coward* to be an honeſt man: or a *true friend* either to God or man. He is at the beſt but ἀνὴρ δίψυχος, *a double-minded man*: but God requireth *ſimplicity* and ſingleneſs of heart. He hath *a good mind* perhaps to be honeſt, and to ſerve *God* and *the King*, and to love *his neighbour* and his *friend*: and if he would hold him there, and be *of that mind* always, all would be well. But his *double-mind* will not ſuffer him ſo to do. He hath *a mind* withall to ſleep in a whole skin, and to ſave his eſtate, if he can, howſoever. And ſo he becometh ἀκατάστατος, fickle and *unſtable in his ways*; turneth as the tide turneth: There is no relying upon him; no truſting of him. *Jethro* well conſidered this, when he adviſed *Moſes* to make choice of ſuch for *Magiſtrates* as he knew to be *men of courage*; they that were otherwiſe, he knew could not diſcharge their duty as they ought, nor continue upright. And when our Saviour ſaid to his Diſciples, Luke 12. *I ſay unto you my friends, Fear not them which kill the body*: He doth more than intimate that ſuch baſe *worldly fear* cannot well conſiſt with the Laws of *true friendſhip*.

Jam. 1.8.

Exod. 18.21.

Luke 12.4.

19. I inſiſt ſomewhat the more upon this Point, becauſe men are generally ſo apt to pretend, to their *own failings* in this kind, *the outward force* offered by others: ſuppoſing they have ſaid enough, to excuſe what they have done, when they have ſaid, they did it by *compulſion*. As if any man could be maſter of anothers *will*, or enforce *a conſent* from him *without his conſent*: which carrieth before it a manifeſt contradiction. Indeed, if *we ſuffer* what we ſhould not, without any our provocation; that is not our fault, becauſe it is not ἐφ' ἡμῖν, it is (a) *not in our power* to help it. But if *we do* what we ſhould not, upon what *inducement* ſoever we do it, we muſt bear the greateſt part of the blame our ſelves: becauſe it is *our doing* ſtill.

a *Malum quod ſit in nos, ſive de nobis, non eſt imputandum nobis: cæterùm quod ſit & à nobis, jam non ſine culpâ eſt voluntatis.* Bern. de grat. & lib. arb.

20. For a man then, when he hath been frighted out of his *conſcience* and his *duty*, and done amiſs, to ſay, I was *compelled* to do it *againſt my mind*, I could neither will nor chuſe, and the like: are, as the moſt common, ſo the moſt vain and frivolous *excuſes* in the world. Not only *falſe*, but *ridiculouſly falſe*, and ſuch as carry their confutation along with them: *fig-leaves* ſo thin, that any body may ſee through them. For tell me, thou that ſayeſt thou waſt *compelled* to do it (b) *againſt thy mind*: If thou hadſt been *minded* to have withſtood the

b *Velle planè convincimur, quod non fieret ſi nollemus.* Bern. ibid.

the pretended *compulsion*, and hadst continued in that *mind*; whether such *compulsion* could have taken effect or no? Thou that sayest, thou couldst *neither will nor chuse*: was it not left to the *choice* of thine *own will*, whether thou wouldest *do* that which was *required*, or *suffer* that which was *threatned*? And didst not thou then, when thou mightest *have chosen*, if thou wouldest, to *suffer* the one, rather *chuse* to *do* the other? *Qui mavult, vult.* Sure it is the *will* evermore, that determineth *the choice* in every deliberation. It is manifestly absurd therefore, for any man to pretend that thing to have been done by him *against his will*; which (how hard soever *the choice* was) he yet *chose* to do.

21. If these *allegations* would serve the turn, or that we had any good warrant to decline *suffering* evil by *doing evil*: those glorious *Martyrs* and *Confessours*, so much renowned through the Christian world for their *patience* and *constancy* in suffering persecution, and laying down their lives for the *testimony* of *faith* and *a good conscience*, were a generation of very silly men. Who never had the wit to save their lives, when they might have done it with some *little compliances* with the times; and if their *consciences* had smitten them for so doing, licked themselves whole again by pleading *Compulsion*.

22. Unless then we will *condemn* those blessed souls, whose memories we have hitherto *honoured*, not only of extreme *folly*; but of foul *self-murder* too, in being *prodigal* of their lives to no purpose, and *casting away* themselves wilfully when they needed not: we must needs acknowledge, That there lieth a necessity upon us, if we will be *Christs Disciples* and *Friends*, to deny our *selves*, Mat. 16. 24. our *lusts*, our *interests*, our *fortunes*, our *liberties*, our *lives*, or if there be any thing else that can be dearer to us: rather than for *fear* of any thing that can befall us in any of these, *consent* to the least wilful violation of *our bounden duty* either to God or our Neighbour; That *no force* or *violence* from without, no *straits* we can be driven into by any conjuncture of whatsoever circumstances, can make it either *necessary* for us to sin, or *excusable* in us to have sinned; That we are bound by virtue of Christs both *example* and *command*, to take up *any cross* that it is his good pleasure to lay before us, and to *bear it* as long as he pleaseth, with patience, chearfulness, and courage; That if we grow *weary* of it, and *faint in our minds*, so as to cast about how we may work our selves from under it by such means, as we have no clear warrant from him for: we must answer wholly for it *our selves*, and cannot justly charge it upon any *other person* or *thing*, than upon our own selves, and our own base cowardise. That for us.

23. To return now to these Hebrews: *the Persons* in the Text; and the last of the four particulars proposed from that part of the Text. It may be demanded, with what reason the Apostle could entertain the least suspicion of such mens shrinking and *fainting* under the Cross: who had already given such good proof of their *constancy* and *courage*, in some former, and those no small *conflicts* neither? Nay, of whose *Christian patience* and magnanimity himself had given a very ample testimony a little before in this very Epistle: how they Heb. 10. 32. —4. *had endured a great fight of afflictions*, and had been made *a gazing-stock both by reproaches and afflictions*, *suffered the spoiling of their goods*; and not only suffered it, (patience perforce) but suffered it *joyfully*. Yet you see for all this, how urgent he is upon them still, in the remainder of that *tenth Chapter*, in the whole next, and in a great part of this, both before, in, and after the *Text*; by admonitions, exhortations, examples, and other topiques, artifices, and insinuations of great variety: not to *cast away their confidence*; to *hold fast their profession without wavering*; to *run with patience the race that was set before them*; to take heed they be not *wearied, and faint in their minds*.

24. Not to say positively, that he had of late observed something in some of them, that might perhaps give him some *particular cause* of suspicion more than ordinary:

ordinary: although there be ſome paſſages in his diſcourſe (eſpecially at the fifth verſe) that ſeem to carry a ſound, as if ſomething were not right with them. If we do but look upon ſome *general conſiderations* only: we ſhall ſee reaſons enough, why the *Apoſtle* (notwithſtanding his approving of their former carriage) might yet be *jealous* over them with a godly jealouſie in this matter.

25. *Firſt*, he knew not (*perſecutions* ever attending *the Church* as her lot) but they might; and (Chriſt having foretold *great tribulations* ſhortly to come upon that Nation) it was very like they ſhould meet with *more* and *ſtronger trials*, than they had ever yet done. It was indeed, and by the Apoſtles confeſſion, *a great trial of afflictions* they had undergone already; and they had received the charge bravely, and were come off with *honour* and *victory*: ſo that that brunt was happily over. But who could tell what *trials* were yet behind? Theſe might be, for ought they knew, (or he either) but the *beginnings* of greater evils to enſue. *You have not reſiſted unto bloud*, ſaith he, in the very next words after the Text: as if he had ſaid, You have fought one good *fight* already, and quit your ſelves like men: I commend you for it, and I bleſs God for it. Yet be not *high-minded*, but *fear*: you have not yet done all your work; your warfare is not yet at an end. What if God ſhould call you to ſuffer *the ſhedding of your bloud* for Chriſt, as Chriſt *ſhed his bloud* for you? You have not been put to that yet: but you know not what you may be. If you be not in ſome meaſure prepared even for that alſo, and reſolved (by Gods aſſiſtance) to *ſtrive againſt ſin*, and to withſtand all ſinful temptations, even to the ſhedding of the laſt drop of *bloud* in your bodies, if God call you to it: you have done nothing. He that hateth not his *life*, as well as
Luk.14.26. his *Houſe* and *Lands*, for Chriſt and his Kingdom, is not *worthy* of either. *Sharp* or *long* aſſaults may tire out him that hath endured *ſhorter* and *eaſier*. But he that ſetteth forth for the *goal*, if he will *obtain*, muſt reſolve to devour all difficulties, and to *run* it out: and not to *faint* or ſlug, till he have *finiſhed his courſe* to the end; though he ſhould meet with never ſo many *Lions* in the way.

26. *Secondly*, ſo great is *the natural frailty* of man, ſo utterly averſe from conforming it ſelf entirely to the good *will and pleaſure* of Almighty God, either in *doing* or *ſuffering*: that, if he be not the better principled within (ſtrengthened with *grace* in the inner man) he will not be able to hold out in either; but every ſorry *temptation* from without will foil him, and beat him off. *Be not*
Gal 6.9. *weary of well-doing*, ſaith the Apoſtle, *Gal.6. for in due time we ſhall reap if we faint not*, μὴ ἐκλυόμενοι, (the ſame word again.) *Wearineſs* and *faintneſs* of mind we are ſubject to (you ſee) in the point of *well-doing*: But how much more then in the point of *ſuffering*; which is of the two much *the ſorer trial*?

27. Marvel not, if *ordinary Chriſtians*, ſuch as theſe *Hebrews* were, might be in danger of *fainting* under the Croſs: when the moſt holy and eminent of Gods ſervants, whoſe *Faith*, and *Patience*, and *Piety* are recorded in the Scriptures as *exemplary* to all poſterity, have in their failings in this kind bewrayed themſelves to be but men, ὁμοιοπαθεῖς, ſubject to paſſions of *fear* and *diſtruſt*, even as others. *Abraham the Father of the Faithful*, of ſo ſtrong Faith and Obedience, that he neither *ſtaggered at the promiſe* of having a Son (though it were a very unlikely one, at that age) *through unbelief*; nor *ſtumbled at the command* of ſacrificing that Son (though it were a very hard one, having no more) *through diſobedience*: yet coming among ſtrangers, upon ſome apprehenſions that his life might be endangered if he ſhould own *Sarah* to be his wife, his heart ſo far miſgave him through *humane frailty*, that he ſhewed ſome diſtruſtfulneſs of God, by his doubting and diſſimulation with *Pharaoh* firſt, and after with *Abimelech*, Gen.13. and 20.

28. And

28. And *David* alſo ſo full of courage ſometimes, that he would not *fear, though ten thouſands of people*, whole *Armies* of men, ſhould riſe up againſt him and encompaſs him round about; though the oppoſers were ſo ſtrong and numerous, that *the earth* ſhould be *moved* and *the mountains ſhake* at the noiſe thereof: yet at ſome other times, when he ſaw no end of his troubles, but that he was *hunted like a Partridge upon the mountains* day after day, and chaſed from place to place perpetually that he could reſt no where; his *heart* began to *melt* and to *faint* within him. And although he had *a promiſe* from God of ſucceeding in the Kingdom, and *an anointing* alſo (as an earneſt) to confirm *the promiſe*: yet it ran ſtrongly in his thoughts nevertheleſs, that *he ſhould periſh one day by the hands of Saul.* Inſomuch that in a kind of *diſtruſt* of Gods *truth* and *protection*, he ventured ſo far upon his own head, (never ſo much as asking counſel at the mouth of God) as to expoſe himſelf to great *inconveniences, hazards*, and *temptations* in the midſt of an hoſtile and idolatrous people. The good man was ſenſible of *the imperfection*, acknowledgeth it an *infirmity* and ſtriveth againſt it, *Pſal.77.*

Pſal.3.6. —27.3. —46.2.3. 1 Sam.26.20. 1 Sam 27.1. Pſal.77.6. —12.

29. But of all the reſt, St. *Peter* (ὁ θερμὸς, as *Chryſoſtom* often ſtileth him) a man of great *boldneſs* and *fervency* of ſpirit, betrayed the greateſt weakneſs. Who, after *ſo fair warning* ſo lately given him, and his own *ſo confident profeſſion* of laying down his life in his Maſters quarrel: yet within not many hours after, when he began to be queſtioned about *his Maſter*, and ſaw (by the *malicious* and *partial* proceedings againſt *the Maſter*) how it was like to go with *him*, if he were known to have ſuch a near dependence upon him; became ſo *faint-hearted*, that (contrary to his former reſolutions and engagement) he not only *diſowned* him, but with Oaths and Imprecations *forſwore* him. Such *weakneſs* is there in *the fleſh*, where there is yet left ſome *willingneſs* in the *ſpirit*: that without a continual ſupply of *grace*, and actual influence of *ſtrength* from above, there is no abſolute *ſtedfaſtneſs* to be found in the beſt of the Sons of men.

Mar.14.71.

30. Yet is not our *natural inability* to reſiſt temptations (though very great) the cauſe of our *actual faintings* ſo much (becauſe of the ready aſſiſtance of *Gods grace* to relieve us, if we would but be as ready to make uſe of it) as a *third* thing is: To wit, our *ſupine negligence*, that we do not ſtand upon our guard as it concerneth us to do, nor provide for the encounter in time: but have our (a) *Arms* to ſeek when *the Enemy* is upon us. As *Joſeph* in the years of *plenty* laid in Proviſion againſt the years of *dearth*: ſo ſhould we, whilſt it is *Calm*, provide for a *Storm*; and whilſt we are at *eaſe*, againſt *the evil day*. It is ſuch an ordinary point of *wiſdom* in the common affairs of life, for men to be *provided* of all neceſſaries befitting their ſeveral *occaſions*, before the time they ſhould uſe them: that he is rather derided than pitied; that having time and means for it, neglecteth ſo to do. The *Graſhopper* in the Fable had the merry *Summer*: but the *Piſmire* fared better in *winter*. If in our *proſperity* we grow *ſecure*, flattering our ſelves in our own thoughts, as if our *hill were ſo ſtrong that we ſhould never be removed:* if then God do but *turn his face from us*, yea, but a little, and ſend any little change upon us; we ſhall be ſo much the more troubled at the affliction when it cometh, by how much the leſs we *expected* it before. Our *unpreparedneſs* maketh a very *little affliction* ſometimes fall *very heavy* upon us; and then it foileth us miſerably, and ſoon tireth us out: and ſo we ſuffer by our *own negligence*.

a—*In pace, ut ſapiens, paret idonea bello.* Hor.2.ſat.2.

Pſal.30.6,&c.

31. To which add in the *fourth place*, that which many times followeth upon ſuch our *neglect*; Gods *deſerting* of us: and withdrawing the ordinary ſupport of his *grace* from us. And then as *the Philiſtines* over-maſtered *Samſon*, when his ſtrength was departed from him: ſo will *temptations* us, when we are left to wreſtle with them by our own ſtrength alone, without the

*ſpecial*

*ſpecial grace* of God to aſſiſt. It is *by Faith* that we *ſtand*, if we do ſtand; (*This is the victory that overcometh the world, even our Faith*:) But it is by *the grace* and power of God, that *our Faith* it ſelf ſtandeth. Take that *grace away*, and our *faith* faileth; and then our *hearts fail*: and then there is neither *courage*, nor *patience*, nor *obedience*, nor any thing elſe that good is, in us. At leaſt, not in that meaſure, as to render our ways (during that eſtate) either *acceptable* to God, or *comfortable* to our ſelves: until it ſhall pleaſe him to *renew* us unto repentance, to *give us the comfort of his help again*; and *to eſtabliſh us* afreſh *with his free ſpirit* and grace.

2 Cor.1.24. 1 Joh.5.4. Pſal 51.10. —12.

32. Of whoſe moſt holy and wiſe diſpenſations, although we be neither able nor worthy to *apprehend* any other reaſon, than *his own will*, nor to *comprehend* that: (for his *ſpirit breatheth where and when* it liſteth, and we know not (*antecedently*) either *why*, or *how*: yet are we well aſſured in the general, that *the Lord is righteous in all his ways, and holy in all his works*. Yea, and we find by the bleſſed conſequents many times, that the very *withdrawing of his grace* is it ſelf *a ſpecial act* of his grace. 1. As, when he hath thereby *humbled* us to a better ſight and ſenſe of our own frailty: ſo was *Hezekiah left to himſelf* in the matter of the Embaſſadours that came from the King of *Babel*. 2. Or *checkt* us for our overmuch ſelf-confidence, as *Peters* denial was a real rebuke for his over-bold proteſtation. 3. Or brought us to *acknowledge* with thankfulneſs and humility, by whoſe (a) *ſtrength* it is that we have hitherto ſtood. (*My ſtrength will I aſcribe unto thee*, Pſal. 59.) 4. Or taught us to bear more *compaſſion* towards our brethren and their infirmities, if they hap to be *overtaken* with a fault, and to *reſtore them with the ſpirit of meekneſs*: conſidering, that even we our ſelves are not ſuch as cannot be tempted. Or wrought ſome other good effect upon us ſome other way.

Joh.3.8. Pſal.145.17. 2 Chro.32.31. (a) Ἐι μάλα κρατερὸς ἐστὶ, θεὸς τε οἱ τὸν ἔδωκεν. Homer. Il.α. Pſal.59.9. Gal.6.1.

33. Sith then great and laſting *afflictions* are ſtrong *trials* of mens patience and courage; and their inability to bear them, great through *the frailty* of nature, is yet by their own perſonal default and *ſupine negligence*, much greater; and without the ſupport of *Gods grace*, (which as he is no ways bound to *give them*, ſo he may, and doth, when it pleaſeth him, *take from them*) their ſpirits are not able to bear up under *the leaſt temptation*: you will grant the *Apoſtle* had great reaſon to fear, leſt theſe *Hebrews*, notwithſtanding the good proof they had given of their *Chriſtian conſtancy* in ſome former trials, ſhould yet be *weary and faint in their minds* under greater ſufferings. And conſequently how it concerneth every one of us, whatſoever comforts we may have of our *former ſufferings and patience* (whereof, unleſs God have the whole *glory* our *comfort* ſure will be the leſs;) yet to be very jealous of our own treacherous *hearts*, and to keep a conſtant *watch* over them that they deceive us not: not to be *too high-minded* or jolly for any thing that is paſt; nor *too unmerciful* cenſurers of our weaker brethren for their *faintings* and *failings*; nor *too confident* of our own future *ſtanding*.

34. It ought to be our care rather at all times, eſpecially in ſuch times as threaten *perſecution* to all thoſe that will not recede from ſuch Principles of *Religion*, *Juſtice*, and *Loyalty*, as they have hitherto held themſelves obliged to walk by: to live in a continual expectancy of *greater trials* and *temptations* daily to aſſault us than we have yet wreſtled withal. And to give all diligence, by our faithful *prayers* and utmoſt *endeavours* to arm and prepare our ſelves for the better bearing them, with ſuch calm *patience* and *moderation* on the one ſide, and yet with ſuch undaunted *courage* and *reſolution* on the other ſide; as may evidence at once our *humble ſubmiſſion* to whatſoever it ſhall pleaſe God to lay upon us, and our *high contempt* of the utmoſt deſpight the world can do us.

35. For ſince every affliction (*Janus*-like) hath *two faces*, and looketh two ways;

ways; we ſhould do well to make our uſe of both. It looketh *backward*, as it cometh *from God*: who layeth it upon us, as a correction for ſome *paſt ſin*. And it looketh *forward*, as it cometh from *Satan* and the *World*: who lay it before us, as *a temptation* to ſome *new ſin*. Accordingly are we to entertain it. As it is *Gods correction*; by no means to *deſpiſe* it, (*My Son deſpiſe not thou the chaſtening of the Lord*, the next verſe but one:) but to *take it up* with joy, and to *bear it* with patience, and to *profit by it* to repentance. But as it is *Satans temptation*; by all means to *reſiſt it* with *courage*, yea, and with *diſdain* too. *Reſiſt* it I ſay; but in that ſenſe wherein ſuch *reſiſtance* is to be underſtood in the very next verſe after the Text. That is to ſay, ſo to *reſiſt the temptation*, by ſtriving againſt *that ſin* whatever it be, which *the Tempter* ſeeketh to drive us into by the affliction; that we ſhould fight it out in *bloud*: reſolving rather to loſe it all, were it to the laſt drop, than conſent to the committing of that. Thus to loſe our *blood*, is to win *the day*: And the failing ſo to do, is that *wearineſs* and *faintneſs of mind* and ſoul: of which our Apoſtle here ſpeaketh, and upon which we have hitherto thus long inſiſted.

36. Yet dare I not for all that leave it thus, without adding a neceſſary *caution*: leſt what hath been ſaid be miſ-underſtood, as if, when we are bidden not to *faint under the Croſs*, we were forbidden to uſe any means or endeavours to *remove* it. No ſuch matter. True it is, where no more is left to our *choice*, but one of the two, either *Sin* or *Suffer*; a right Chriſtian ſhould not (for ſhame) ſo much as take it into deliberation. Never demur upon it; it is a plain caſe: we muſt *ſuffer*. But where there is a *Medium*, or third thing (as an out-let, or (a) *expedient*) between both, as many times there is: nothing hindreth but we may, and reaſon would we ſhould make *choice* of that; and ſo neither *ſin*, nor *ſuffer*. Lay that firſt as a ſure ground; We muſt avoid *ſin*, though we *ſuffer* for it: But that once laid, if we can then avoid *ſuffering* too, without *ſinning*; why may we not; nay, why ought we not, to avoid both?

a Πρῶτα φύγε, μηδ' ἀναγκάσθῃς· ἔπειτα δὲ πρέπει καθ' ὅσον δύνῃ. Pythag. aur. carm.

37. No man doubteth, but we may pray to be delivered from *troubles*; "*David* doth it an hundred times: and if we do it not daily too, even as often as we beg our *daily bread* (our Saviour having contrived both Petitions "into the ſame Prayer) we are to blame. And if we may *pray* for it, then no doubt but we may *endeavour* it alſo. Though they look ſomething alike in ſome other reſpects, yet in this one (at leaſt) *Wiſhes* and *Prayers* are much unlike. Many things we may lawfully *wiſh for*, which we may not *endeavour* after: but ſure, whatſoever we may lawfully *pray for*, we not only lawfully may; but are in conſcience bound to uſe our beſt *endeavours* towards the effecting thereof. We do indeed but *mock God*, and prevaricate in our *Prayers*; if we be not in ſome meaſure careful to ſecond them with our *Endeavours*.

38. Chriſt biddeth us *deny our ſelves*, and *take up the Croſs*. True: deny *our ſelves* rather than *deny him*; and *take up the Croſs*, when he *layeth* it before us, ſo as we cannot ſtep beſide it without ſin. But he doth not bid us *undo our ſelves*, when his ſervice requireth it not; nor *make our ſelves Croſſes*, when we need not.

—μήτε ἰδίοις πόνοις τὸν ἀγῶνα χαρίζου μήτε περίπτοις ἀναλίσκ. N. Z. or. 20.

39. *Afflictions* are uſeful things, and many ways *beneficial* to Gods children. True: bleſſed be God, but no thanks to them, that they are ſo. That much *good* ſometimes cometh from them, it is but meerly *by accident*, as to them: the true cauſe of thoſe bleſſed effects is that over-ruling *power*, *wiſdom*, and *goodneſs* of God; whereby he is able to bring *light out of darkneſs*, and can turn any *evil* (even *ſin* it ſelf) to *the good* of his Children. But take *afflictions* preciſely, as they are in themſelves, and in their *pure naturals*, as we ſay;

Μὴ προσκαλεῖσθαι τὰς κινδύνους. Naz.

and there is no ſuch *lovelineſs* in them, that any man ſhould *court* them: Nor are they *productive* of any the leaſt *good*, by any proper inherent virtue of their own. Nor are therefore ſuch *deſirable things*, as that any man can reaſonably promiſe to himſelf any *good effect* from them, or any *ſound comfort* under them, that ſhall *wilfully* draw them upon himſelf, when he might *without ſin* avoid them.

40. We muſt not count *life*, *liberty*, or *livelihood* dear to us: but *deſpiſe* them all, yea, even *hate* them for Chriſts ſake and the Goſpels. True: where any of thoſe ſtand in *oppoſition againſt*, or but in *competition with Chriſt*, or his Goſpel, or any duty therein contained. In caſe of *competition*, deſpiſe them: in caſe of *oppoſition*, hate them. Do ſo, and ſpare not. But otherwiſe, and *out of thoſe caſes*, theſe are the good *bleſſings of God*, wherewith he hath *entruſted* us, and for *the expence* whereof we are to be *reſponſible*: and ought not therefore to be ſo *vile* in our eyes, as that we ſhould think we may *triſle* them away as we liſt, no neceſſity ſo requiring.

*Abundè fortes ſumus, ſi excipimus, an etiam incurrimus in diſcrimen.* Lipſ. Epiſt.

41. It is the moſt proper act of *Fortitude* to endure hardſhip. True: To *endure* it; but not to *provoke* it. We ſhall be like to *find* in the world *hardſhip* enough, whereon to exerciſe our manhood; without *ſeeking*. It is a *foolhardy* madneſs (better beſeeming ſuch a *Knight Errant* as is deſcribed in the *Romances*, than a true *Souldier* of Chriſt, ſuch as *the Goſpel* ſetteth forth) to roam abroad to ſeek adventures. *Afflictions* are *Temptations*, as was ſaid: and it is a preſumption both raſh and abſurd, having prayed to God *not to lead us into temptations*, to go and caſt our ſelves into them, when we have done. *Fortitude* is an excellent vertue doubtleſs: but ſo is *Prudence* too, as well as it; and *Juſtice*, no leſs than either. And therefore the offices of different *Virtues* are ſo to be exerciſed, as not to hinder or deſtroy one another (for between (a) *virtuous acts* there muſt be, there can be, no *claſhing*) a man may without diſparagement to his *Fortitude*, decline dangers, according to the dictates of *Prudence*: provided withal, that nothing be done, but what is according to the rules of *Juſtice*.

a *Omnibus inter ſe virtutibus amicitia.* Sen. Epiſt. 110. — *virtutum eſt honeſta contentio.* Bern. in Annunc. ſer. 1.

42. St. *Paul* ſaith of ſome that he had to deal with, that they were *unreaſonable men*. Poſſibly it may be our caſe, to have to do with ſuch men: *Reaſon* will not ſatisfie them; and it is not lawful for us to do, or to conſent to the doing of, any thing, but what is agreeable to *reaſon*. True: but this very thing is agreeable to *reaſon*, that to live at quiet among *unreaſonable men*, we ſhould ſometimes yield to their *unreaſonable* demands. But *uſque ad aras* ſtill: that muſt evermore be underſtood. In the purſuance of *peace* with our neighbours, where it is not to be had upon better terms, we may and ought by all ſeaſonable *compliances* and *condeſcenſions* to become *omnia omnibus*, all things to all men: even as Chriſt to make *peace* for us, *condeſcended* to be made *like unto us in all things*. And as his *condeſcenſion* for us had yet one, and but one *exception* (*made like unto us in all things, yet without ſin:*) ſo ſhould our *condeſcenſion* to them be likewiſe, ſin (and ſin only) excepted, though upon *conditions* otherwiſe hard and unequal enough.

Heb.4.15.

43. The ſum is. For the obtaining of *peace*, the preventing of *miſchiefs*, the ridding of our ſelves and others from *troubles*; we may with a *good conſcience* and *without ſin* yield to the doing of any thing that may ſtand with *a good conſcience*, and be done *without ſin*. Nor is it to be interpreted, either as an effect of *faint-heartedneſs*, or as a defect of *Chriſtian patience* and courage, ſo to do: but is rather to be eſteemed an act of *Chriſtian Wiſdom* and duty. But ſo to *faint under the Croſs*, as to deny *the Faith*, to forſake *our Religion*, to violate the dictates of *natural Conſcience*, to do any thing contrary to any of the rules of *Juſtice* or *Charity*; or which we either know or ſuſpect to be *a ſin*; though it be for the ſhunning of any *danger*, or under the pretenſion of any *neceſſity* whatſoever:

cannot

cannot consist with that nobleness of spirit and *magnanimity*, which becometh a worthy *Disciple of Christ*.

44. I should have proceeded, according to my first intendment when I pitched upon this Scripture, (had there been room for it) to have discoursed somewhat also, from the other part of the Text, concerning that which is therein prescribed as an especial *Remedy* of, or rather *Preservative* against, this *faint-heartedness* we have been all this while in hand with; to wit, the *Meditation* of Christ and his sufferings. But all I shall have time now to do, will be to give you *the heads* of those most useful and observable *points*, which I conceive to arise without much enforcement from the words.

45. First *the Act* in the Verb here used, discovereth an excellent piece of *Art*, a rare secret in this *mystery*, a short and compendious, but withal a very effectual way, how to *lighten* such *afflictions* as lie *sad* upon us, to our apprehensions, thereby to make them the more portable: for *afflictions* are lighter or heavier according to our *apprehensions* of them.

——*leve fit, quod bene fertur, onus.* Ovid.

*The original word* is of more pregnant signification to this purpose than *Translators* can render it, ἀναλογίσασθε. It importeth, not the bare *consideration* of a thing by it self alone; but the *considering* of it by weighing and *comparing* it with some other things of like kind or nature, and observing *the analogies* and *proportions* between it and them. Certainly it would be of marvellous use to us, for the rectifying our judgments concerning those *pressures* which at any time are upon us, to render them less *ponderous* in our estimation of them: if we would duly *compare* them, either *first* with the intollerable weight of *our sins*, whereby we have deserved them; or *secondly* with the weight of those everlasting *grievous pains* in Hell, which by the sharpness of our short sufferings here (if we make the right use of them, to be thereby humbled unto repentance) by the mercy of God we shall escape; or *thirdly*, with that so *exceeding* and *eternal weight of glory* and joy in the Kingdom of Heaven, which by the free goodness of our God we expect in compensation of our *light* and *momentany* afflictions here; or *fourthly*, with the weight of those far greater and heavier *trials*, which other our brethren and fellow-*servants*, either of our own or former times have undergone before us, and gone through them all with admirable *patience* and *courage*.

46. Ἀναλογίσασθε γάρ. None of all these *singly*, but are of *singular virtue* towards the desired effect: but all of them together, if *aptly* applied, can hardly fail *the cure*. Especially if you add thereunto that one *ingredient* more, which is alone here expressed (indeed the most sovereign of all the rest) as *the object* of this *analogy* or consideration in the Text: to wit, the incomparable *bitter sufferings* of our ever blessed Lord and Master *Jesus Christ*.

47. Then farther, in this *Objection*, as it is amplified in this short Text only, there are sundry particulars considerable. As namely, *First*, Who it was that suffered. *Consider him:* his *Greatness*, his *Innocency*, his *Goodness*. *Secondly*, how he suffered. Τὴν ὑπομονήν, he *endured* it also; not *suffered* it only. *Consider him that endured such contradiction*: endured it so *willingly*, so *patiently*, so *chearfully*. *Thirdly*, *from whom* he suffered it. ὑπὸ τῶν ἁμαρτωλῶν, *From sinners*. Sinners, in their nature; *sinful men*: Sinners, in the Jews esteem; *Heathen men*: Sinners in the inward constitution of their own hearts; *Hypocrites* and *Malignants*: Sinners, in their outward carriage toward him, and their undue and *illegal proceedings* against him; no just *cause*, no just *proofs*, but *clamours* and outeries, *railing*, and *spitting*, and *buffeting*, and *insulting*, and all manner of contumelious and *despiteful* usage. *Fourthly*, what he suffered. Τοιαύτην εἰς ἑαυτὸν ἀντιλογίαν, such

oppoſition and *contradiction of ſinners againſt himſelf. Contradictions* manifold: of all ſorts, and in all reſpects. To his *perſon*: denied to be *the Son of God.* To his *Office*: not received as the promiſed *Meſſias.* To his *Doctrine*: given out as *a deceiver.* To his *Miracles*: diſgraced as he had been *a Conjurer*, and dealt with the Devil. To his *Converſation*: defamed as a *glutton* and *a wine-bibber*, a *prophane* fellow and *a Sabbath-breaker, a companion of Publicans and Sinners.* To his very *life* and *being*: Not him, but *Barabbas*; Away with him, Crucifie him, Crucifie him.

48. Theſe are *the heads.* Many they are, you ſee; and of worthier *conſideration* than to be crouded into the latter end of a Sermon. Therefore I muſt of neceſſity forbear the enlargement of them at this preſent: leaving that for every man to do in his private meditations. For a concluſion then, let us all (I beſeech you) firſt *conſider* (actually and throughly conſider) *him that endured ſuch contradictions of ſinners againſt himſelf*: and having ſo done, applyingly conſider, whether it can be *reaſonable*, or almoſt poſſible, for any of us to *faint* under our *petty ſufferings.* What are *we*, *the beſt* of us, *the greateſt* of us, to him? Or what *our ſufferings*, the *worſt* of them, the *greateſt* of them, to his? I have done.

Πῶς γὰρ οὐκ ἐφ' ἑαυτῷ τὰ τῆς ἀγωνίας. Naz. tetraſt.

AD

# AD AULAM.

## Sermon XVII.

Newport, *in the Iſle of* Wight, *Octob.* 1648.

### Gal. 5. 22, 23.

***But the Fruit of the Spirit is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance: againſt ſuch there is no Law.***

1. HE that ſhall impartially look upon *former* and *the preſent times*, ſhall find that of *Solomon* exactly true, *There is no new thing under the Sun. Vetus fabula, novi hiſtriones.* The things we ſee done are but (a) *the ſame things* that have been done: only acted over again by *new perſons*, and with a few *new circumſtances*. It was in the Apoſtles times, and in the Churches of *Galatia*, even as it is with us in theſe days. *Falſe Teachers* had crept in among them: who by their *hypocriſie* and *Pretenſions of the Spirit*, had ſo corrupted their *Faith*, that they were removed after a ſort *unto another Goſpel*; and ſo extremely ſowred their *Charity*, that from *provoking and envying*, they were now grown to *biting and devouring* one another.

Eccl. 1. 9.

(a) *Nihil novi video: nihil novi facio.* Sen. Ep.

Gal. 1. 6. — 5. 26. — 5. 15.

2. The Apoſtle wondring at this ſo unexpected a change, (*I marvel you are ſo ſoon removed*, Gal. 1. 6.) to ſee them ſo *befooled* in their *underſtandings*, and *bewitched* in their *affections*, as to ſuffer ſo ſore and ſudden a decay in the two moſt eſſential parts of Chriſtian Religion, *Faith* and *Charity*: thought it high time for him, after he had firſt well ſchooled them (*O fooliſh Galatians, who hath bewitched you?*) to offer his advice towards the allaying of thoſe *heats* and *diſtempers*, that were the cauſes of this ſo ſad and dangerous *an alteration*.

Gal. 3. 1.

3. The remedy he preſcribeth for that end (*verſ.* 16.) is ſhort, but very ſure, if they will but follow it. *Walk in the Spirit, and ye ſhall not fulfil the luſts of the fleſh.* As if he had ſaid, You talk much of *the Spirit*: but you make it little appear in *the fruit* of your lives, that you are *led by the Spirit*. *The Spirit, and the*

*the Fleſh, are contraries:* and they luſt contrary things, *verſ.*17. If you were as careful *to walk in the Spirit*, as you are *to boaſt* of it, you would not be ſo forward, as now you are, by cheriſhing unbrotherly contentions, and ſundry other ways *to fulfil the luſts of the Fleſh.*

4. A hard thing it is, to bring an overweening *Hypocrite* to a true underſtanding of himſelf: for *Pride* and *Hypocriſie* are two ſuch things as few men are willing to own. That they might therefore with better certainty be able to diſcern whether they were indeed *Spiritual*, or but yet *Carnal:* the Apoſtle proceedeth to deſcribe *the Fleſh* and *the Spirit* by ſundry their different effects. A Catalogue we have for that purpoſe of *the Works of the Fleſh*, in ſeventeen particulars, in the three next verſes before the Text; and then another Catalogue of *the Fruits of the Spirit*, in nine particulars, in the Text it ſelf. Wherein we may obſerve three things: Firſt, *the Notion*, or general deſcription of *Spiritual Graces*, as they are here propoſed: they go under this name, *The fruit of the Spirit.* Secondly, the particular *Species* given in under that Name or Notion: they are theſe nine; *Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, and Temperance.* Thirdly, *a ſpecial priviledge* belonging to all and every the aforeſaid particulars: to wit, *Exemption* from the Law; *Againſt ſuch there is no Law.*

5. In the *general deſcription* (which is like to be our only buſineſs at this time) the thing we are to take notice of is, *the differences* that may be obſerved, between *the titles* under which St. *Paul* hath entred the ſeveral particulars of both ſorts: as they are ſet down, the one in the beginning of verſe 19. [*The works of the Fleſh are manifeſt, which are theſe, Adultery*, &c.] the other in the beginning of *ver.* 22. [*But the fruit of the Spirit is Love*, &c.] And thoſe differences are four. *Firſt, thoſe Effects* of the former ſort proceed originally from *the Fleſh; theſe* from *the Spirit. Secondly, Thoſe* are rather ſtiled by the name of *Works, theſe* by the name of *Fruit: the Works* of the Fleſh, but *the Fruit* of the Spirit. *Thirdly, thoſe* are ſet forth as many and apart, *Works* in the Plural: *Theſe* as many, but united into one, *Fruit* in the Singular. *Fourthly, thoſe* are expreſly ſaid to be *manifeſt*: of *theſe* no ſuch thing at all mentioned.

6. The *firſt difference*, which ariſeth from *the nature of the things* themſelves, as they relate to their ſeveral proper cauſes, is of the four the moſt obvious and important: and it is this. That whereas the *vitious habits* and *ſinful actions* catalogued in the former verſes, are the productions of *the Fleſh*: the *Graces* and *Vertues* ſpecified in the Text, are aſcribed to *the Spirit*, as to their proper and original cauſe. They are not the works *of the Fleſh*, as the former, but the fruit *of the Spirit.*

7. Where *the firſt Queſtion*, that every man will be ready to ask, is, What is here meant by *the Spirit*? The neceſſity of expreſſing *ſupernatural* and *divine* things, by words taken from *natural* or *humane* affairs, hath produced another neceſſity of enlarging *the ſignifications* of ſundry of thoſe words to a very *great Latitude.* Which is one ſpecial cauſe of the obſcurity, which is found in ſundry places of holy *Scripture*; and conſequently of the difficulty of giving the proper and *genuine ſenſe* of ſuch places: and conſequently to that (amidſt ſo *many interpretations* of one and the ſame place, whilſt each contendeth for *that ſenſe* which himſelf hath pitched upon) of infinite diſputes and *controverſies* in point of Religion. Among which *words*, *three* eſpecially I have obſerved, all of them of very frequent uſe in the *New Teſtament*: which, as they are ſubject to greater variety of *ſignification* than moſt other words are; ſo have they ever yet been, and are like to be to the Worlds end, the matter and fuel of very many, and very fierce *contentions* in the Church. Thoſe three are, *Faith, Grace*, and *Spirit.* Truly I am perſwaded, if it were poſſible all men could agree in what

ſignification

ſignification each of thoſe *three words* were to be underſtood in each place where any of them are found; three full parts at leaſt of four, of thoſe unhappy *Controverſies* that have been held up in the Chriſtian Church would vaniſh.

8. And of the three this of *Spirit* hath yet the greateſt variety of Significations. *God* in his Eſſence; the Perſon of the *Holy Ghoſt*; good *Angels*; evil *Angels*; extraordinary *gifts* wherewith the Apoſtles and others in the Primitive times were endowed; the ſeveral faculties of the ſoul, as *Underſtanding*, *Affections*, and *Conſcience*; the whole *Soul* of man; ſupernatural *Grace*, beſides many others not needful now to be remembred, all come under this appellation of *Spirit*. Much of the ambiguity of the Word (I confeſs) is cut off, when it is oppoſed to *Fleſh*: yet even then alſo it wanteth no variety. The *Divine* and *Humane* Nature in the Perſon of Chriſt; the *literal* and *myſtical* ſenſe of Scripture; the Ordinances of the *Old* and *New Teſtament*; the *Body* and the *Soul*; *Senſuality* and *Reaſon*; the *corruption* of Nature and the *Grace* of God: all theſe may, according to the peculiar exigence of ſeveral places, be underſtood by the terms of *Fleſh and Spirit*.

9. Generally, the word *Spirit* in the common notion of it importeth a thing of *ſubtile parts*, but of an *operative quality*. So that the leſs any thing hath of *matter*, and the more of *vertue*, the nearer it cometh to the nature of *a Spirit*: as *the Wind*, and *the quinteſſences* of Vegetables or Minerals extracted by Chymical operation. We uſe to ſay of a man, that is of a ſad, ſluggiſh and flegmatick temper, that *he hath no Spirit*: but if he be lively, active, quick, and vigorous, we then ſay, *he hath ſpirit in him*. It is ſaid of *the Queen of Sheba*, when ſhe ſaw the wiſdom and royal ſtate of *King Solomon*, that *there was no more ſpirit left in her*: that is, ſhe ſtood mute and amazed at it, as if ſhe had had no life, ſpeech, ſenſe, or motion in her. *The Soul* is therefore called *a Spirit*, becauſe being it ſelf no bodily ſubſtance, it yet actuateth and enliveneth the body; and is the *inward principle* of life thereunto: called therefore, *The Spirit of life*; and St. *James* ſaith, *The body without the Spirit is dead*: that is, it is a liveleſs lump of *fleſh* without *the Soul*. So that whatſoever is *principium agendi internum*, the fountain of action or operation, as *an inward principle* thereof, may in that reſpect and ſo far forth borrow the name of *a Spirit*. Inſomuch as the very *fleſh* it ſelf, ſo far forth as it is *the fountain* of all thoſe evil works mentioned in the foregoing verſes, may in that reſpect be called *a Spirit*: and ſo is by St. *James*, *The Spirit that is in us luſteth after Envy*, ſaith he; that is in very deed, the *Fleſh* that is in us: for among the luſts and *works of the fleſh* is *envy* reckoned in the very next verſe before the Text.

1 King. 10. 5.

Gen. 2. 7.

Jam. 2. 26.

Jam 4. 5.

10. To come up cloſe to the Point, (for I fear I have kept off too long) as they ſtand here oppoſed, by *Fleſh* I take to be clearly meant, (a) *the Natural Corruption* of Man; and by *Spirit*, *the Supernatural Grace* of God. Even as the ſame words are alſo taken in ſome other places: as namely in that ſaying of our Saviour, *Joh. 3. That which is born of the Fleſh, is Fleſh; and that which is born of the Spirit, is Spirit*. Which words may ſerve as a good Commentary upon this part of the Text: for they do not only warrant *the interpretation*, but afford us alſo *the reaſon* of it, under the analogy of a *twofold Birth* or *Generation*. The *Generation*, whether of Plants or living Creatures, is effectual by that *prolifical vertue* which is in *the ſeed*. Anſwerable therefore unto the *twofold Birth*, ſpoken of in the Scriptures, there is alſo a *twofold ſeed*. *The firſt Birth*, is that of *the Old man*, by natural generation, whereby we are born *the ſons of Adam*: *The ſecond Birth*, is that of *the New man*, by ſpiritual regeneration, whereby we are born *the Sons of God*. Anſwerably wherçunto the firſt ſeed is *Semen Adæ*, the ſeed of *old Adam*, derived unto us by carnal propagation from our *natural Parents*, who are therefore called, *The Fathers of our Fleſh*; together wherewith is alſo derived that uncleanneſs or *corruption*, which upon our

a Πεεὶ δὲ τῶν σαρκικῶν λογισμῶν. ἢ ἀφροσύνη, ἢ κακία, οὐχ' ἡ ψυχὴ ἢ τὸ σῶμα. Chryſ. I de. Joh. 3. 6.

H bn 2. 9.

*firſt*

*first birth* cleaveth ſo inſeparably to our nature, and is *the inward principle*, from which all *the works of the fleſh* have their emanation. But then there is another
1 Joh.3 9. ſeed, *Semen Dei*, as St. *John* calleth it, the ſeed of the *ſecond Adam*, *Jeſus Chriſt*, God bleſſed for ever, derived unto us by the communication of his *holy Spirit* inwardly renewing us; together wherewith is alſo derived a meaſure of inherent *ſupernatural grace*, as *the inward principle*, whence all theſe choice *fruits of the Spirit* do flow.

11. So that upon the whole matter, theſe two Points are clear. *Firſt*, clear it is, that all *the wicked practices* recited and condemned in the foregoing verſes, with all other of like quality, do proceed meerly from (a) *the corruption* that is in us, from our own depraved *minds* and *wills*, without any the leaſt co-operation of *the holy Spirit* of God therein. It cannot ſtand with the *goodneſs* of God to be the *principal*, and neither with his *goodneſs* nor *greatneſs*, to be an *Acceſſory* in any ſinful action. He cannot be either the *Author*, or the *Abettor* of any thing that is *evil*. Whoſo therefore hath committed any *ſin*, let him take heed he do not add another and a worſer to it, by *charging God* with it: rather let him give God and his *Spirit* the glory, by taking all *the blame* and *ſhame* of it to himſelf and his own *Fleſh*. All ſinful works are *works of the Fleſh*.

a — τὰ πονηρὰ ἔργα ἐξ ἡμῶν γίνεται μόνον, διὰ δὲ ἔργα καὶ ἀπ. Chryſoſt.

12. *Secondly* it is clear alſo, that all the *holy affections* and *performances* here mentioned, with all other *Chriſtian vertues* and *graces* accompanying Salvation not here mentioned; though wrought immediately *by us*, and with the free conſent of *our own wills*, are yet the fruit of *Gods Spirit* working in us. That is to ſay, They do not proceed originally from any *ſtrength of nature*, or any inherent power in mans *free-will*; nor are they acquired by the culture of *Philoſophy*, the advantages of *Education*, or any improvement whatſoever of *natural abilities* by the helps of *Art* or *Induſtry*: but are intruth the proper effects of that *ſupernatural grace*, which is given unto us by the good pleaſure of *God the Father*, merited for us by the precious bloud of *God the Son*, and conveyed into our hearts by the ſweet and ſecret inſpirations of God *the Holy Ghoſt*. *Love*, *Joy*, *Peace*, &c. are fruits, not at all of *the Fleſh*, but meerly and intirely of *the Spirit*.

13. All thoſe very many paſſages in the *New Teſtament*, which either ſet forth the unframeableneſs of our nature to the doing of any thing that is good
2 Cor 3.5. Rom.7.18. [*Not that we are ſufficient of our ſelves to think a good thought. In me, that is in my fleſh, there dwelleth no good thing*; and the like] or elſe aſcribe our beſt
Joh 15.7. performances to the glory of the grace of God, [*Without me you can do nothing. All our ſufficiency is of God. Not of your ſelves; it is the gift of God. It is God that worketh in you both the will and the deed*; and the like] are ſo many clear confirmations of this Truth. Upon the evidence of which truth it is, that our mother *the Church* hath taught us in the Publick Service to beg at the hands of Almighty God, that he would *endue us with the grace of his holy Spirit, to amend our lives according to his holy Word*: And again (conſonantly to the matter we are now in hand with, almoſt *in terminis*) that he would *give to all men encreaſe of grace to hear meekly his word, and to receive it with pure affection, and to bring forth the fruits of the Spirit*. As without *which grace* it were not poſſible for us to amend *our lives*, or to bring forth *ſuch fruits*, according as God requireth in his holy Word.

14. And *the Reaſon* is clear: becauſe as *the tree* is, ſuch muſt *the fruit* be.
Mat.7.16. Do men look to *gather grapes of thorns, or figs of thiſtles*? Or can they expect from *a ſalt Fountain* other than *brackiſh water*? Certainly, what is born of
Job 14.4. *Fleſh*, can be no better than *Fleſh*. *Who can bring a clean thing out of that which is unclean*? Or how can any thing that good is proceed from a heart, all the
Gen. 6. *imaginations of the thoughts whereof are only and continually evil*? If we would have

have *the fruit good*, reaſon will (and our Saviour preſcribeth the ſame method) that order be taken, *firſt to make the tree good.*

15. But you will ſay, It is as impoſſible, ſo to alter the nature of *the Fleſh*, as to make it bring forth good *ſpiritual fruit*; as it is to alter the nature of *a Crab* or *Thorn*, ſo as to make it bring forth *a pleaſant Apple*. Truly and ſo it is: if you ſhall endeavour to mend *the fruit* by altering *the ſtock*, you ſhall find the labour altogether fruitleſs. *A Crab* will be *a crab* ſtill, when you have done what you can: and you may as well hope to *waſh an Ethiopian* white, as to purge *the Fleſh* from ſinful pollution.

16. The work therefore muſt be done quite another way: not by *alteration*, but *addition*. That is, leaving *the old principle* to remain as it was, by ſuperinducing *ab extra a new principle* of a different and more kindly quality. We ſee the experiment of it daily in *the graffing of trees*. A *Crab-ſtock*, if it have a Cyen of ſome delicate *apple* artly grafted in it: look what branches are ſuffered to grow out of *the ſtock* it ſelf, they will all follow the nature of *the ſtock*, and if they bring forth any *fruit* at all, it will be *ſowre* and *ſtiptick*. But *the fruit* that groweth from *the graft*, will be *pleaſant* to the taſte, becauſe it followeth the nature of *the Graft*. We read of λόγος ἔμφυτος, *an engrafted word*, Jam. 1. Jam. 1. 21. Our carnal hearts are the *old ſtock*; which before the Word of God be *grafted* in it, cannot bring forth any *ſpiritual fruit*, acceptable to God: But when by the powerful operation of his holy Spirit, *the Word which we hear with our outward ears is inwardly grafted* therein, it then *bringeth forth the fruit of good living*. So that all *the bad fruits* that appear in our lives, come from the *old ſtock*, *the Fleſh*: and if there be any *good fruit of the Spirit* in us, it is from the vertue of that word of grace that is *grafted* in us.

17. It ſhould be our care then, ſince the Scriptures call ſo hard upon us for fruits, (*to be fruitful in good works, to bring forth fruits meet for repentance*, &c.) and threaten us with exciſion and fire if we do not *bring forth fruit*, and that *good fruit* too: it ſhould be our care, I ſay, to beſtow (at leaſt) as much diligence about *our hearts*, as good husbands do about their *fruit-trees*. They will not ſuffer any *ſuckers* or luxuriant *branches* to grow from *the ſtock*: but as ſoon as they begin to appear, or at leaſt before they come to any bigneſs, *cut them off*, and caſt them away. By ſo doing, *the grafts* thrive the better, and *bring forth fruit* both ſooner and fairer. God hath entruſted us with the cuſtody and culture of our own hearts, as *Adam* was *put into the Garden to keep it and to dreſs it*: and beſides the charge given us in that behalf, it behoveth us much for our own good, *to keep them with all diligence*. If we husband them well, the benefit will be ours: he looketh for no more but his rent (and that an eaſie rent) *the Glory*, and *the Thanks*; *the fruits* wholly accrue to us, as *Uſufructuaries*. But if we be ſuch *ill husbands*, ſo careleſs and improvident, as to let them *ſylveſcere*, overgrow with wild and ſuperfluous branches, to hinder the thriving of *the grafts*, whereby they become *ill-liking* and *unfruitful*: we ſhall neither anſwer *the truſt* committed to us, nor be able to *pay our rent* (we ſhall bring him in no *glory*) nor do our ſelves any good: but run *behind hand* continually, and come *to nought* at laſt. Col. 1. 10. Mat. 3. 8, 10. Gen. 2. 15. Prov. 4. 23.

18. It will behove us therefore, if we will have *our fruit in holineſs, and the end everlaſting life*, to look to it betimes: *leſt ſome root of bitterneſs ſpringing up* put us to more trouble, than we are aware of for the preſent, or can be well able to deal withal afterwards. *The Fleſh* will find us work enough to be ſure: it is ever and anon putting forth ſpurns of *Avarice*, *Ambition*, *Envy*, *Revenge*, *Pride*, *Luxury*, ſome noyſom luſt or other: like *a rotten dunghill*, that's rank of weeds. If we neglect them but a little, out of a thought that they can do *no great harm* yet, or that we ſhall have time enough to *ſnub them* hereafter, we do it to our own certain *diſadvantage*, if not utter *undoing*: we ſhall either Rom. 6. 22. Heb. 12. 15.

never be able to *overcome* them, or not without very much more labour and difficulty than we might have done at the first.

19. In the mean time, whilst these *superfluous excrescencies* (ἐκφυαὶ, ἐξανθήματα, I know not how to call them) are suffered, they draw away *the sap* to their own nourishment, and so pine and starve *the grafts* that they never come to
Jam.1.21. good. Διὸ ἀποθέμενοι, saith St. *James*; we translate it, *Wherefore laying aside*: perhaps it may import a little more. The whole verse is well worth the further considering, if we had time to insist upon it: it seemeth to allude throughout to the lopping off of those *suckers* or *superfluous branches* that hinder the prospering of *grafts*. As if he had said, If you desire that the holy *Word of God*, which is to be *grafted* in your hearts, should *bring forth fruit* to the saving of your souls; suffer not these filthy and *naughty superfluities* of fleshly lusts to hinder *the growth* thereof: but off with them, away with them; and the sooner, the better. That is ἀποθέμενοι ῥυπαρίαν.

20. I should from this Point before I had left it (but that I have other things to speak to, and may not insist) have pressed two things more. *First*, the necessity of our *Prayers*. It is true, our *endeavours* are necessary: God that doth our work *for us*, will not do it *without us*. But without the assistance of his *holy Spirit*, all our *endeavours* are bootless: and we have no reason to presume of his assistance, if we think our selves too good to ask it. We may not think, we have done all our part toward *fruit-bearing*, when we have *planted* and *watered*; until we have earnestly sollicited him to do his part too, in *giving the encrease*, and crowning our *endeavours* with success.

21. *Secondly*, a duty of *Thankfulness*. If by his good blessing upon our *prayers* and *endeavours* we have been enabled to bring forth any *fruit*, such as he will graciously accept: take we heed, we do not withdraw the least part of *the*
Psal.115.1. *glory* of it from him, to derive it upon our selves or our own endeavours. *Non nobis, Domine, non Nobis: Not unto us, O Lord*, by no means to us, *but to thy name be the glory*. Enough it is for us, that we have *the comfort* onward, and shall have an unmeasurable *reward* at the last, for the good we have done (either of both which, is infinitely more than we deserve:) but far be it from us to claim any share in *the glory*: let all that be to him alone. Whatsoever *fruit* therefore we bear, or how much soever, let us *not be high-minded* thereupon,
Rom 11.18. or take too much upon us: For *we bear not the root, but the root beareth us*; and when we have done our utmost *endeavours*, *the fruit* we bear is still *the fruit of the spirit*, not the fruit of *our endeavours*.

22. I have dwelt long upon this *first difference*, not so much because it was *the first* (though that sometimes falleth out to be the best excuse we are able to make for such prolixities;) as because it is the most *material*, as arising from the different *nature of the things* spoken of: whereas *the three* that follow are rather *verbal*, arising but from the different *manner of the Apostles expression* in respect of the words. The first whereof (*the second* of the whole four) is, that the evil effects proceeding from *the flesh*, are called by the name of *Works*; and the good effects proceeding from *the Spirit* are called by the name of *Fruits*. The *Quære* is, why those and these being both *effects* alike, they are not either both alike called *Works*, or both alike called *Fruits*; but the one *Works*, the other *Fruit*? *The Works* of the Flesh there; here *the fruit* of the Spirit?

23. For answer whereunto, I shall propose to your choice *two Conjectures*. The one more *Theological*, or rather *Metaphysical*, which is almost as new to me, as perhaps it will seem to you (for it came not into my thoughts till I was upon it:) the other more *moral* and popular. For the former, take it thus: Where *the immediate Agent* produceth a work or effect *virtute propriâ*: by his own power, and not in the vertue of *a superiour Agent*: both *the work* it self produced, and *the efficacy* of the operation whereby it is produced, are to be ascribed

aſcribed to him alone; ſo as it may be ſaid properly and preciſely to be his work. But where the immediate Agent operateth *virtute alienâ*, in the ſtrength and vertue of ſome *higher Agent*, without which he were not able to produce *the effect*: though *the work* done may even there alſo be attributed in ſome ſort to the inferiour and *ſubordinate Agent*, as the *immediate* cauſe; yet the *efficacy* whereby it was wrought cannot be ſo properly imputed to him, but ought rather to be aſcribed to that *higher Agent*, in whoſe vertue he did operate.

24. The *Application* will make it ſomewhat plainer. In all humane actions, whether good or bad, *the Will of man* is the immediate *Agent*: ſo that whether we commit *a ſin*, or do *a good work*, inaſmuch as it proceedeth from our *free Wills*, the work is ſtill *our work* howſoever. But herein is the difference between *good* and *evil* actions; *The Will* (which is naturally in this depraved eſtate *corrupt*, and *fleſhly*) operateth by *its own power* alone, for the producing of *a ſinful action*, without any *co-operation* at all (as was ſaid already) of God or his holy Spirit: and therefore *the ſin* ſo produced is to be aſcribed to the *fleſhly will*, as to the ſole and proper cauſe thereof, and may therefore very rightly be ſaid to be *the work of the Fleſh*. But in the producing of any action that is ſpiritually good, *the Will* operateth only as a *ſubordinate Agent* to *the grace* of the holy Spirit, and in the power and vertue thereof: and therefore although (a) *the good work* may in ſome ſort be ſaid to be *our work*, becauſe *immediately* produced by *our Wills*; yet it is in truth *the fruit of that Spirit*, and not of *our Wills*, becauſe it is wrought by the power of *that Spirit*, and not by any power of *our Wills*; [*Nevertheleſs, not I, but the grace of God with me*, 1 Cor. 15.]

a *Hæc cùm certum ſit omnino in nobis actuari ſpiritu, Dei ſunt munera: quia verò cum noſtræ voluntatis aſſenſu, noſtra ſunt merita.* Bern. de grat. & lib. arb.

25. If this ſeem but *a ſubtilty*, and ſatisfie not, let it go: the other I preſume will, being it is ſo plain and *popular*. The word *Fruit* moſt what relateth to ſome *Labour* going before. (a) *Hoc fructi pro labore ab his fero*, in the Poet. So in the Scriptures, *Nevertheleſs this is the fruit of my labour. The husbandman that firſt laboureth muſt be partaker of the fruits*: *Labour* firſt, and then *fruit*. That which *David* calleth *the labour* of the hands, (*Thou ſhalt eat the labour of thy hands*) Pſal. 128. *Solomon* calleth *the fruit* of the hands, (*Give her of the fruit of her hands*) Prov. 31.

1 Cor. 15. 10. a *Terent.* Adelph. 5.4. Phil. 1.22. 2 Tim 2.6. Pſal. 128.2. Prov 31.31.

26. The Reaſon is, becauſe no man would willingly undergo any toil or *labour* to no end: he would have ſomething or other in his eye that might in ſome meaſure recompenſe his pains; and that is called *the fruit of his labour*. *Tully* therefore joyneth (a) *præmium* and *fructum* together, as importing the ſame thing. *Who planteth a Vineyard*, but in hope *to eat of the fruit of it*? Or what Husbandman would *plow* and *ſow*, and *plant* and *prune*, and *dig* and *dung*, if he did not hope to find it all anſwered again, when he cometh to Inn *the fruits*? (b) *Spe fructus dura ferentes*. The firſt queſtion in every mans thoughts, when he is importuned to any thing of *labour* and buſineſs, is, (c) *Ecquid erit pretii*? Will it be worth my labour? What (d) *benefit* ſhall I reap by it? What will be *the fruit* of my pains?

a — *præmium & fructum officii repetere?* Cic. antequam iret in exilium. 1 Cor 9 7. b *Horat.* 2. Epiſt. 1. c *Ennius.* d *Quæ tamen inde ſeges? Quis terræ fructus aperta?* Juv. Sat 7.

27. In all *deliberations*, where *two ways* are offered to our choice; Wiſdom would that we ſhould firſt weigh, as adviſedly and exactly as we can, *the labour* and *the fruit* of the one againſt the other: and as we find thoſe (rightly compared) to be more or leſs, to make our (a) *reſolutions* accordingly. We are called on hard on both ſides: *God* commandeth us to ſerve him; *Satan* and *the World* ſollicite us to the ſervice of ſin. Promiſes there are, or intimations, of *Fruit*, on both ſides: *Salvation* to our *Souls* on the one ſide, *Satisfaction* to our *Luſts* on the other. Here then is our *buſineſs* and our *wiſdom*, to compare what is *required*, and what is *offered* on both ſides: to examine on the one ſide firſt, and then on the other, whether *the Work* exceed the Fruit, or *the Fruit* the Work.

a πολλῶν δ' ἀχεουδίων, τῷ πίσυρα, ὄς κεν ἀείσῃ Βαλλὼ βαλλὼ ὀπὶ Hom. Iliad 9.

28. Now *the Apoſtle* by the very choice of his words here, hath after a ſort done

done the buſineſs, and determined the *controverſie* to our hands. In the ſervice of ſin, *the toil* is ſo great, that in compariſon thereof *the benefit* is as nothing: and in the ſervice of God *the benefit* ſo great, that in compariſon thereof *the pains* is as nothing. Where *the Fleſh* ruleth all, *the Work* exceedeth *the Fruit*: and therefore without ever mentioning *the fruit*, they are called *the Works of the Fleſh*. But where *the Spirit* of God ruleth, *the Fruit* exceedeth *the Work*: and therefore without ever mentioning *the Work*, it is called *the Fruit of the Spirit*.

29. If in this paſſage only this different manner of ſpeaking had been uſed by *the Apoſtle*, it might perhaps have been taken for *a caſual expreſſion*, unſufficient to ground any collection upon. But look into *Eph.*5. and you cannot doubt but it was done *of choice*, and with this very meaning. Speaking there of *the duties of holineſs*, even as here; without any mention of *work*, he calleth them by the name of *Fruit*, (*The fruit of the Spirit is in all goodneſs, and righteouſneſs, and truth*, verſ. 9.) But by and by, *verſ.*11. ſpeaking of *ſinful actions*, he doth not only call them *works*, as he doth here, but poſitively and expreſly pronounceth them fruitleſs; (*Have no fellowſhip with the unfruitful works of darkneſs:*) Works, but without fruit; *unfruitful works* of darkneſs. This juſtifieth the collection to be evident, and natural, and without enforcement. The ways of *ſin* are very *toilſom*, yet withal *unfruitful*: but in all ſpiritual *labour* there is *profit*. *The fruit* will countervail *the pains*, and recompence it abundantly. We may not unfitly apply to theſe two his words in the Comedy, (a) *In his fructus eſt, in illis opera luditur.*

a Terent. Phorm. 2. 2.

30. *The paths of ſin* ſeem indeed at the firſt hand, and in the entrance to be very *pleaſant* and *even*. The *Devil* to draw men in, goeth before like *a leveller*, and ſmootheth the way for them: but when they are in, he driveth them along, and on they muſt; Be the way never ſo dark and ſlippery, never ſo crooked or craggy, never ſo intricate and perplexed: being once engaged, they muſt go through it *per ſaxa, per ignes*; ſtick at nothing (be it never ſo contrary to *the Laws* of God or men, to all *natural*, *civil*, or *religious* obligations, yea, even to the principles of common *humanity* and *reaſon*) that *avarice*, *ambition*, *revenge*, or any other *vicious luſt*, putteth them upon. *Ambulavimus vias difficiles*: they confeſs it at laſt, when it is too late, and befool themſelves for it; (*we have wearied our ſelves in the way of wickedneſs and deſtruction, we have gone through dangerous ways*, &c.) Wiſd.5. *They have wearied themſelves to work iniquity*, ſaith the Prophet *Jeremiah*: and the Prophet *Habakkuk*, *The people labour in the very fire*. The Greek word, that ſignifieth *wickedneſs*, cometh of another that ſignifieth *labour*, πόνος of πονέω. And how often in the Scriptures do we meet with ſuch like Phraſes as thoſe, *to work wickedneſs*, *workers of iniquity*, &c. St. *Chryſoſtomes* eloquence enlargeth it ſelf, and triumpheth in this argument more frequently, and with greater variety of invention and amplification, than in almoſt any other: and he cleareth it often and beyond all exception both by *Scripture* and *Reaſon*, that the life of a wicked or worldly man is *a very drudgery* infinitely more *toilſom*, *vexatious*, and *unpleaſant*, than a godly life is.

Wiſd 5.7. Jer 9.5. Hab 2.13.

31. Now if, after all this droyling, *the fruit* would (though but in a ſcant proportion) anſwer *the pains*, it were the more tolerable. But there is no ſuch matter: the Sinner hath but his *labour* for his *pains*. Nay, I may ſay, it were happy for him, if he had *but his labour* for his *pains*; and that there were not a worſe matter yet behind. The beſt they can hope in the mean time is nothing but *vanity*: and vanity is *nothing*. *Man walketh in a vain ſhadow, and diſquieteth himſelf in vain*, ſaith *David*. The work *Diſquietneſs*: the fruit *vanity*. *The people labour in the very fire*, you heard but now from the Prophet: his very next words are, *They weary themſelves for very vanity*. St. *Peter* therefore calleth the

Pſal 39.6. Hab.2.13.

the converſation of ſinners, *a vain converſation*. And St. *Paul* putteth the queſtion home to their Conſciences; after a ſort challenging them to anſwer directly to it, if they could, *what fruit had you then in thoſe things?* Rom.6. 1 Pet.1.18. Rom.6.21.

32. No great reaſon then, if we well conſider it, why we ſhould *envy ſinners*, though they *proſper* never ſo much in wicked deſigns, and ſeem to reap *the fruit of their labours*, in the ſucceſs of their affairs. All temporal advantages of *Wealth, Honour, Power, Pleaſure*, and the like, which are the utmoſt *fruit* that a ſinner can fancy to himſelf of all his *labour*, have but the ſhew and ſemblance, not the truth and reality of *Fruit*. Both becauſe in the mean time they give not that ſatisfaction in *the enjoyment*, which was deſired and expected from them in *the purſuit*: as they write of *the Apples of Sodom*, that look very fair and full, and tempt the eye, but as ſoon as touched (a) *fathiſcunt in vagum pulverem*; like a fuſs-ball, reſolve all into duſt and ſmoak. As alſo becauſe they have a very *ill farewell* with them at the laſt. *Honey* in the mouth perhaps, (and that but perhaps neither) but *Gall* certainly in the ſtomach, if not rather rank *Poyſon*. Know they not it will be *bitterneſs in the end*? Shame, ſorrow, and *bitter repentance*? And that is the beſt end imaginable of ſuch bad beginnings. But without repentance, eternal death and damnation not to be avoided: *for the end of thoſe things* (uſed and continued in) *is death*. (a) Solin. cap 38. —contacta cinerescunt Tert. Apol. c.40. Rom.6.21.

33. Let us not therefore either *envy* their proſperity, or yet *follow* their example. Wherefore ſhould we *lay out our money for that which is not bread, or our labour for that which ſatisfieth not*? When we may drive a far *eaſier trade* with far *more profit* another way: have *leſs toyl*, and yet reap *more fruit*. And that is by walking in *the holy ways of God*, and taking upon us *the yoke of Chriſt*. That, we are told, is *an eaſie yoke*, at leaſt in compariſon of the other, (that of *Satan*) and *a light burden*: and we have no reaſon to disbelieve it, Truth it ſelf having told us ſo. Eſpecially conſidering, that he putteth under *the ſhoulder* himſelf alſo, and, by helping to bear with us, *beareth off* in a manner the whole weight from us, leaving no more for us to carry, than by *the ſtrength* he giveth us he knoweth we are well *able to bear*, if we will but put to our *good wills*, and uſe *that ſtrength*. Nay, do but compare *the works* themſelves, and you muſt conclude, that *his Commandments* are more equitable, and *leſs grievous*, than are the imperious *commands* of our own raging and exorbitant *luſts*. Will not any reaſonable man, upon the hearing of *the names* of the things only, preſently yield that *Love*, and *Joy*, and *Peace*,, and *Gentleneſs*, (for example) which are *fruits of the Spirit*, are far more lovely and deſirable, more eaſie and delightful, fuller of ſweetneſs and calmneſs, leſs toilſom and vexatious, than are *Hatreds*, and *Debates*, and *Emulations*, and *Seditions*, and *Murders*, and thoſe other *Works of the Fleſh*? Iſa.55.1. Mat.11.30. 1 Cor.10.13. 1 Joh.5.3.

34. Now if as *the task* is eaſier, ſo *the benefit* be greater: what can excuſe *our folly*, if we do not give up our ſelves to be ordered by the guidance of *the Spirit* in every thing, rather than yield to ſatisfie *the luſts of the fleſh* in any thing? And *the benefit* is greater. *A ſure reward*, ſaith *Solomon*: For *God is not unrighteous to forget your labour* of Faith and Love. *A great reward*, ſaith *David*; and that many times for a very little work done; *the giving of a cup of cold water* to refreſh a thirſty ſoul ſhall not want its reward. It is our Apoſtles advice elſewhere, that we ſhould *always abound in the work of the Lord*: and that upon this very ground, foraſmuch *as you know*, ſaith he, *that your labour is not in vain in the Lord*. If we labour in *his work*, we ſhall find *the fruit* of it in time. Prov.11.18. Heb.6.10. Pſal.19.11. Mat.10.42. 1 Cor.15.ult.

35. Only let us be content *to ſtay the time*: and not be thruſting in *the ſickle* before *the corn* be half ripe. *The Husbandman*, when he hath done *his work* in earing and ſowing, doth not look to receive *the precious fruits of the earth* into his Garners again the next *day*, or the next *month*: but he *hath long patience for it*; and whether it chance to be *an early harveſt*, or *a late harveſt*, he waiteth ſtill, Jam 5.7.

Heb 10.36. ſtill, and taketh the ſeaſon as it falleth. Even ſo *have we need of patience, that after we have done the will of God,* and ſuffered according to the will of God,
Gal.6.9. *we may receive the promiſed* reward: *for in due time we ſhall reap, if we faint not.*
Heb.10.37. The final reward is ſure, *veniens veniet,* it will come at laſt, and not fail us: and it is ſo great withal (*copioſa nimis*) that when it cometh, it will abundantly recompenſe all *our work,* yea, and *our patience* too.

36. Nay, let me ſay, if *that reward* were not, nor any other world to come; yet *the fruit* we reap in the mean, even in this world from a godly life, is incomparably greater than any that *the works of the fleſh* can yield us. Even in the judgment of heathen men, *Vertue* ever carrieth its *reward* with it; as being *bonum propter ſe expetendum,* a thing to be deſired and embraced for its own worth, without reſpect to any farther *reward.* And certainly *the evenneſs* of the mind, and *vacuity* from thoſe ſecret laſhes, thoſe horrors and fears that haunt a guilty conſcience; and the ſweet comfort and *complacency* that a righteous ſoul findeth in the ſincere performance of his bounden duty to God and man, in eſchewing evil and doing good, is a *fruit* infinitely more valuable than all *the pleaſures* and *ſenſualities* of a wicked life. How happy then is he, that truly
Rom 6.22. ſerveth God; who both hath *his fruit in holineſs* onward, (that is *the hun-*
Mar.10.30. *dred-fold* in this life, *Mar.* 10.) and ſhall in the end have *everlaſting life* to boot.

37. There are of the *four differences* propoſed, *two* more yet behind: which I muſt diſpatch in few. *The third* is, that *the Works of the Fleſh* are ſpoken of as *many,* ἔργα, *Works,* in the Plural: but *the Fruit of the Spirit* is ſpoken of as *one,* καρπὸς, *Fruit,* in the Singular. Many *Works,* but one *Fruit.* There is ſuch a
a—ita copulata connexaque ſunt, ut omnes omnium participes ſint, nec quæquam ab aliâ poſſit ſeparari Cic 5. de finib. —conſpiratio, conſentiuſque virtutum ibid. —omnes inter ſe nexæ & conjugatæ ſunt. Id. qu. Tuſc. 3. Rom 2.22. (*a*) connexion of *Vertues and Graces,* that albeit they differ in their *Objects* and *Natures,* yet they are inſeparable in *the Subject.* As when many links make up *one chain*; pull one, and pull all: So he that hath any one *ſpiritual grace* in any degree of *truth* and *eminency,* cannot be utterly deſtitute of any other. But as for *ſins and vices,* it is not ſo with them: They are not only *diſtinct* in their kinds, natures, and definitions (for ſo are *vertues* too;) but they may alſo be divided from one another, and parted aſunder in reſpect of *the Subject* wherein they are. We are told, *Rom.* 2. (and if we were not told it, we could not but ſee reaſon enough in theſe times to believe it) that a man may *hate idolatry,* a work of *the fleſh*; and yet love *Sacriledge* well enough, a work of *the fleſh* too. There is no neceſſity that *a Swearer* ſhould be an Adulterer, or *an Adulterer* a Slanderer, or *a Slanderer* an Oppreſſour, or *an Oppreſſour* a Drunkard, or *a Drunkard a Seditious* perſon; and ſo of many other.

38. The reaſon of the difference is, becauſe all *ſpiritual graces* look one way: they all run to *the ſame indiviſible point,* wherein they concenter; to wit, *Almighty God,* who is *bonum incommutabile,* unchangeable and one: Even as all *moral vertues* concenter in the ſame common point of *right Reaſon.* But *Sins,* which turn *from God* to follow the *Creature*; and *Vices,* which are ſo many *deviations* from the rule of *right reaſon*; do not all neceſſarily run towards *the ſame point,* but may have their *ſeveral tendencies* different one from another. Becauſe though *God* be one, yet *the Creatures* are manifold: and although the *ſtraight way* from one place to another can be *but one,* yet there may be *many crooked turnings,* by-paths, and deviations. Even as *Truth* is but *one* and certain, but *Errors* are *manifold* and endleſs.

1. 39. *The Spirit of God,* whoſe *fruits* theſe are, is firſt *a renewing Spirit.* It
Pſal.51.10. createth a *new heart* in a man, whereby he becometh a kind of *new Creature:* it
Gal.6.15. diſpoſeth him to *Obedience.* And true *obedience is copulative:* it ſubmitteth to the Commanders will intirely; it doth not pick and chuſe. *The Spirit of God* is
2. ſecondly *a holy Spirit,* (*the holy Spirit of Diſcipline:*) and ſuch a holy Spirit
Wiſd.1.4,5. will not brook to *dwell in a ſoul that is ſubject to ſin.* It will endure no ſuch inmate:

inmate: they can no more dwell together, than *Light* can fellow with *darkneſs*. But where any *Grace* is wanting, there muſt needs be the contrary *ſin* to fill up the Vacuity: and therefore where that *holy Spirit* is, there cannot be a total defect of any *holy grace*. *The Spirit of God* is alſo *a loving Spirit*; and ſheddeth abroad *the love of God* in every heart it taketh poſſeſſion of. And *Love* is ſo *comprehenſive a Grace*, that it includeth all the reſt; and ſo is in effect *the fulfilling of the whole Law*. There is *a thread of Love* that runneth through all the particular duties and offices of *Chriſtian life*, and ſtringeth them like ſo many *rich Pearls* into one *Chain*. See 1 *Cor.*13. throughout. 3. Rom.5.5. Rom.13.10.

40. A conſideration not unuſeful, to quicken our care for the ſubduing of *every ſinful luſt*, and our endeavour to have *every grace of the Spirit* habituated in us. Knowing that ſo long as we allow our ſelves in *any one* ſin, ſuffer *any one* luſt of *the Fleſh* to remain in us unſubdued (at leaſt in reſpect of *deſire* and *endeavour*) there cannot be any one true *grace of God* in us. There are certain *common graces of Illumination*, which are the effects alſo of *Gods Spirit*, and are therefore called πνευματικὰ, *ſpiritual gifts*: and thoſe indeed are given by dole, (*Alius ſic, alius verò ſic*) *Knowledge* to one, to another *Tongues*, to another *Healings*, *Miracles*, &c. all *by the ſame Spirit*, manifeſting himſelf to ſundry perſons in ſundry *kinds* and *meaſures*, and *dividing to every one ſeverally as he will*. But it is nothing ſo in the *ſpecial graces of Sanctification*: there is no diſtribution, or diviſion here. Either *all*, or *none*. He that certainly wanteth *any one* (at leaſt in *the deſire* and *endeavour*) may juſtly ſuſpect, that all thoſe he ſeemeth to have are but ſo many *counterfeits*. All this variety of *Graces* maketh but *one Fruit*. 1 Cor.12.1. & 14.1. 1 Cor.12.8, —11.

41. The *laſt difference* is, that *the Works of the Fleſh* are expreſly ſaid *to be manifeſt*, Verſ.19. but no ſuch thing affirmed of *the fruit of the Spirit*. The moſt probable reaſons of which difference are, to my ſeeming, one of theſe two following: *Firſt*, *the commonneſs* and frequency of thoſe above theſe every where abroad in the World. The Works of the Fleſh, *Adultery*, *Fornication*, *Uncleanneſs*, *Wantonneſs*, *Idolatry*, *Witchcraft*, *Hatreds*, *Emulation*, *Debate*, *Wrath*, *Strifes*, *Seditions*, *Hereſies*, *Envyings*, *Murthers*, *Gluttony*, *Drunkenneſs*, *and ſuch like* (I name them, becauſe the bare recital of them will ſave me the labour of farther proof) do ſo abound in all places, that you can ſcarce look beſide them. Turn your eyes which way you will, ye ſhall ſee *curſed examples* of ſome or other of theſe every day, and in every ſtreet and every corner. Alas, *the Works of the Fleſh* are but *too manifeſt*.

42. But *the fruits of the Spirit* are not ſo. *Love*, *Peace*, *Gentleneſs*, *Faith*, *Meekneſs*, *Temperance*, and the reſt: theſe are very thin grown in the World; they are *rarities* not every where to be met withal. Inſomuch as *David* complainingly crieth out, *There is not one godly man left*, Pſal.12. and Pſal.14. *There is none that doth good, no not one*. And the Prophet *Jeremy*, when he had *run to and fro in the ſtreets of Jeruſalem* for the purpoſe, to find *a man that executed judgment, and ſought after truth*, when he had imployed his *legs*, and his *eyes*, and his *tongue* in the ſearch; he could not yet find the man he looked for. *Hepps* and *Haws* grow in every hedge; when *choicer fruits* are but in ſome few gardens: and every ſoyl almoſt yields *ſtones* and *rubbiſh*; but *gold* and *precious ſtones* are found in very few places. Jer.5.1, &c.

43. Secondly, *the Works of the Fleſh* may be ſaid to be *manifeſt*, and *the Fruits of the Spirit* not ſo; with reſpect to our judgments of them, and the eaſineſs of diſcerning the one ſort more than the other. *The works of the Fleſh* are ſo *manifeſtly evil*, that no man of common ſenſe can lightly be miſtaken in them. *Murder*, *Sedition*, *Drunkenneſs*, *Adultery*; it is not poſſible any man ſhould be of ſuch groſs underſtanding, as to imagine, they ſhould be *the Fruits* of Gods holy *Spirit*: they are undoubtedly, and *manifeſtly*, to every mans apprehenſion,

apprehenſion, *the Works of the Fleſh*. But as for *the fruits of the Spirit*, they are
Heb.5.14. not ſo *manifeſt*, but that a man, who hath not *his ſenſes* very well *exerciſed to the diſcerning of good and evil*, may be eaſily deceived therein. *Hypocriſie* is ſpun oftentimes of *a very fine thread*: and *the heart of man* abounding with ſo much
Jer.17.9. *hypocriſie* as it doth, and ſo much *ſelf-love* and uncharitableneſs withal, *is the moſt deceitful thing* (yea, and the *moſt deceivable* too; actively, and paſſively both) of any thing in the world. There are on the one ſide, ſo many *Mock-Graces*, and ſpecious counterfeits, that carry a ſemblance of *ſpiritual fruit*, but are not the things they ſeem to be: And on the other ſide, *inordinate love* of our ſelves partly, and partly *want of Charity* towards our brethren, have ſo diſpoſed us to a capacity of being deceived; that it is no wonder, if in paſſing our judgments (eſpecially where *our ſelves* are concerned) we be very much and very *often miſtaken*. It might rather be a wonder, if we ſhould not be *ſometimes miſtaken*.

44. As moſt *Errors* claim to be a little akin to *ſome Truths*: ſo moſt *Vices* challenge a kind of affinity to *ſome Vertue*. Not ſo much from any proper intrinſecal *true reſemblance* they have with ſuch vertues; as by reaſon of *the common oppoſition* they both have to one and the ſame contrary *Vice*. As *Prodigality* hath ſome overly likeneſs with *Liberality*, and ſo may hap to be (a) *miſtaken* for it: for no other cauſe but this only, that they are both contrary to *Covetouſneſs*. Ἡ μὲν ἀπάτη ἐν τῇ ὁμοιότητι, ſaith (b) *Ariſtotle* truly: fallacy and deception, for the moſt part, ariſe from the appearance of ſome *likeneſs* or *ſimi-litude*; when things that are *like*, but not *the ſame*, are taken to be (c) *the ſame*, becauſe they are *like*. They that have given us *marks of ſincerity* for the trial of our Graces, have not been able to give us any *certain Rules* or infallible Characters, whereby to try *the ſincerity of thoſe Marks*; ſo as to remove all doubtings and poſſibility of erring.

a Decipimur ſpecie recti. Horat. de arte. Fallit enim vitium ſpecie virtutis & umbrâ. Juven. Sat. 14.
b Ariſt. in Elench.
c Δοκεῖ τὸ ὅμοιον, αὐτὸ εἶναι ἀληθές, Ariſt. de inſom. cap. 3.

45. Whence I ſuppoſe I may ſafely infer, that *the certainty* of a mans preſent ſtanding in *grace*, but much more then of his eternal future *ſalvation* (although I doubt not but by the mercy of God it may be attainable in this life, and that without *extraordinary revelation*, in ſuch a meaſure as may ſuſtain the ſoul of an honeſt Chriſtian with *comfort*) is not yet either ſo abſolutely *neceſſary*, nor ſo void of *fears* and *doubtings*, as ſome perhaps have imagined.

46. Not ſo *neceſſary*, but that a man may *be ſaved* without it. Many a good ſoul, no doubt, there is in the world, that out of the experience of *the falſeneſs* of his own heart, and the fear of *ſelf-deceit*, and the ſenſe of his own *unworthineſs*, could never yet attain to be ſo well perſwaded of *the ſincerity* of his own *Repentance*, *Faith*, and *Obedience*, as to think that God would approve of of it, and accept it. The cenſure were very hard, and a great violation it would be of *Charity* I am ſure, (and I think of *Truth* alſo) to pronounce ſuch a man to be out of *the ſtate of Salvation*; or to call ſuch his *diſ-perſwaſion* by the name of *Deſpair*, and under that name to condemn it. There is a common, but a great miſtake in this matter: *Deſpair* is far another manner of thing than many take it for. When a man thinketh himſelf ſo *incapable of Gods pardon*,
a—deſperatione meliorum, hæreve plioribus. Hier. Epiſt. 46. —ne mens incredula —deſperet, & ſemel perditioſi animus deſtinatus, non adhibeat vulneri curationem: quod nequaquam exiſtimat poſſe curari. Ibid.
that he groweth thereupon (a) *regardleſs of all duties*, and neither careth what he doth, nor what ſhall become of him; when he is once come to this reſolution, *Over ſhooes, over boots*; I know God will never forgive me, and therefore I will never trouble my ſelf to ſeek his favour in vain: this is to run *a deſperate* courſe indeed; this is properly the ſin of *Deſpair*. But when *the fear* that God hath not yet pardoned him, prompteth him to *better reſolutions*, and exciteth him to a greater care of *repentance* and newneſs of life, and maketh him more diligent in the performance of all *holy duties*, that ſo he may be the more capable of *pardon*: it is ſo far from being any way prejudicial to his eternal *ſalvation*, that it is the readieſt way to *ſecure* it.

47. But

47. But where *the greateſt Certainty* is, that can be attained to in this life by ordinary means, it is not *ordinarily* (unleſs perhaps to ſome few perſons at the very *hour of death*) ſo perfect, as to exclude *all doubtings*. *The fruits of the Spirit*, where they are true and ſincere, being but *imperfect* in this life; and *the truth* and *ſincerity* of them being not always ſo *manifeſt*, but that a man may ſometimes be deceived in his *judgment* concerning the ſame; it can hardly be, what between the one and the other, (the imperfection of the *thing*, and the difficulty of *judging*) but that the *Aſſurance*, which is wholly grounded thereupon, and can therefore have no more ſtrength than they can give it, muſt be ſubject to *Fears*, and *Jealouſies*, and *Doubtings*.

48. I ſpeak not this to ſhake *any mans comfort* (God forbid) but to ſtir up *every mans care* to abound and increaſe ſo much the more in all *Godlineſs*, and in *the fruits of the Spirit*; *giving all diligence*, by walking in *the Spirit*, and ſubduing *the Luſts* of the Fleſh, *to make his Calling and Election ſure*: Sure in it ſelf, that he fail not of *ſalvation* in the end; and ſure to him alſo, as far as he can, that *his comfort* may be the greater and ſounder in the mean time. 2 Pet. 1. 5.

*Now the God of all grace and glory, ſend the Spirit of his Son plentifully into our hearts, that we may abound in the fruits of godly living, to the praiſe of his grace, our preſent comfort in this life, and the eternal ſalvation of our ſouls in the day of our Lord Jeſus Chriſt.*

# AD MAGISTRATUM.

## The First Sermon.

*At the Assises at* Lincoln *in the year* 1630. *at the request of Sir* DANIEL DELIGNE *Knight, then High-Sheriff of that County.*

### I Ser. on Prov. 24. 10. ----12.

10. *If thou faint in the day of adversity, thy strength is small.*
11. *If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain:*
12. *If thou sayest, Behold we knew it not: doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?*

1. AS in most other things, so in the performance of that *duty* which this *Text* aimeth at; we are neither *careful* beforehand (such is *the uncharitableness* of our incompassionate hearts) to *do well*: nor yet *willing* afterwards, (through *the pride* of our spirits) to acknowledge we have *done ill*. The holy Spirit of God therefore hath directed *Solomon*, in this Scripture, wherein he would *incite* us to the performance of *the Duty*, to frame his words in such sort, as to meet with us in *both these corruptions*: and to let us see, that as the *duty* is *necessary*, and may not be *neglected*; so *the neglect* is *damnable*, and cannot be *excused*. In the handling whereof, I shall not need to bestow much labour, either in searching into *the contexture* of the words, or examining the differences of *translations*. Because *the sentence* (as in the rest of this book for the most part) hath a *compleat sense* within it self, without any necessary either *dependence*

upon any thing *going before*, or *reference* to any thing *coming after*: and the differences that are in *the tranſlations*, are neither *many* in number, nor of any great *weight*, for altering the meaning of the words. Nor is it my purpoſe to inſiſt upon ſuch *inferiour obſervations*, as might be raiſed from ſome *expreſſions* or *circumſtances* in the Text, otherwiſe than as they ſhall occaſionally fall in our way, in the proſecution of thoſe *main points*, which to the apprehenſion of every underſtanding hearer do at the very firſt view appear to have been chiefly intended therein.

2. And they but two. *Firſt*, the ſuppoſal of *a duty*; though for the moſt part, and by moſt men, very ſlackly regarded; and that is *the delivering of the oppreſſed*: In the two former verſes, [*If thou faint in the day of adverſity; If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain.*] *Secondly*, the removal of the common *pretenſions*, which men uſually plead by way of *excuſe*, or *extenuation* at leaſt, when they have failed in the former duty: in the laſt verſe, [*If thou ſayeſt, Behold, we knew it not: doth not he that pondereth the heart conſider it?* &c.] So that if we will ſpeak any thing to the purpoſe of *the Text*, we muſt of neceſſity ſpeak to thoſe *two points*, that do there-from ſo readily offer themſelves to our conſideration: to wit, *the neceſſity of the duty firſt*, and then *the vanity of the excuſes*.

3. *The Duty* is contained, and *the neceſſity* of it gathered, in and from the tenth and eleventh verſes, in theſe words; *If thou faint in the day of adverſity, thy ſtrength is ſmall: If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain.* Wherein the particulars conſiderable are; *Firſt, the Perſons* to whom *the duty* is to be performed, as the proper *object* of our juſtice and charity; *Them that are drawn unto death, and thoſe that are ready to be ſlain*: They eſpecially, but συνεκδυκως, alſo all others that are in their condition in any *kind* or *degree*; thoſe that are *injured* or *oppreſſed*, or in danger to be *injured* or *oppreſſed* by any manner way or means. *Secondly*, *an Act* of Charity and juſtice to be performed towards thoſe that are in ſuch a condition, by ſuch, as (by reaſon of *the power*, and *opportunities*, and other advantages that God hath put into their hands) are in a capacity to do it; which is the very *duty* it ſelf: *viz.* to *look upon them* in the day of their *adverſity*, and to *deliver them* out of the hand of their *oppreſſours*. *Thirdly*, a poſſibility of the neglect or *non-performance* of this ſo juſt and charitable *a duty*, by thoſe that *might* (and therefore *ought*) to do it; expreſſed here by the name of *forbearance*: *If thou forbear to deliver*. *Fourthly*, the true *immediate cauſe* of that neglect, whereſoever it is found, *viz.* the want of *ſpirit* and *courage* in the heart, *faint-heartedneſs*: from whatſoever former or remoter cauſe that *faintneſs* may proceed, whether a puſillanimous *fear of the diſpleaſure*, or a deſire to wind himſelf into *the favour* of ſome great perſon; or the expectation of a *reward*; or a lothneſs to interpoſe *in other mens affairs*; or meer *ſloth*, and a kind of unwillingneſs of putting himſelf to ſo much trouble; or whatever other reaſon or inducement can be ſuppoſed. *If thou faint in the day of adverſity*. *Laſtly*, the cenſure of that *neglect*: it is an evident demonſtration (*a poſteriori*, and as all other *viſible effects* are of their more inward and *ſecret cauſes*) a certain token and argument of a ſinful weakneſs of mind; *If thou fainteſt*, &c. *thy ſtrength is ſmall*.

4. The reſult of theſe particulars amount in the whole to this. Every man, according to his *place* and *power*, but eſpecially thoſe that being in place of *Magiſtracy* and *Judicature* are armed with *publick authority* for it, are both in *Charity* and *Juſtice* obliged to uſe the utmoſt of their *power*, and to lay hold on all fit *opportunities* by all lawful means to help thoſe to *right* that ſuffer *wrong*; to ſtand by their poorer brethren and neighbours in the day of their *calamity* and diſtreſs; and to ſet in for them throughly and ſtoutly in their *righteous*

*cauſes*:

*causes*: to *protect* them from injuries, and to *deliver* them out of the hands of such as are too *mighty*, or too *crafty* for them, and as seek (either by *violence* or *cunning*) to deprive them either of their *lives* or *livelihoods*. Briefly thus, and according to the language of the Text; *It is our duty, every one of us, to use our best strength to deliver the oppressed: but our sin, if we faint, and forbear so to do.* And the making good, and *the pressing* of this *duty*, is like to be all our business at this time.

5. A point of such clear and certain truth, that the very Heathen *Philosophers* and *Law-givers* have owned it as a beam of *the light of Nature*: insomuch as even in their account he that (*a*) abstaineth from *doing injuries* hath done but the one half of that which is required to *compleat Justice*; if he do not withal *defend others* from injuries, when it is in his power so to do. But of all other men our *Solomon* could least be ignorant of this truth. Not only for that reason, because God had filled his heart with a large measure of *wisdom* beyond other men: but even for this reason also: that being born of *wise* and *godly Parents*, and born *to a Kingdom* too, (in which high calling he should be sure to meet with *occasions* enough whereon to exercise all *the strength* he had;) he had this truth (considering the great *usefulness* of it to him in the whole time of his future *Government*) early distilled into him by *both his Parents*, and was seasoned thereinto from his childhood in his *education*. His *father David*, in *Psal.* 72. which he penned of purpose as a *Prophetical benediction* and instruction for his Son, (as appeareth by the *Inscription* it beareth in the Title of it, *a Psalm for Solomon*:) beginneth the Psalm with a Prayer to God both for himself and him, [*Give the King thy judgments, O God, and thy righteousness unto the Kings Son.*] And then after sheweth for what *end* he made that Prayer, and what should be *the effect*, in order to *the Publick*, if God should be pleased to grant it. [*Then shall he judge the people according unto right, and defend the poor*, vers. 2. *He shall keep the simple folk by their right, defend the children of the poor, and punish the wrong doer*; or (as it is in the last Translation) *break in pieces the oppressour*, vers. 4. and after at the 12, 13, and 14. verses ("although perhaps the passages "there might principally look at *Christ*, the true *Solomon*, and Prince of peace, "*a greater than Solomon*, and of whom *Solomon* was but a Figure; yet I be- "lieve they were also literally intended for *Solomon* himself) *He shall deliver the poor when he crieth, the needy also, and him that hath no helper. He shall be favourable to the simple and needy, and shall preserve the souls of the poor. He shall deliver their souls from falshood and wrong; and dear shall their blood be in his sight.* And the like instructions to those *of his Father*, he received also from *his Mother Bathsheba*, in the Prophesie which she taught him, "with much "holy wisdom for *the matter*, and with much tenderness of motherly affecti- "on for *the manner*, (*what? my Son! and what, the Son of my womb! and* "*what, the Son of my vows.*) Prov. 31. where she giveth him this in charge, vers. 8, 9. *Open thy mouth for the dumb in the cause of all such as are appointed to destruction: Open thy mouth, judge righteously, and plead the cause of the poor and needy.*

a *Injustitiæ duo genera: alterum eorum, qui, cum possunt, non propulsant injuriam, &c.* Cic. 3. offic.

6. For the farther evidencing of *the necessity* of which *Duty*, that so we may be the more effectually quickened to the chearful and conscionable performance of it: there are sundry important whether *reasons*, or *inducements*, or both (for we shall not now stand so much upon any nice distinguishing of the terms; but take them togetherward, the one sort with the other:) very well worthy our Christian consideration. Some in respect of *God*, some in respect of *our selves*, some in respect of *our Brethren*, and some in respect of *the thing* it self in the effects thereof.

7. To begin with the most High: we have his *Command first*, and then his *Example*, to the same purpose. First, his *Command*: and that very frequently repeated

repeated both in *the Law of Moſes*, and in *the Pſalms*, and in *the Prophets*. I ſhall the leſs need to cite particular places; ſince that general and *fundamental Law*, which is the ground of them all, is ſo well known to us: even that, which
a Mat.22.39. b Jam.2.8. our Saviour maketh (a) *the ſecond great Commandment*, that (b) νόμος βασιλικὸς, as St. *James* calleth it, that *Royal Law*, *Thou ſhalt love thy neighbour as thy ſelf*. Oh, how we can ſtickle in *our own Cauſes*! and ſolicite *our own* buſineſs with unwearied diligence! How *active*, and *provident*, and *vigilant* we can be, in things wherein *our ſelves* are concerned, or when *our own lives* or *livelihoods* are in jeopardy! Not giving ſleep to our eyes, or ſlumber to our eye-lids, till we
c Prov.6.5. have delivered our ſelves from the ſnare of the Oppreſſour, (c) *As a Roe from the hand of the hunter, or as a bird from the ſnare of the fowler!* Now if we can be thus fiery and ſtirring when it is for *our ſelves*, but frozen and remiſs when we ſhould help *our neighbour*: how do we fulfil *the royal Law according to the Scripture*, *Thou ſhalt love thy neighbour as thy ſelf?*

8. Let no man think to put off this duty, with *the Lawyers* queſtion, *Luke* 10.
a Luk 10.29. (a) *But who is my neighbour?* Or with the *Phariſees* evading Gloſs, *Mat.*5.
b Mat 5.43. (b) *Thou ſhalt love thy neighbour*: My neighbour? True: but not *mine enemy*. Or with *Nabals* churliſh reaſoning, 1 *Sam.*25. Shall I put my ſelf to pains,
c 1 Sam. 25.11. and trouble for (c) *men whom I know not whence they be?* For in all the Caſes, wherein the offices, whether of *Juſtice* or *Charity*, are to be exerciſed, every man is every other mans *neighbour*. All men being by the Ordinance of God ſo linked together, and concorporated one into another: that they are not only
d 1 Cor.12.12. all (d) *members of the ſame body*, (of the ſame *civil body*, as they are *men*; and of
e Eph.4.25. the ſame *myſtical body* too, if they be *Chriſtians*;) but even members alſo (e) *one*
f Rom.12.5. *of another*, Eph.4. yea, even (f) *every one, one anothers members*, Rom. 12. So that if any man ſtand in need of thy *help*, and it be in *the power* of thy hand to do him good: whether he be *known* to thee, or *a ſtranger*, whether thy *friend*, or thy *foe*; he is a limb of thee, and thou a limb of him. He may
g Deut.15.11. challenge an intereſt and a propriety in thee; as (g) *thy poor, and thy needy*,
h Iſa 58.7. Deut. 15. Yea, more, as (h) *thine own fleſh*, Iſa.58. Thou mayeſt not therefore *hide thy ſelf* from him, becauſe he is *thine own fleſh*. For *thy fleſh*, thou art bound though not to pamper, yet to *nouriſh* and to *cheriſh* it; by affording all convenient ſuccour and ſupply to the neceſſities of it.

9. God then hath laid upon us his *Royal Command* in this behalf. Nor ſo only, but he hath alſo laid before us *a royal Preſident* in his own bleſſed example.
a Pſal.10.17. 18. (a) *Lord, thou haſt heard the deſire of the poor! to help the fatherleſs and poor unto their right, that the man of the earth be no more exalted againſt them*, Pſal.10.
b—140.12. ſaith *David* for the time paſt. And for the time to come, *Pſal.*140. (b) *Sure I am that the Lord will avenge the poor, and maintain the cauſe of the helpleſs.* If you would hear it rather from his own mouth; take it from *Pſal.* 12.
c—12.5. (c) *Now for the comfortleſs troubles ſake of the needy, and becauſe of the deep ſighing of the poor, I will up ſaith the Lord, and will help every one from him that ſwelleth againſt him, and will ſet them at reſt.* You ſee which way your heaven-
d Eph.5.1. ly father goeth before you: Now (d) *be ye followers of God as dear children.* It is *the hope* of every good Chriſtian, that he ſhall hereafter be *like unto God* in *glory* and *happineſs*: it ſhould therefore be his *care* in the mean time to be *like unto*
e Luk.6.36. *God* in *grace* and *goodneſs*; in being (e) *merciful as his heavenly father is merci-*
f Pſal.146.8,9. *ful*; in (f) *caring for the ſtrangers, and defending the fatherleſs and widow*; in helping thoſe to right that ſuffer wrong; and in doing works of *Piety*, and *Charity*, and *mercy*. The duty concerneth *all* in general.

10. But *Princes, Judges, Magiſtrates*, and all that are in authority, are more ſpecially engaged to follow *the example* of God herein: ſith God hath been pleaſed to ſet a ſpecial mark of honour upon them, in vouchſafing to put *his own name* upon them, and ſo to make them a kind of *Petty Gods* upon earth,

(a) *Dixi*

(a) *Dixi Dii*, I have ſaid ye are *Gods*, *Pſal.* 82. Not ſo much (be ſure) for the exalting of their *Power*, and to procure them due *honour*, *eſteem*, and *obedience* from thoſe that are under them, (though that alſo no doubt was intended thereby:) as to inſtruct them in their *Duty*, and eſtſoons to remember them, that they are very unworthy *the glorious title* they bear of being *Gods*, if they do not imitate the great and true God, by exerciſing their *Godſhips* (if I may ſo ſpeak) in doing good, and protecting innocency: Flatterers will be ready enough to tell you, *You are Gods*: but it is to evil and pernicious purpoſes; to ſwell you up with conceits of I know not what *omnipotency*. *You are Gods*, and therefore may do what you will, without *fear* in your ſelves, or *controll* from any other. "They that tell you ſo with ſuch an intention, are *liers*: and you "ſhould not give them any *countenance*, or *credit*, or ſo much as *the hearing*. "But when the God of truth telleth you, *Ye are Gods*; he telleth you withal "*in the ſame place* (and as it were *with the ſame breath*) what you are to do "anſwerably to that *Title*, and by what evidence you muſt approve your ſelves "to be *Gods*. (b) *Defend the poor and fatherleſs*, ſaith he in that Pſalm; *See that ſuch as be in need and neceſſity have right. Deliver the outcaſt and poor: Save them from the hand of the ungodly*. This premiſed, it then followeth (one verſe only interſerted) (c) *I have ſaid, Ye are Gods*. As if he had ſaid; So do, and then you are *Gods indeed*: but without this care, you are *Idols*, and not *Gods*. Much like *the Idol-Gods* of the Heathen, (d) *that have eyes and ſee not, ears and hear not, mouths and ſpeak not*: that have a great deal of *Worſhip* from the people, and much *reverence*, but are good for nothing. By this very Argument in *Baruc* 6. are ſuch Idols diſproved to be Gods. (e) *They can ſave no man from death, neither deliver the weak from the mighty. They cannot reſtore a blind man to his ſight, nor help any man in his diſtreſs. They can ſhew no mercy to the widow, nor do good to the fatherleſs. How ſhould a man then think, and ſay that they are Gods?*

a Pſal. 82. 6.
b—3, 4.
c—6.
d Pſal. 115. 5, 6
e Baruc 6. 36. —40.

11. I hope *the greateſt* upon earth need think it no diſparagement to their greatneſs, to look down upon the afflictions of their *meaneſt brethren*, and to ſtoop to their neceſſities: when the great God of Heaven and Earth, (a) *who hath his dwelling ſo high, yet humbleth himſelf* to behold the *ſimple* that lie as low as the *duſt*, and to *lift up the poor* that ſticketh faſt in *the mire*. (b) *The Lord looked down from his Sanctuary: from the heaven did the Lord behold the earth; That he might hear the mournings of ſuch as be in captivity, and deliver the children appointed unto death*. So then for the performance of this duty, thou haſt *Gods Commandment* upon thee, and thou haſt *Gods Example* before thee. If there be in thee any true *fear* of God, thou wilt obey his *command*: and if any true *hope* in God, follow his *Example*.

a Pſal. 113. 5. —7.
b—102. 19, 20.

12. If from *God* we look downward in the next place upon *our ſelves*; and duly conſider either what *power* we have, or what *need* we may have: from both conſiderations we may diſcover yet farther *the neceſſity of this Duty*. And firſt from our *Power*. There is no *power* but of God: and God beſtoweth no *power* upon man (nor indeed upon any creature whatſoever) to no purpoſe. The natural *powers* and faculties, as well of our *reaſonable ſouls*, as of our *Organical bodies*; they have all of them their ſeveral *uſes* and *operations*, unto which they are deſigned: And by the principles of all good Philoſophy we cannot conceive of *Power*, but in order and with reference to *Act*. Look then what *power* God hath put into any of our hands in any *kind*, and in any *meaſure*; it lieth us upon, to employ it to the beſt advantage we can, for *the good of our brethren*: for to this very end God hath given us that *power*, whatever it be, that we might *do good* therewithal. The Lord hath in his wiſe providence ſo diſpoſed the things of this World, that there ſhould ever be ſome *rich*, to relieve *the neceſſities* of the poor; and ſome *poor*, to exerciſe the *charity* of the rich.

So

So likewiſe he hath laid *diſtreſſes* upon ſome, that they might be ſuccoured by the *power* of others: and lent (c) *power* to ſome, that they might be able to ſuccour *the diſtreſſes* of others. Now as God himſelf to whom all *power* properly and originally belongeth, delighteth to manifeſt his *power* rather in *ſhewing mercy*, than in works of deſtruction (—*God ſpake once, twice have I heard the ſame, that power belongeth unto God, and that thou Lord art merciful*, Pſa. 62. —*O let the ſorrowful ſighing of the priſoners come before thee: according to the greatneſs of thy power preſerve thou thoſe that are appointed to die*, Pſal. 79.) So all thoſe upon whom God hath derived any part of that *power*, ſhould conſider that God gave it them *for edification*, not for *deſtruction*; to *do good* withal, and to *help* the diſtreſſed, and to ſave the innocent: not to *trample* upon the poor, and *oppreſs* thoſe that are unable to reſiſt. *Peſtifera vis eſt, valere ad nocendum.* It is in truth a great *weakneſs* in any man, rather than a demonſtration of *power*, to ſtretch his *power* for the doing of miſchief. An evident Argument whereof is, that obſervation of our *Solomon*, in *Prov.* 28. confirmed alſo by daily experience: that *a poor man, that oppreſſeth the poor*, is ever the moſt mercileſs oppreſſor. It is in matter of *Power* many times, as it is in matter of *Learning*. They that have but *a ſmattering* in Scholarſhip, you ſhall ever obſerve to be the forwardeſt to make (a) *oſtentation* of thoſe few ends they have: becauſe they fear there would be little notice taken of their *learning*, if they ſhould not now ſhew it when they can. And yet (you may obſerve that withal) it oftentimes falleth out very unluckily with them: that when they think moſt of all to ſhew their *Scholarſhip*, they then moſt of all (by ſome groſs miſtake or other) betray their *Ignorance*. It is even ſo in this caſe; Men of *baſe ſpirit* and condition, when they have gotten the advantage of a little *power*, conceive that the World would not know what (b) *goodly men* they are, if they ſhould not do ſome *Act* or other whereby to ſhew forth their *power* to the World. And then, their minds being *too narrow* to comprehend any *brave* and *generous* way, whereby to do it; they cannot frame to do it any other way, than by *trampling upon* thoſe that are below them: and that they do beyond all *reaſon*, and without all *mercy*.

c—χρὴ δ' ὅσ περσσοῦται μὴ περᾶν τὸν ἴσον· φίλοις δ' ὑπερβάλλειν χρεών. Eurip. Hecub. act 5.

Pſal. 62. 11. —12. —79. 12.

2 Cor. 13. 10.

Senec.

Prov. 28. 3.

a—quicquid illi poſſunt, ſtatim oſtendunt. Quint. Inſt. 3.

Μεγα φρονοῦντες ἐπ' ὀλιγοστῇ μικρᾷ. Ariſt. de mundo c. 1.

b *Senties qui vir ſim.* Terent.

13. This *Argument*, taken from the end of that *power* that God giveth us, was wiſely and to good purpoſe preſſed by *Mordecai*, Eſth. 1. to *Queen Eſther*; when ſhe made difficulty to go into *the Preſence*, to intercede for the people of the *Jews*, after that *Haman* had plotted their deſtruction. *Who knoweth*, ſaith he there, *whether thou art come to the Kingdom for ſuch a time as this*? As if he had ſaid; Conſider the marvellous and gracious *providence* of God, in raiſing thee, who wert of a deſpiſed *nation* and *kindred*, to be partaker with the moſt potent *Monarch* in the world, in the Royal *Crown* and *Bed*. Think not but the Lord therein certainly intended *ſome great work* to be done by thy hand and *power* for his poor *diſtreſſed Church*. Now the hour is come (now if ever) will it be ſeaſonable for thee, to make uſe of thoſe great fortunes God hath advanced thee to, and to try how far (by that *power* and intereſt thou haſt in the *Kings* favour) thou canſt prevail for the reverſing of *Hamans* bloudy decree, and the *preſerving* our whole Nation from utter deſtruction. And of this *Argument* there ſeemeth to be ſome intimation in the very *Text*, as thoſe words in the twelfth verſe may (and that not unfitly) be underſtood; *He that keepeth thy ſoul, doth not he know it*? That is, He that hath *preſerved thee* from falling into that trouble and miſery, whereinto he hath *ſuffered* thy diſtreſſed brother to fall; and hath *kept thee* in ſafety and proſperity for this end, that thou mighteſt the better be able to *ſuccour* thoſe that are helpleſs, doth not he *take knowledge*, what uſe thou makeſt of that *Power*, and whether thou art mindful to imploy it for *thy brothers good*, yea, or no?

Eſter 4. 14.

14. Neither yet only look at the *Power* thou now haſt: but conſider withal, what

what *need* thou mayeſt have of the help of others hereafter. The World is full of (a) *changes* and *chances*: and all things under the Sun are ſubject to rolling. Thou who by reaſon of thy *preſent power* art now ſought and ſued to by others; by a thouſand caſualties, more than thou canſt imagine, mayeſt be brought to *crave help* from others. Now the Rule of equity is, *Do as thou wouldſt be done to.* As thou wouldſt expect *help* from thoſe that are able to *ſuccour* thee, if thy ſelf ſtoodeſt in need: ſo be ready, now it is in thy power to do it, to *ſuccour* thoſe that ſtand in need of thy *help*, and expect it from thee. Learn by that ſpeech of *Joſephs* brethren, when they were diſtreſſed in *Egypt*, Gen 42. (*We were verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us, and we would not hear: therefore is this diſtreſs come upon us.*) Learn, I ſay, from that ſpeech of theirs, what a dreadful pang, and torture, and corroſive it will be to thy *conſcience* hereafter in the day of thy *calamity*, when thou ſhalt *ſue* to others, and find but *cold comfort* from them: if thy heart can then tell thee, that though men be *hard*, yet God is *juſt*; and that with what meaſure thou *meeteſt* to others before, it is now *meaſured* back again (with advantage perhaps) into thine own boſom. To prevent which miſery; learn wiſdom of *the unjuſt Steward*: even to make thee *friends* of thy *Mammon*, and of thy *power*, and of all thoſe bleſſed *opportunities* and *advantages* thou enjoyeſt, by doing good with them whilſt thou haſt time. That when the tide ſhall turn, thou mayeſt alſo find *friends* to help *in time of need*, to ſtand by thee *in the day of adverſity*, and to deliver thy ſoul from *unrighteous Judges*. He that would readily *find help*, it is but meet and right he ſhould readily *lend help*.

(a) Κύκλῳ ἀνθρώπια. Arat. 4. Phyſ.

Gen. 42. 21.

15. Paſs we now from our ſelves, in the *third place*, to thoſe *poor oppreſſed ones*, to whom (as a *fit object* for our *juſtice* and *charity*, to be exerciſed upon) we owe this *duty* of ſuccour and ſubvention. From whoſe condition we may find ſundry farther *excitements* to the performance of *this duty*: if we ſhall conſider the greatneſs of their *diſtreſs*, the ſcarcity of their *friends*, and the righteouſneſs of their *Cauſe*. Whereof *the firſt* proceedeth from the *Cruelty*, *the ſecond*, from *the Potency*, *the third*, from *the avarice*, *ambition*, or other iniquity of their *Oppreſſors*. *Firſt*, many times *the diſtreſſes* of poor men under the hand of their *Oppreſſors* are grievous, beyond the imagination of thoſe that never felt them. They are expreſſed in the Text (whether by way of *Synecdoche*, one ſpecial kind being put to include all the reſt; or by an *hyperbolical amplification* for the fuller expreſſing of the grievouſneſs thereof:) by the terms of *Death* and *Slaughter*. [*If thou forbear to deliver them that are drawn to death, and thoſe that are ready to be ſlain.*] Verily *Oppreſſors* are *covetous*: and they that are covetous are *cruel* too. For though their aim be *the ſpoil*, and not *the blood*: yet rather than fail *of the ſpoil*, they will not ſtick at *the blood* too. *Come let us lay wait for blood.* —*We ſhall fill our houſes with ſpoil*, Prov. 1. And ſo the Oppreſſor proveth both *a thief* and *a murderer*: *a thief*, in the *end* he aimeth at; and *a murderer*, in the *means* whereby to obtain it: as, *Ahab* took away *Naboths* life, that he might enjoy his *Vineyard*. Now ſurely that man hath very little compaſſion in his bowels, that will not ſet forward *a foot*, nor reach out *a hand*, nor open *a lip*, to ſave *the precious life* of his poor brother, when he may ſo eaſily do it. Were it but *an Ox*, or *an Aſs*, or ſome *beaſt* of leſs value, that lay weltred in a ditch: *common humanity* will require we ſhould lend our *hand*, and put to our beſt *ſtrength* to draw him out. *Xenocrates* (a) made ſcruple of hurting the *Sparrow* that flew into his lap, when a *Hawk* purſued it. And ought not we then much more to ſet our ſelves with that *power* we have by all lawful means *to deliver* our brother from *the ſnare*, and from the *pit* of deſtruction?

Prov. 1. 11. —15.

1 King. 21. 15.

Deut. 22. 4.

(a) —οἰκτὸν, ἐκέτην δὲν καὶ ὀνειδίζειν. Laert. l. 4. c. 2.

16. Yea, you will ſay. If it were to ſave a *mans life*, much might be: we

would then ſtrain our ſelves a little to *ſpeak*, or to *do* for him. But that is a caſe ſeldom hapneth in *a ſetled Government*, ſuch as (bleſſed be God for it) we live under. The common *oppreſſions* of theſe times are of a lower nature: and we are not bound by the Text to ſet in, but in the caſe of *life*. In *petty grievances* may we not leave men to the *courſe of the Law*, and to ſhift as well as they can for themſelves? We would be loth to get the diſpleaſure of ſome *great ones* we live near, and hold fair correſpondency with, when we need not, and (*a*) for trifles. For anſwer, *Firſt*, although the Text ſpeaks expreſly only of *Death*: yet by a *Synecdoche membri*, uſual in the Scriptures, all other *violences* and *injuries* are intended. As in the Law, under the name of *Murder*, all malice and revenge; and under the name of *Adultery*, Fornication, and all other uncleanneſſes are forbidden. *Secondly*, though *oppreſſions* ſhould not be directly *intended* in *the Text*: yet might they be *inferred* from it by the rule of *proportion* and for the reaſon of *equity*. For where there is the ſame *reaſon* of *equity*, (as in the preſent caſe) although with ſome difference of *proportion* of *degree*: there is alſo the ſame obligation of *duty*, the ſaid difference of *proportion* or *degree* ſtill obſerved. But indeed *Thirdly*, I take it, that all *oppreſſions* are not only intended, but alſo *expreſſed* under the names of *death* and *ſlaughter*. Becauſe to take away a mans *ſubſtance*, whereby he ſhould maintain his *life*, is *interpretativè*, and to common intendment, all one as to take away the very *life it ſelf*. Therefore as *Abels* bloud crieth; ſo the *labourers wages* crieth. And the Scriptures ſo ſpeak of *Oppreſſors*, as of thoſe that *grind the faces of the poor*, that *eat them up* by morſels; or that (to ſave the labour of chewing) *ſwallow them* up whole, as the greater *Fiſhes* do the ſmall ones: by which means they *make the poor of the land to fail*, as the Prophet ſpeaketh. "That "which *maintaineth life*, is not only according to the phraſe of the world in "moſt Languages, but even in holy Scriptures themſelves, ſometimes ſo men- "tioned, as if it were the (b) *very life it ſelf*, the ſubſtance, eſſence, or be- "ing of a man. And he that ſhould violently take away that from another, "if the wiſe *Son of Sirac* were of the inqueſt, would certainly be found guilty "of no leſs than *Murder*. Hear his verdict in the caſe, and the reaſon of it. "*The bread of the needy is their life: he that defraudeth him thereof is a man of* "*bloud. He that taketh away his neighbours living ſlayeth him: and he that de-* "*fraudeth the labourer of his hire, is a bloudſhedder*, Ecclus. 34.

a—*Cur ego amicum Offendam in angulis?* Horat. in Art.

Mat. 5. 21, 22.

Gen 4. 10. Jam. 5. 4. Lu. 3. 15.

Amos 8. 4.

b Διεφθειρεν αὐτοις τὸ βίον. Luk 15. 12. — ἅπαντα τὸν βίον. Luk 21. 4. Sirac 34. 21, 22.

17. And as theſe *poor ones* deſerve our pity, and our help, in regard of the *grievouſneſs* of their *diſtreſſes*: ſo are we *ſecondly* bound ſo much the more to endeavour to ſuccour them, by how much the more they are *deſtitute of friends*, or other means, whereby to relieve or help themſelves. The Scriptures therefore eſpecially commend to our care and protection, *the ſtranger*, *the fatherleſs*, *and the widow*, for theſe are of all others the moſt expoſed to *the injuries* and oppreſſions of their potent Adverſaries, becauſe they have few or no *friends*, to take their part: ſo that if men of Place and Power ſhall not ſtick cloſe to them in their *righteous cauſes*, they will be overborn and undone. This *Solomon* ſaw with much grief and indignation: inſomuch as out of that very conſideration *he praiſeth the dead that were already dead, more than the living that were yet alive*, Eccleſ. 4. when viewing *all the oppreſſions that are done under the Sun, he beheld the tears of ſuch as were oppreſſed, and they had no comforter: and on the other ſide of their Oppreſſors, there was power; but they had no comforter.* Power, and might, and friends, and part-taking, on the one ſide: no power, no ſtrength, no friends, no comforter on the other ſide. When things are thus, (and thus they have ever been, and thus will they ever be, more or leſs whilſt the world continueth:) there is then a rich *opportunity* for every great and *good man*, eſpecially for every conſcionable *Magiſtrate*, to ſet in for Gods cauſe, and in Gods ſtead, and by the greatneſs of his *power* to ſtop the courſe of *violence*

Eccl 4. 1, 2.

and

and *oppreſſion*; and to reſcue out of the hands of *the mighty* thoſe that are marked out to *deſtruction* or *undoing*. Then is it a fit time for him to buckle on his armour with *Job*, to gird himſelf with *zeal* and *righteouſneſs* as with a breſt-plate, to cloſe with the *gyant-oppreſſor*, and not to give over the combate till he have *broken the jaws of the wicked, and plucked the prey out of his teeth.* A good Magiſtrate ſhould be, as he was, *eyes* to the blind, *feet* to the lame, a *husband* to the widow, *a father* to the orphan, *a brother* to the ſtranger: in a word, as St. *Paul* was (but in another ſenſe) *Omnia omnibus*, all things to all men, according to their ſeveral neceſſities and occaſions, that by all means he might at leaſt ſave ſome from oppreſſion and wrong. Job 29.14. —17.

18. But that which above all other conſiderations ſhould ſtir up our compaſſion to thoſe that are in diſtreſs, and make us beſtir our ſelves in their behalf, is that which I mentioned in the *third place*; *The equity of their Cauſe*: when, by the power and iniquity of an unjuſt Adverſary, they are in danger to be over-born in *a righteous matter*. For unleſs their matters be good and right: be they never ſo *poor*, their *diſtreſſes* never ſo great, we ſhould not pity them: I mean, not ſo to pity them, as to be aſſiſtant to them therein. For as in *God*, ſo in every *Miniſter of God* (every *Magiſtrate*) and in *every Child* of God (every good man) *Juſtice* and *Mercy* ſhould meet together, and kiſs each other. *Juſtice* without Mercy, and *Mercy* without Juſtice, are both alike hateful to God; both alike to be ſhunned of every *good man* and *Magiſtrate*. Leſt therefore any man ſhould deceive himſelf, by thinking it a glorious or a charitable act, to help *a poor man* howſoever: the Lord hath given an expreſs prohibition to the contrary, *Exod.* 23. *Thou ſhalt not countenance a poor man in his Cauſe.* That is, in *a good cauſe* ſhrink not from him: but if his *cauſe* be naught, let his *poverty* be what it will be, thou mayeſt not countenance him in it. He that hath *reſpect of perſons in judgment*, cannot but tranſgreſs: and he that reſpecteth a man for his *poverty*, is no leſs *a reſpecter of perſons*, than he that reſpecteth a man for *friendſhip*, or *neighbourhood*, or *greatneſs*, or *a bribe*. In this caſe, *the Magiſtrate* cannot propoſe to himſelf a fitter or ſafer example, than that of *God* himſelf: who as he often profeſſeth to have a ſpecial care over *the ſtranger*, and *fatherleſs*, and *widow*, and *needy*; ſo doth he often declare his proceedings to be evermore *without reſpect of perſons*. Pſal. 85.10. Exod. 23.3. Prov. 24.23.

19. That therefore, whilſt we avoid *the one extreme* (that of *incompaſſion*) we may not fall into the *other* (that of *fooliſh pity*:) it will be needful that we rightly underſtand *Solomons* purpoſe in the Text. For it may perhaps ſeem to ſome to be here intended, that every man ſhould do his utmoſt to ſave *the life* of every other man, that is in danger to loſe it. And accordingly many men are forward (more than any *good ſubject* hath cauſe to con them thanks for) to deprecate the favour of *the Judge* for the ſaving of ſome *hainous Malefactor*; or to ſue out a Pardon for *a wilful murderer*, or ſay it be, but to help ſome *buſie crafty companion* to come fair off in a foul buſineſs. And when they have ſo done, as if they had deſerved (a) *a garland* for their ſervice: ſo do they *glory* among their neighbours at their return from theſe great Aſſemblies, that their journey was well beſtowed; for they had ſaved *a proper man* from the Gallows, or holpen a *good fellow* out of the Briers. Alas, little do ſuch men conſider, that they *glory* in that, which ought rather to be their *ſhame*, *ſuch glorying is not good.* For albeit in the *Text* it be not expreſſedly ſo ſet down: yet muſt *Solomon* of neceſſity be underſtood to ſpeak of *the delivering* of ſuch only, as are *unjuſtly drawn* to the ſlaughter; and not of ſuch *Malefactors*, as by robberies, rapes, murders, treaſons, and other guiltineſſes have juſtly deſerved *the ſentence of death* by the Law. For we muſt ſo underſtand him here, as not to make him contradict himſelf: who elſewhere telleth us, that it is the part and property of a *wiſe King*, *to ſcatter the wicked, and to bring the wheel over them*; and that

(a) *Civica corona, —ſervati civis decus.* Tacit. 3. Annal. vid. A. Gell. 5. Noct. Attic. 6. Plin. 16. nat. hiſt. 4. Valer. Max. 2. 3

Prov. 20.26.

—28.17. *he that hath done violence to the bloud of any perſon ſhould flie to the pit, and no man ſhould ſtay him.* Againſt *murder* the Lord provided by an early Law, *Gen 9.* enacted and publiſhed before him, out of whoſe loins the whole World after the floud was to be repeopled, (to ſhew it was not meant for a national and
Gen. 9 6. *temporary ordinance*, but for an univerſal and *perpetual Law*) *whoſo ſheddeth mans bloud, by man ſhall his bloud be ſhed.* And that *Judges* ſhould be very ſhy and tender how they grant *Pardons* or *Reprievals* in that caſe; he eſtabliſhed it
Num. 35 31. afterwards among his own people by a moſt ſevere ſanction, *Num. 35. Ye ſhall take no ſatisfaction for the life of a murderer, which is guilty of death: but he ſhall ſurely be put to death.* And there is a reaſon of it there given alſo; *For bloud*, ſaith he, *defileth the land: and the land cannot be cleanſed from the bloud that is ſhed therein, but by the bloud of him that ſhed it.* Read that paſſage with attention: and if both *forehead* and *conſcience* be not harder than the nether milſtone, thou canſt not have either the *heart* or *the face* to glory in it as *a brave exploit*, whoever thou art that haſt been the inſtrument to ſave the life of a *murderer.*

20. Indeed all offences are not of that hainous nature that *Murder* is: nor do they cry ſo loud for vengeance, as *Murder* doth. And therefore to procure undeſerved favour for a *ſmaller offender*, is not ſo great a ſin, as to do it for *a murderer.* But yet, ſo far as *the proportion* holdeth, it is a ſin ſtill. Eſpecially where *favour* cannot be ſhewn to one man, but to *the wrong* and *grievance* of ſome other; as it hapneth uſually in thoſe *judicial controverſies* that are betwixt party and party for trial of right: Or where *favour* cannot be ſhewn to an offender, but with *wrong* and *grievance* to the publick; as it moſt times falleth out in *criminal cauſes*, wherein the King and Common-wealth are parties. *Solo-*
Prov. 17. 15. *mon* hath taught us, that as well he that *juſtifieth the wicked*, as he that *condemneth the juſt*, are an *abomination* to the Lord. Yea, and that for any thing that appeareth to the contrary from the Text, and *in theſi* (for circumſtances may make a difference either way *in hypotheſi*) they are both *equally abomina-*
a *Semper quicquid dubium eſt, humanius in-clinat in melius.* Sen. ep. 81. *ble.* In doubtful caſes, it is doubtleſly better and ſafer, to encline to (a) *Mercy* than to *Severity:* Better *ten offenders* ſhould eſcape, than *one innocent perſon* ſuffer. But that is to be conceived, only when things are *doubtful*, ſo as the truth cannot be made appear: but where things are *notorious* and *evident*, there to juſtifie the *guilty*, and to condemn *the innocent*, are ſtill *equal abominations.*

21. That which you are to do then in the behalf of the poor is this: *Firſt*, to be rightly *informed*, and (ſo far as *morally* you can) well aſſured, that *their cauſe* be juſt. For mean and *poor people* are nothing leſs (but ordinarily much more) unreaſonable, than *the great ones* are: and if they find the ear of *the Magiſtrate* open to hear their *grievances* (as is very meet it ſhould be) they will be often *clamorous* and *importunate*, without either *cauſe* or *meaſure.* And if the *Magiſtrate* be not very wary and wiſe in receiving informations; *the country ſwain* may chance prove too cunning for him, and make him but a *ſtale*, whereby for himſelf to get the ſtart of his Adverſary; and ſo *the Magiſtrate* may (in fine and unawares) become the inſtrument of *oppreſſion*, even then when his intention was to vindicate another from it. "*The truth* of the matter therefore "to be firſt throughly ſifted out, *the circumſtances* duly weighed, and as well as "*the legal, the equitable right* examined and compared: and this to be done "with all requiſite *diligence* and *prudence*, before you engage in the poor mans "behalf.

22. But if, when this is done, you then find that there is much *right* and *equity* on his ſide; and that yet for want of *ſkill*, or *friends*, or *means* to manage his affairs, he is in danger to be foiled in his righteous cauſe: Or if you find that his Adverſary hath *a legal advantage* of him; or that he hath (*de rigore*)

*rigore*) incurred the penalty of ſome *diſ-uſed ſtatute*, yet did not offend *wilfully* out of the neglect of his known duty, or a greedy covetous mind, or other ſiniſter and evil intention, but meerly out of his ignorance and inexperience, and in the *ſimplicity of his heart*; (as thoſe two hundred *Iſraelites* that followed after *Abſalom* when he called them, not knowing any thing of his *conſpiracy*, had done *an act of treaſon*, yet were not *formally traitors*:) In either of theſe caſes, I ſay, you may not forſake *the poor man*, or deſpiſe him, becauſe he is poor or ſimple. But you ought ſo much the rather to ſtick by him, and to ſtand his friend to the utmoſt of your power. You ought to give him your *counſel*, and your *countenance*; to *ſpeak* for him, and *write* for him, and *ride* for him, and *do* for him: to procure him *right againſt his Adverſary* in the former caſe, and in the later caſe *favour from the Judge*. In either caſe to hold back your hand, to draw back your *help* from him, if it be in the power of your hand to do him any *help*; is that ſin, for which, in the judgment of *Solomon* in the Text, the Lord will admit no excuſe. 2 Sam. 15. 11.

23. Come we now in the laſt place to ſome *reaſons* or *motives* taken from the *effects* of the duty it ſelf. If carefully and conſcionably performed: it will gain honour and eſtimation both to our *perſons* and *places*; purchaſe for us *the prayers* and *bleſſings* of the poor; yea, and bring down *a bleſſing* from God, not upon *us*, and *ours* only, but upon *the State* and *Common-wealth* alſo: But where the duty is neglected, *the effects* are quite contrary. *Firſt*, do you know any other thing, that will bring a man more *glory* and *renown* in the common opinion of the World; than to ſhew forth at once both *juſtice* and *mercy*, by doing good, and protecting the Innocent? *Let not mercy and truth forſake thee, bind them about thy neck, write them upon the table of thy heart: ſo ſhalt thou find favour and good underſtanding* (or acceptance) *in the ſight of God and man*, Prov. 3. As a rich ſparkling *Diamond* addeth both value and luſtre to *a golden ring*, ſo do theſe vertues of *juſtice* and *mercy*, well attempered, bring a rich addition of glory to *the Crowns* of the greateſt Monarchs. *Hoc reges habent magnificum & ingens, Prodeſſe miſeris, ſupplices fido lare Protegere*, &c. Every man is bound by the Law of *God* and of *charity*, as to give to every other man his *due honour*, ſo to preſerve *the honour* that belongeth to his own perſon and place: for *charity*, in performing the duties of every *Commandment*, beginneth *at home*. Now here is a fair, and honeſt, and ſure way, for all you that are in place of authority and *judicature*, or ſuſtain the perſons of *Magiſtrates*, to hold up *the reputation* both of your *Perſons* and *Places*, and to preſerve them from *ſcorn* and *contempt*. Execute *judgment* and *juſtice* with wiſdom and diligence: take knowledge of *the vexations* of thoſe that are brought into *the Courts*, or otherwiſe troubled without cauſe: be ſenſible of the *groans* and *preſſures* of poor men in the day of their adverſity: protect *the innocent* from ſuch as are *too mighty* or *too crafty* for him: hew in pieces *the ſnares*, and break *the jaws* of the cunning and cruel *oppreſſor*: and deliver thoſe that are drawn either to *death*, or *undoing*. Prov. 3. 3, 4. Senec.

24. The courſe is prepoſterous and vain, which ſome men *ambitious* of honour and reputation take, to get themſelves put into the place of *Magiſtracy* and Authority, having neither *head* nor *heart* for it. I mean, when they have neither *knowledge* and *experience* in any meaſure of competency to underſtand what belongeth to ſuch places: nor yet any *care* or *purpoſe* at all to do *God*, their *King*, and *Country* good ſervice therein. The wiſe *Son of Sirac* checketh ſuch ambitious ſpirits for their unſeaſonable forwardneſs that way: *Sirac 7. Seek not of the Lord preeminence, neither of the King the ſeat of honour*. Think not he hath any meaning to diſſwade or diſhearten men of *quality* and *parts* for medling with ſuch employments: for then the *ſervice* ſhould be neglected. No: men that are *gifted* for it, although the ſervice cannot be attended without ſome Sirac. 7. 4.

both

both *trouble* and *charge*; yet ſhould not for the avoiding either of *charge* or *trouble* (indeed they cannot without ſin) ſeek either to keep themſelves out of *the Commiſſion*, or to get themſelves off again being on. His meaning clearly is, only to *repreſs the ambition* of thoſe that look after the *Title*, becauſe they think it would be ſome glory to them: but are not able, for want either of *skill* or *ſpirit*, or through *ſloth*, not willing to perform *the duties*. And ſo he declareth
—6. himſelf a little after there; *Seek not to be a Judge, being not able to take away iniquity: leſt at any time thou fear the perſon of the mighty, and lay a ſtumbling block in the way of thy uprightneſs.*

25. Did *honour* indeed conſiſt (which is *the ambitious* mans error) either only or chiefly in *the empty Title*: we might well wiſh him good luck with his honour. But ſince *true honour* hath a dependence upon *virtue* (being the *wages*, as ſome; or, as others have rather choſen to call it, *the ſhadow* of it:) it is a very vanity to expect the one without ſome care had of the other. Would any man not forſaken of his *ſenſes*, look for *a ſhadow*, where there is no *ſolid body* to caſt it? Or not of *his reaſon*, demand *wages*, where he hath done no *ſervice*? Yet ſuch is the perverſneſs of our corrupt nature, through *ſloth* and *ſelf-love*; that what God would have go together, *the Honour* and *the Burden*, we would willingly put aſunder. Every man almoſt would draw to himſelf as much of *the honour* as he can: if it be a matter of *credit* or *gain*; then, Why ſhould not I be reſpected in my place, as well as another? But yet withal would every man almoſt put off from himſelf as much of *the burden* as he can: if it be a matter of *buſineſs* and *trouble*; then, Why may not another man do it as well as I? Like *lazy ſervants*, ſo are we: that love to be before-hand with *their wages*, and behind-hand with *their work*.

26. The truth is, there is *an Outward*, and there is *an Inward honour*. *The outward honour* belongeth immediately to *the Place*; and the place caſteth it upon *the Perſon*; ſo that whatſoever perſon holdeth *the place*, it is meet he ſhould have *the honour* due to the place, whether he deſerve it, or not. But the *Inward honour* pitcheth immediately upon the *Perſon*, and but reflecteth upon *the place*: and that honour will never be had without deſert. What the Apoſtle ſaid of the *Miniſtry*, is, in ſome ſenſe, alſo true of *the Magiſtracy*: they that labour
1 Tim. 5. 17. faithfully in either, are *worthy of double honour*. Labour, or labour not; there is a *ſingle honour* due to them: and yet not ſo much *to them*, as to their *Places* and *Callings*; but yet to them too for the places ſake: and we are unjuſt if we with-hold it from them, though they ſhould be moſt unworthy of it. But *the double Honour*, that *inward Honour* of the heart to accompany *the outward*, will not be had, where there is not worth and induſtry in ſome tolerable meaſure to deſerve it. *The knee-worſhip*, and *the cap-worſhip*, and *the lip-worſhip* they may have that are in *worſhipful places* and callings, though they do little good in them. But the *Heart-worſhip* they ſhall never have; unleſs they be ready to do *Juſtice*, and to ſhew *Mercy*, and be diligent and faithful in their *Callings*.

27. Another fruit and *effect* of this duty where it is honeſtly performed, are *the hearty prayers and bleſſings* of the poor: as on the contrary their *bitter curſes* and imprecations, where it is ſlighted or neglected. We need not look far to find the truth hereof aſſerted in both the branches: we have Text for it in this
Prov. 11. 26. very Chapter, *ver.* 24. 26. *He that ſaith unto the wicked, Thou art righteous, him ſhall the people curſe, nations ſhall abhor him. But to them that rebuke him ſhall be delight, and a good bleſſing ſhall come upon them. Every man ſhall kiſs his lips, that giveth a right anſwer. As he that with-holdeth corn* in the time of dearth, having his *Garners full*, pulleth upon himſelf deſervedly the *curſes of the poor*: but they will pour out *bleſſings abundantly upon the head of him, that*, in compaſſion to them, will *let them have it* for their money; (*Prov.* 11.) So he that by his place

having

having *power* and means to *succour* those that are *distressed*, and to free them from wrongs and oppressions. will seasonably put forth himself and his power to *do them right*; shall have many a *blessing* from their mouths, and many *a good wish* from their hearts: but many more (a) *bitter curses* both from the mouth and heart (by how much men are more sensible of *discourteseies* than of *benefits*, and readier *to curse* than *to bless*) if they find themselves neglected. And the *blessings* and *cursings* of the poor are things not to be wholly dis-regarded. Indeed, *the curse causeless shall not come*: neither is *the Magistrate* to regard *the curses* of bad people so far, as either to be deterred thereby from punishing them according to their desert, or to think he shall fare ever the worse (doing but his duty) for such curses. For such *words* are but *wind*; and as *Solomon* saith elsewhere, *He that observeth the wind shall not sow*; so he that regardeth the *speeches* of vain persons, shall never do *his duty* as he ought to do. In such cases, that of *David* must be their meditation and comfort, *Though they curse, yet bless thou.* And as there is little *terrour* in the *causeless curses*; so there is as little *comfort* in the *causeless blessings* of vain evil men. But yet where there is cause given, although he cannot be excused from sin that *curseth* (for we ought to *bless* and to pray for, not to *curse*, even those that wrong us, and persecute us:) yet *væ homini* withal, woe to the man from whom the provocation cometh. Such *curses*, as they proceed from *the bitterness* of the soul of the grieved person in the mean time: so they will be in the end *bitterness* to the soul of him that gave *cause of grievance*. And if there were not on the other side some *comfort* in the deserved *blessings* of the poor; it had been no wisdom for *Job* to comfort himself with it: as we see he did in the day of his great distress, *The blessing of him that was ready to perish came upon me, and I caused the widows heart to sing for joy*, Job 29.

—28.27.

a Ὃς μὲν ἀπηνὴς τ' αὐτῷ, καὶ ἀπήνεα εἰδώς, τῷ δ' κατὰ ἔργα) πάντες θεοὶ δλγεα. Homer Od.4. —26.2.

Eccl.11.4.

Psal.106.28.

Rom.12.14.

Job 29.13.

28. But say these *poor ones* should be so *charitable* (as very seldom they be) as not to *curse* us, when we have *despised them*; or so *unthankful* (as seldom they are otherwise) as not to *bless* us when we have *relieved* them: yet the Lord, who hath given every man a charge concerning his brother, and committed *the distresses* of the poor to our care and trust, will take district knowledge how we deal with them, and impartially recompence us thereafter. *Doth not he consider? And shall not he render to every man according to his works?* The last words of the Text. If therefore you have done *your duty* faithfully, let it never discourage you, that *unrighteous* and *unthankful* men forget it. They do but their kind: the comfort is, that yet God will both *remember* it, and *requite* it. *God is not unrighteous to forget your work and labour of love*, saith the Apostle, *Heb.*6. He will remember it you see. And then saith *David*, Psal.41. *Blessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.* He will requite it too. He that for Gods sake helpeth his *poor brother* to right that suffereth wrong, he doth therein at once, *first*, an act of *mercy*, because it is done in the behalf of *a distressed man*; and an act *secondly of justice*, because it is done in *a righteous cause*; and *thirdly*, (being done for the Lords sake) an act *of Religion* also (*Pure religion and undefiled before God even the Father is this, to visit the fatherless and widow in their afflictions*, Jam.1.) And is it possible that God, who delighteth in the exercise of every one of them singly, should suffer *an act* to pass unrewarded, wherein there is a happy concurrence of *three* such excellent *virtues* together, as are *Justice*, *Mercy*, and *Religion*? The Prophet *Jeremy*, to reprove *Jehoiachins* tyranny and oppression, upbraideth him with his good father *Josiah's* care and conscience to do *justice*, and to shew *mercy*, after this manner. *Did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know me, saith the Lord?* But now on the contrary, *He shall have judgment without mercy, that*

Heb.6.10. Psal.41.1.

Jam.1.27.

Jer.22.15,16.

Jam.2.13.

*sheweth*

Prov 21.13. *ſheweth no mercy. He that ſtoppeth his ears againſt the cry of the poor, he ſhall alſo cry himſelf, but ſhall not be heard*, &c. Many other like paſſages there are in the Scriptures to the ſame effect.

29. Nay moreover, *the general neglect* of this duty pulleth down *the wrath* of God, not only upon thoſe *particular perſons* that neglect it; but alſo upon Jer. 21.12. *the whole nation* where it is in ſuch general ſort neglected. *O houſe of* David, *thus ſaith the Lord, execute judgment in the morning, and deliver him that is ſpoiled out of the hand of the oppreſſor: leſt my fury go out like fire, and burn that none can quench it, becauſe of the evil of your doings*, Jer. 21. Brethren, we of this nation have cauſe to look to it in time; againſt whom the Lord hath of late manifeſted his *juſt wrath* (though tempered, as we muſt all confeſs, with much *clemency*;) yea, and *his hand is ſtretched out* againſt us ſtill, in the heavy plagues both of *dearth* and *death*. Though the Land be full of all manner of ſin and lewdneſs, and ſo the Lord might have *a controverſie* with us for any of them: yet I am verily perſwaded, there are no other kinds of ſins, that have overſpred the face of the whole Land with ſuch an univerſal contagion (as it were of *a Leproſie*) as the ſins of *Riot* and *Oppreſſion* have done. Which two ſins are, not only the *provoking* cauſes (as any kind of ſins may be) in regard of *the juſtice of God*; but alſo the ſenſible *inſtrumental cauſes* in the eye of reaſon and experience, of much *penury* and *mortality* among us.

30. Surely then, as to quench *the fire*, we uſe to withdraw *the fewel*, ſo to turn away *the heavy wrath* of God from us, we ſhould all put to our helping hands, each in his place and calling, but eſpecially *the Miniſter* and *the Magiſtrate*, the one to *cry down*, the other to *beat down*, as all ſins in general, ſo eſpecially theſe of *Riot* and *Oppreſſion*. Never think it will be well with us, or that it will be much better with us than now it is, or that it will not be rather every day much worſe with us than it is; never look that diſorders in *the Church*, diſtempers in *the State*, diſtractions in our *judgments*, diſeaſes in our *bodies*, ſhould be remedied or removed, and not rather more and more encreaſed: if we hold on as we do, in *pampering* every man *his own fleſh*, and *deſpiſing* every man his *poor brother*. So long as we think no *pleaſures* too much for our ſelves, no *preſſures* too heavy for our brethren; *ſtretch our ſelves* along Amos 7.4.-6. and at eaſe *upon our Couches, eat of the fat, and drink of the ſweet*, without any touch of compaſſion in our bowels *for the afflictions* of others: we can expect no other, but that *the rod of God* ſhould abide upon us, either in *dearths* or *peſtilences*; or if they be removed (for God loveth ſometimes to ſhift his *rods*) in greater and heavier judgments in ſome other kind.

31. But as to the particular of *Oppreſſion* (for that of *Riot* and *Intemperance*, being beſide the Text, I ſhall no farther preſs:) my humble requeſt to thoſe that are in place of *authority*, and all others that have any office or attendance about *the Courts*, is this. For the love of *God*, and of *your ſelves*, and *your Country*, be not ſo indulgent to your own appetites and affections, either of *Eaſe*, as to reject *the complaints*; or of *Partiality*, as to deſpiſe *the perſons*; or of *filthy lucre*, as to betray the *cauſe* of the fatherleſs and friendleſs. Suffer not, when *his cauſe* is good, a ſimple man to be circumvented by *the wilineſs*, or a mean man to be overpowred by *the greatneſs* of a crafty or mighty Adverſary. Favour Exod. 23 2. not a known *Sycophant*; nor open your lips *to ſpeak in a cauſe to pervert judgment*, Amos 5.7. or to procure favour for a miſchievous perſon. *Turn not judgment into wormwood*, Hab. 1.4. by making him that meant no hurt, *an offender for a word*. Wrangle not in the behalf of *a contentious perſon*, to the prejudice of thoſe that deſire to live quiet in the Land. Deviſe not *dilatory ſhifts* to tug men on along in *a tedious courſe* of Law to their great *charge* and *vexation*; but *ripen* their cauſes with all ſeaſonable *expedition* for a ſpeedy hearing. In a word, do what lieth in your power

to

to the utmoſt, for the curbing of *Sycophants* and *Oppreſſors*, and the protecting of *the peaceable* and *innocent*: uſe *the Sword* that God (by his *Deputy*) hath put into your hands, *for the puniſhment of evil doers, and for the praiſe* and ſafety *of thoſe that do well.* So ſhall *the hearts* of every good man be enlarged towards you, and *their tongues* to *honour* you, and to *bleſs* you, and to *pray* for you. Then ſhall God pour out *his bleſſings* abundantly upon *you* and *yours*: yea, it may be upon *others* too, upon *the whole Land*, by your means, and for your ſakes. The Lord by his Prophet more than once hath given us ſome comfortable aſſurance of ſuch *bleſſed effects* to follow upon ſuch *premiſſes*: The words are worthy to be taken notice of. *If thou throughly execute judgment between a man and his neighbour, If you oppreſs not the ſtranger, the fatherleſs, and the widow, and ſhed not innocent bloud in this place; Then will I cauſe you to dwell in this place for ever and ever*, Jer.7. And in Jer.22. *Execute ye judgment and righteouſneſs, and deliver the ſpoiled out of the hand of the oppreſſor: and do no wrong, do no violence to the ſtranger, the fatherleſs, nor the widow, neither ſhed innocent bloud in this place. For if ye do this thing indeed, then ſhall enter in by the gates of this houſe, Kings ſitting upon the throne*, &c. *But if ye will not hear theſe words, I ſwear by my ſelf, ſaith the Lord*, &c.

Rom.13.4,& 1 Pet.2.16. Jer.7.5—7. Jer.22.3—5.

32. Concerning which, and other like paſſages frequent in the holy *Prophets*, I ſee what may be readily oppoſed. True it is, will ſome ſay, where theſe things are *conſtantly* and *generally* performed; *a national judgment* may thereby be removed, or *a bleſſing* procured: But what are *two* or *three* of us, if we ſhould ſet our ſelves to it with all our ſtrength, able to do towards the turning away of *Gods judgments*, if there be otherwiſe *a general neglect* of the duty in the Land? There is ſomething of truth I confeſs in this *Objection*: for doubtleſs thoſe paſſages in the Prophets aim at *a general reformation*. But yet conſider firſt, we have to deal with a wonderful gracious and merciful God, *ſlow to anger and of great kindneſs*, and ſuch a one as will eaſily be induced to *repent him of the evil. And who can tell, but he may return, and repent, and leave a bleſſing behind him*; where but *two* or *three* in a whole nation do (in conſcience of their *duty*, and in compaſſion of *the State*) ſet themſelves unfeignedly to do *juſtice*, and to love *mercy*, and to walk humbly with their God, though the *generality* ſhould be corrupt? Eſpecially, ſince we have *in the ſecond place* ſuch excellent *precedents* of the riches of his grace and goodneſs in this kind, upon record: that we might not be without *hope*, if we do *our part*, though we were left even *alone*. God was ready to have ſpared *the five Cities* of old, *Gen.*18. if there had been in them to be found but *twice ſo many righteous* men. But he did actually ſpare *Iſrael*, by inſtantly calling in *a great plague*, which he had a little before ſent among them for their ſin, upon *one ſingle* act of *juſtice*, done by *one ſingle* man: *Phineas*, moved with an holy zeal, did but *ſtand up and execute judgment* upon two ſhameleſs offenders; *and the plague was ſtayed*, Pſal. 106. Add hereunto that moſt gracious *Proclamation* publiſhed, *Jer.*5. and you cannot want encouragement to do every man *his own part*, whatſoever the reſt do: *Run to and fro through the ſtreets of Jeruſalem, and ſee now and know, and ſeek in the broad places thereof, if you can find a man, if there be any that executeth judgment, that ſeeketh the truth, and I will pardon it.* Or ſay *thirdly*, that the ſins of a Nation ſhould be grown to that *ripeneſs*, "that the *few righteous* that "are in it could not any longer *adjourn the judgment*, (for as there is a time of "*Mercy*, wherein the righteouſneſs of one, or a few, may reprieve *a whole Na*-"*tion* from deſtruction; ſo when the appointed time of their *fatal ſtroke* is "come, *though Noah, Job, and Daniel ſhould be in the midſt of it*, they could "prevail no farther than the delivery of *their own ſouls*:) yet even there thoſe that have been faithful ſhall have this benefit, that they ſhall be able to ſay with comfort (either in the one ſenſe or in the other) *Liberavi animam meam.*

Gen.18.32. Pſal.106.3. Jer.5.1. Ezek.14.14, 20. Ezek.3.19.

Jer. 39. 18, —45. 5. Zach. 3. 2.

That is, "they ſhall either *be preſerved* from being overwhelmed in the com-"mon deſtruction, having *their life given them for a prey, and as a brand* "*ſnatched out of the fire*, as *Noah* eſcaped when all the World was drowned, "and *Lot* from the deflagration of *Sodom*: or if God ſuffer them to be involved in *the publick calamities*, have this comfort to ſuſtain their ſouls withal, that they were not wanting to do *their part* toward the preventing thereof. But howſoever, why ſhould any man *fourthly*, to ſhift off his *duty*, unſeaſonably obtrude upon us a new piece of *Metaphyſicks*, which our Philoſophers hitherto never owned, in abſtracting *the general* reformation from the *particulars*? For what is the *general* other than the *particulars* together? And if ever there be *a general reformation* wrought; *the particulars* muſt make it up. Do not thou then vainly talk *of Caſtles in the air*, and of I know not what *general reformation*: but if thou truly deſireſt ſuch a thing, put to thy hand, and lay *the firſt ſtone* in thine own *particular*; and ſee what thy example can do. If other *particulars* move with thee, and ſo *a general reformation* follow in ſome good mediocrity; thou haſt whereof to rejoyce, that thou hadſt thy part (*a leading part*) in ſo good a work. But if *others* will not come on end chearfully, ſo as the work do not riſe to any perfection; thou haſt yet wherewithal to comfort thee, that *the fault* was not *thine*.

33. Thus have you heard ſundry *reaſons* and *inducements* to ſtir you up to the chearful performance of *the duty* contained in the Text, of doing *juſtice* and ſhewing *mercy* in delivering *the oppreſſed*. Some in reſpect of *God*: who hath given us, firſt, his expreſs *command*, to which our *obeaience*; and ſecondly, his own bleſſed *example*, to which our *conformity* is expected. Some in reſpect of *our ſelves*: becauſe *firſt*, whatſoever *power* we have for the preſent, it was given us for this end, that we might therewithal be *helpful to others*; and we know not *ſecondly*, in what need we may ſtand hereafter of like *help from others*. Some in reſpect of our poor *diſtreſſed brethren*, who deſerve our pity and beſt furtherance: conſidering *firſt* the grievouſneſs of their *preſſures*; *ſecondly*, the paucity of their *friends*; but eſpecially, and *thirdly*, the equity and righteouſneſs of their *cauſe*, when they are in danger to be ſpoiled by *the cruelty, potency*, and *iniquity* of their Adverſaries. Some in reſpect of *the duty* it ſelf: the fruits and *effects* whereof ordinarily are, *firſt, honour* and renown in the world; *ſecondly*, the bleſſings and *prayers of the poor*; *thirdly, the bleſſing of God* upon us and ours; *fourthly*, the continuance of *Gods mercies* unto, and the reverſing of *Gods judgments* from, the Land.

34. In the opening of which *reaſons*, I have purpoſely preſſed *the duty* all along ſomewhat the more largely, that I might not trouble you with any farther *application* at the cloſe: and therefore I hope it will not be expected. I preſume you would rather expect, if we had time for it, that I ſhould proceed to examine the uſual *excuſes* and *pretenſions* that are made in this caſe, when *the duty* hath been neglected: which *Solomon* hath comprehended in thoſe few words in verſe 12. *Behold we knew it not*; and withal referred them over, for the trial of what validity they are, to the judgment of every mans own *heart*, as *the deputed Judge* under God; but (becauſe that may be faulty and partial) in ſubordination to a *higher tribunal*, even that of *God himſelf*, from whoſe ſentence there lieth no farther appeal. This I aimed at in the choice of the Text, as well as the preſſing of *the duty*. But having enlarged my ſelf already upon *the former point* beyond my firſt intention; I may not proceed any farther at this time: nor will it be much needful I ſhould, if what hath been already delivered be well laid to heart. Which God of his mercy vouchſafe, &c.

AD

# AD MAGISTRATUM.

## The Second Sermon.

*At the Aſsiſes at* Lincoln *in the year* 1632. *at the requeſt of Sir* WILLIAM THOROLD *Knight, then High-Sheriff of that County.*

### II Ser. on Prov. 24. 10. ----12.

10. *If thou faint in the day of adverſity, thy ſtrength is ſmall.*
11. *If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain:*
12. *If thou ſayeſt, Behold we knew it not: doth not he that pondereth the heart conſider it? and he that keepeth thy ſoul, doth not he know it? and ſhall not he render to every man according to his works?*

1. WE want *Charity*; but abound with *Self-love*. Our *defect* in that, appeareth by our backwardneſs to perform *our duties to our brethren*: and our *exceſs* in this, by our readineſs to frame *excuſes for our ſelves*. *Solomon*, intending in that particular whereat *the Text* aimeth, to meet with us in both theſe *corruptions*, frameth his ſpeech in ſuch ſort, as may ſerve beſt both to *ſet on* the Duty, and to *take off* the Excuſes. And ſo the words conſiſt of *two* main parts: The ſuppoſal of *a Duty*, which all men ought to *perform*, in the 10. and 11. Verſes; and the removal of thoſe *Excuſes*, which moſt men *pretend* for non-performance in the 12. Verſe. Our *Duty*, is to ſtand by our diſtreſſed brethren *in the day* of their *adverſity*, and to do our beſt endeavour, by all lawful ways to *protect* them from *oppreſſions* and wrongs, and to *reſcue* them out of the hands of thoſe that go about either by *might* or

*cunning* to take from them either their *lives* or *livelihoods.* [*If thou faint in the day of adverſity, thy ſtrength is ſmall: If thou forbear to deliver them that are drawn to death, and thoſe that are ready to be ſlain.*] From which words I have heretofore (upon occaſion of the like meeting as this is) ſpoken of *the Duty* in this place: ſhewing *the neceſſity,* and enforcing *the performance* of it, from ſundry important *conſiderations*; both in reſpect of *God,* and of *our ſelves,* and of our *poor brethren,* and of *the Thing it ſelf,* in the bleſſed effects thereof: which I ſhall not trouble my ſelf or you to repeat.

2. Taking that therefore now for granted, which was then proved; to wit, that it is our *bounden duty* to do as hath been ſaid, but our *great ſin* if it be neglected: I ſhall at this time (by Gods aſſiſtance, and with your patience) proceed as *the Text* leadeth me; to conſider of *the Excuſes,* in the remaining words, Verſ. 12. [*If thou ſayeſt, Behold we knew it not: doth not he that pondereth the heart conſider it? And he that keepeth thy ſoul, doth not he know it? And ſhall not he reward every man according to his works?*] For the better underſtanding, and more fruitful applying of which words; we are to enquire of *two things*; firſt, *what the Excuſes* are, which *Solomon* here pointeth at: and then *of what value* and ſufficiency they are.

3. Many *Excuſes* men have, to put by this and every other *duty:* whereof ſome are apparently frivolous, and carry their confutation with them. *Solomon* ſtriketh at the faireſt: whereof *three* (the moſt *principal,* and the moſt *uſual* of all) he ſeemeth to have comprehended in theſe few words, 1. [*Behold we knew it not.*] As thus. Either *firſt, we knew it not:* that is, we *never heard* of their matters: they never made their grievances known to us. Or *ſecondly, we knew it not:* that is, we had *no clear evidence* to give us full aſſurance, that their cauſe was right and good. Or *thirdly, we knew it not,* that is, though to our apprehenſion they had *wrong* done them, yet as the caſe ſtood with them, we ſaw not by what ways we could poſſibly *relieve them*; we knew not how to help it.

4. Theſe are the main *Excuſes:* which *of what value* they are, is our next *Enquiry.* Wherein *Solomons* manner of rejecting them will be our beſt guide. Who neither *abſolutely condemneth* them, becauſe they may be ſometimes *juſt*; nor yet *promiſcuouſly alloweth* of them, becauſe they are many times *pretended* without cauſe; but referreth them over for their more particular and due trial, to a *double judicature.* That is to ſay, to the judgment of *every mans heart* and conſcience firſt, as a *deputy Judge* under God: and if that fail in giving ſentence, (as being ſubject to ſo many *errors,* and ſo much *partiality,* like enough it may) then to the judgment of *God himſelf,* as the ſupreme *unerring* and *unpartial Judge,* from whoſe Sentence there lieth *no appeal.* Which judgment of God is in the Text amplified by *three* ſeveral *degrees,* or as it were *ſteps* of his proceeding therein: grounded upon ſo many *divine attributes* or properties: and each fitted to other in ſo many ſeveral *Propoſitions.* Yet thoſe not delivered *Categorically* and poſitively: but (to add the greater ſtrength and *Emphaſis* to them) put into the form of *Negative Interrogations* or Queſtions. *Doth not he conſider? Doth not he know?* And *ſhall not he render?* That is, moſt certainly and without all peradventure, he doth *conſider,* and he doth *know,* and he will *render.*

5. The *firſt ſtep* of Gods judicial proceeding, is for *Inquiſition*; and that grounded upon his *Wiſdom:* 1. [*Doth not he that pondereth the heart conſider it?*] As if he had ſaid, The Lord is a God of admirable *Wiſdom,* by whom are *weighed,* not only *the actions,* but alſo the *Spirits* of men, and their very *hearts pondered:* neither is there any thing, that may eſcape his *Enquiry.* Truſt not therefore to *vain excuſes:* for certainly thy *heart* ſhall be throughly ſifted, and thy *pretenſions* narrowly looked into, when he taketh the matter into his *conſideration. Doth not he*

Prov. 16 2. — 21. 2.

*he that pondereth the heart conſider it?* 2. The next *ſtep* is for *Deprehenſion*, or *Conviction*: and that grounded upon his knowledge or *Omniſcience*. [*And he that keepeth thy ſoul, doth not he know it?*] As if he had ſaid, Thou mayeſt by colourable pretences delude *men*, who are ſtrangers to thy *ſoul*: and cannot *diſcern the thoughts and intents of the heart*. But there is no diſſembling before him, *unto whoſe eyes all things are naked and open, nor is there any creature that is not manifeſt in his ſight*. He that *made thy ſoul* at the firſt, and hath ever ſince *kept* it, and ſtill *keepeth* it, *obſerving* every motion and inclination of it, he perfectly *knoweth* all that is in it: and if there be any *hidden guile* in any *ſecret corner* of it, though obſcured from *mans ſearch* by never ſo many windings and labyrinths, yet he will undoubtedly find it out. *He that keepeth thy ſoul, doth not he know it?* 3. The laſt *ſtep* is for *Retribution*: and that grounded upon his *juſtice*. [*And ſhall not he render to every man according to his works?*] As if he had ſaid, If mortal *man* were to decide the matter, thou mighteſt have ſome hope, that *time*, and other *means* that might be uſed, might frame him to thine own bent: either to connive at a *groſs fault*, or to admit of *a ſlender excuſe*. But God is a moſt *righteous Judge*, not to be wrought upon by any artifice to *do iniquity*, or to *accept the perſons* of men. According therefore as thy *works* are, ſo without all queſtion ſhall thy *doom be*. *Shall not the Judge of all the world do right?* And *ſhall not he render to every man according to his works?* Heb. 4. 12, 13. Gen. 18. 25.

6. Thus you ſee the *Text* opened, and therewithal opened a large field of matter, if we ſhould beat out every *particular*. But that we may keep within ſome reaſonable bounds, and within the time, we will hold us to theſe *three* principal points or *concluſions*. *Firſt*, that the ſeveral *excuſes* before mentioned, as ſuppoſed to be pointed at in the *Text*, may be ſometimes *pleaded juſtly* and reaſonably; and in ſuch caſe are to be *admitted* and *allowed*. *Secondly*, that they may be alſo all of them, and are (God knoweth) too often *pretended*, where there is *no juſt cauſe* for it. *Thirdly*, that where they are *cauſeleſly pretended*, though they may blear the eyes of men, yet will they be *of little avail* in the ſight of God. Of each of theſe in the order as I have now propoſed them: and firſt of the firſt. [*If thou ſayeſt, Behold we knew it not.*] 1. 2. 3.

7. Queſtionleſs, if that *Allegation* could never be juſt, *Solomon* would wholly and abſolutely have *rejected* it. Which ſince he hath not done, but referred it to *judgment*: we may conclude, there are *times* and *caſes*, wherein it will be allowed as a good and *ſufficient plea*, if it ſhall be ſaid, *Behold we knew it not*. We eſteem it *the Fools buckler* (and it is no better, as it is many times uſed) to ſay, *Non putâram*. Yet may a right *honeſt* and *wiſe man*, without the leaſt blemiſh to his reputation, be ſometimes driven to take up the very ſame *buckler*, and to uſe his own *juſt defence*. When he is charged with it as *his crime*, that his brother hath been *oppreſſed*, and he hath not *delivered* him: be he a *private man*, or be he a *publick miniſter* of juſtice, it will ſufficiently *acquit* him both in the judgment of God, and of his own heart, and of all reaſonable men, if he can ſay *bonâ fide*, as it is in the Text, *Behold I knew it not*. The truth whereof I ſhall endeavour to make appear to you in each of the *three* forementioned reſpects. *Firſt*, men may want due information for *matter of Fact*: or *Secondly*, their judgments may be in ſuſpenſe for *point of right*: or *Thirdly*, where they perfectly comprehend both the whole *buſineſs*, and the *equity* of it, there may lie ſuch rubs in the way, as all *the power* and *skill* they have, will not be able to avoid; ſo that though the *cauſe* be good, they cannot tell for their lives which way to *do good* in it. In any of which *caſes*, may they not well ſay, *Behold we knew it not*?

8. *Firſt*, they may want information for *matter of fact*. Not to ſpeak of things *farther off*, which therefore leſs concern us: of thoſe things that are done amongſt

amongſt them that live *under us* or *near us*, how many paſſages are there, that never come to our *knowledge*? Much talk there is indeed in all our meetings, and much bold cenſuring of the actions of thoſe that are *above us*, at every table. Yet much of this we take up but upon truſt, and the credit of *flying reports*, which are ever full of *uncertainty*, and not ſeldom of *malice*: and ſo we run deſcant upon a *falſe ground*. But as for the affairs of them that are *below us*, whereon eſpecially *the duty of the Text* is to be exerciſed, other than what we chance to hear of *obiter*, and by *imperfect* or *partial* relations, very little thereof is brought to our ears, by way of *juſt complaint*, or according to *pure truth*. And of all men, *the greateſt* are ſure evermore to know *the leaſt*. It is one of the unhappineſſes of *Princes* and *Magiſtrates*, and all that are *in high place*, that whereas all their ſpeeches and actions are upon *the publick Stage*, expoſed to the view and cenſure of the very meaneſt; as a *Beacon* on the top of a hill, open to every *eye*, and bleak to every *wind*: themſelves, on the contrary, can have very little *true information* of thoſe *abuſes* and *diſorders* in their *inferiours*, which it properly belongeth to them both to *puniſh* and *reform*. If in *private Families*, which being of a narrow compaſs are therefore eaſily looked into, (a) *the Maſter* commonly be *the laſt*, that ſhall hear of what is amiſs therein, (b *Dedecus ille domus ſciet ultimus*:) how much more then is it improbable in a great *Townſhip*, in a ſpacious *County*, in a vaſt *Kingdom*, but that manifold *nuſances* and *injuries* ſhould eſcape *the knowledge* of the moſt vigilant and conſcionable *Governours*? When both *Court*, and *City*, and the whole *Empire* rang of wanton *Livia*'s impudent laſciviouſneſs, and *Meſſalina*'s audacious courtings of *Silius*: the Emperours themſelves, *Auguſtus* father to the one, and *Claudius* husband to the other, heard nothing of either, till the news was ſtale every where elſe. *Principes omnia facilius, quam ſua cognoſcunt*: ſaith the Hiſtorian concerning the one: and the Satyriſt concerning the other, (c) *Dum res Nota urbi & populo contingat Cæſaris aures.* And no doubt but many pious and gracious *Princes*, many grave and ſevere *Magiſtrates*, are better perſwaded of the faithfulneſs of thoſe *Officers* they employ under them, and of the honeſty of thoſe *Servants* they keep about them, then poſſibly they may deſerve; becauſe they hear *no complaints* of them to the contrary: whereas, if they had ſufficient *information*, or but ſeaſonable *intimation*, what *oppreſſions* and *exactions* many times are either *done* by them, or at leaſt commonly *ſuſpected* and *rumoured* among the people to have been done by them; we cannot with charity think, but that they would ſoon make ſome diligent *enquiry* into their dealings, and either *diſplace* them, or otherwiſe duly *chaſtiſe* them, if they ſhould be found faulty.

a Caſpar Mercher. comm. ſolent. ſcire ult. [illegible] Cornel. Tacit. b Juven. Sat. 10.

c Juvenal. ubi ſupra.

9. Now of this *Ignorance* in Governours and great ones, of the wrongs done to poor men, there may be rendred ſundry *particular reaſons*, which yet all refer to *two heads*. For poor men many times when they have a *good mind* to complain, want a *fit opportunity*: and many times again having *the opportunity*, they have no *great mind* ſo to do. For *the firſt*, they that do wrong, commonly are *men of power* (*on the ſide of their oppreſſors there was power*, Eccleſ. 4.) and *men of eſtate* (*do not the rich men oppreſs you*? Jam. 2.) Now men of *power* and *eſtate*, by reaſon of their *greatneſs*, are fitteſt to converſe with *great ones*, and *men of place*: ſo that *theſe* hear little but what they hear from *theſe*; becauſe they have little communication (at leaſtwiſe not in any free and familiar manner) with any but ſuch as they are. And I ween ſuch men have not ſo little diſcretion, as to *tell tales* againſt themſelves. Whereas *meaner men* cannot have the like *opportunities*, neither can be admitted into the *preſence* of thoſe that are in authority at their own pleaſures, to preſent their *grievances* to them: neither indeed is it altogether fit they ſhould. For if *mean men* ſhould have the like free acceſs to the higher

Powers,

Powers, that great ones have: it would create ſuch *moleſtation* to *the Magiſtrate*, and breed ſuch *inſolency* in *the Peaſant*, as could not be ſuffered. *The Magiſtrate* would ſoon grow *weary* of his life; when he ſhould be quite overwhelmed with multitudes of unmannerly and importunate *ſuiters*, and that many times for very *trifles*, not worth the ſpeaking of. And *the People* would grow *inſolent* with it beyond meaſure. For *the meaner ones* are (to their power) nothing leſs *unjuſt* than *the greater ones* are: but much *more clamorous* than they, and not to be ſatisfied with any reaſon, if they might be *heard* when they would, and ſuffered to *ſpeak* as long as they would. Which ſeemeth to me to be one ſpecial reaſon, why there are in well-ordered Common-wealths ſet *Courts* and *Circuits* appointed for the adminiſtration of *Juſtice*: That ſo, neither on the one ſide the *Magiſtrate* be *over-cumbred*, as he muſt needs be, if all *ſuiters* might have *free acceſs* at all times; nor yet on the other ſide *poor men* that ſuſtain wrong, ſhould be left *without remedy*, as they muſt needs be if it were not at ſome times or other *free* for them, to make their juſt *complaints*.

10. But then you would think at ſuch times as theſe, wherein it is free for any man that will to *ſignifie* and to *proſecute* his grievances, either by *open plea* in the Court, or by *private petition* to the Judge; that every man that is *oppreſſed* ſhould make his caſe known: ſo as no *Magiſtrate* could pretend *want of information*. But yet it is not ſo. For many times (which is the other reaſon) they that are wronged, though they have *liberty to complain*, are yet held off from ſo doing upon other *conſiderations*. 1. Either they diſtruſt themſelves, being but *ſimple men*, unskilled in *the quillets* of the Law; ſuch as neither are able to tell their own tale *handſomly*, nor have any friend whom they may truſt to do it *heartily* for them. And therefore as good *ſit ſtill*, think they, as ſtir in a buſineſs, and mar it in the handling. 2. Or perhaps ſome of their neighbours have told them, what themſelves have learned by dear experience, that *the Law* is both *coſtly* and *hazardous*. There are ſo many devices to *adjourn a hearing*, when all things are ready prepared and ripe for it; to *fetch about* a buſineſs again, when a man would think he had brought it to an end; to *weary out* a weak adverſary with torturing delays, eſpecially if (a) *a poor man* contend with *a rich*, or *a plain-dealing man* with *a crafty companion*; (not to mention thoſe fouler corruptions, *ſuborned witneſſes*, *packt juries*, and other-like enormities:) that they think it better to be *quiet*, and to bear their preſſures and griefs as well as they can, than to enter into a tedious *courſe of Law*, whereof the *charge* is certain (*certain* I mean to be great, though how great it will be is *uncertain* enough) but *the iſſue* altogether uncertain. 3. Or it may be they dare not complain, for fear of incurring the *farther diſpleaſure* of their *potent* or *ſubtle* adverſaries: who perhaps, if further provoked by meeting with oppoſition from them, might ſit cloſer *upon their skirts* than formerly, and do them a ſhrewder turn for it another day. And therefore if they look for any *favour* from them hereafter (and from ſome perſons it muſt be looked upon as (b) *a favour*, by thoſe that are not big enough to wreſtle with them, that they do them *no farther harm*;) they muſt reſolve to *ſit down* with the preſent loſs, *ſuffer* all and ſay nothing. Out of thoſe many other like *conſiderations*, (more than I can think of, or if I could, then the time would ſuffer me to preſent before you) *the grieved party* often forbeareth to *complain*. And then *the Magiſtrate* being not made acquainted with the buſineſs, may juſtly ſay, *Behold we knew it not*.

11. And as he may be ignorant in *matter of fact*, for want of due *information*: ſo may he *ſecondly* be doubtful in *point of right*, for want of clear and full *evidence*. Whereof alſo there may be divers reaſons: and among the reſt theſe which I ſhall now propoſe. *Firſt*, the great *diverſity*, yea, ſometimes flat *repugnancy*

a—Δεινὸν γὰρ πτωχὸν ἀνὴρ πρὸς κακῶς πράσσοντας. Eurip. in Oreſt. act 5.

b—*gloriantur latrones, ita ſe vitam dediſſe, quibus non ademerunt.* Cicer. pro Milon.

*repugnancy* and *contrariety*, that is between *the informations* on the one ſide, and on the other. For men are extremely *partial*, and will not tell their own tales with ſuch ſincerity & indifferency as they ought: but as much in *favour* of themſelves and to the *prejudice* of their Adverſaries, as they can deviſe to do with any ſhew of probability. We uſe to ſay, *One tale is good, till another be told:* And the Proverb is true, in that ſenſe wherein it was firſt meant, and is commonly underſtood. *Solomon* hath a *Proverb* much to the ſame purpoſe, [*He that is firſt in his own tale ſeemeth righteous: but then his neighbour cometh and ſearcheth him out*, Prov. 18.] The meaning is plain, *One tale is good*; that is, whether it be ſo or not, it *ſeemeth ſo* at the firſt hearing. But if we will ſpeak of things, not after the *appearance*, but according to *truth*, and pronounce of them as they *are*, and not as they *ſeem*: may we not much rather invert the Proverb, and ſay, *One tale cannot be good, till the other be told*? That is, whether it be good or not; *the Judge* may not give credit to *either*, till he hath heard *both*. Nay, may we not many times farther ſay, when *both tales* are told, that *neither is good*? "Becauſe there is moſt-what in every mans tale a mixture of ſome *falſhoods* with "ſome *truths*: whereby it may ſo happen ſometimes, that he which hath in "truth the *more equity* on his ſide, by the mingling in ſome eaſily *diſcoverable* "*falſhoods* in *telling his tale*, may render his *cauſe* the more *ſuſpicious* to him that "heareth it, to think the *whole tale naught*; and he that hath indeed and upon "the whole matter the *worſe cauſe*, may yet by the weaving in ſome *evident* "*truths*, or pregnant probabilities in *the telling of his tale*, gain ſuch *credit* "with him that heareth it, that he will be very inclinable to believe *the whole* "*tale* to be *good*. Or howſoever, they may be both ſo equally *falſe*, or at leaſt both ſo equally *doubtful*; as no one that heareth them can well tell whether of both to give credit to. It was ſo in the famous caſe of the two *inmate harlots*, whereof *King Solomon* had the hearing. *The living child is mine, the dead one thine*, ſaith the one: No, ſaith the other, *The dead child is thine, and the living mine.* Here were *preſumptions* on both ſides: (for why ſhould any woman challenge another womans child?) but *proofs* on neither: (for being there were none in the houſe but they two, neither of them could produce any *witneſſes*.) The caſe hung thus even: *no more evidence* on the one ſide than on the other; *no leſs confidence* on the one ſide than on the other. *Solomon* indeed by that wiſdom wherewith God had endowed him in a tranſcendent meaſure, found out a means whereby to turn *the ſcales*, to unty that *hard knot*, and to diſcover the *hidden truth*. But what could *a Judge* or *a Jury*, of no more than ordinary wiſdom, then have been able to have *ſaid* or *done* in ſuch a caſe: But even to have left it as they found it? And truly for any thing I know, *Ignorance* muſt have been their beſt excuſe.

Prov. 18. 17.

1 King. 3. 16. &c.

12. And as firſt in the *Information*, ſo there may be a defect, *ſecondly*, in the *Proofs*. He that hath the better cauſe *in veritate rei*, may yet fail his *proofs*, and not be able to make it *judicially appear* that he hath *the better Cauſe*. "In which "caſe the old Axiom holdeth, *Idem eſt non eſſe & non apparere*: it is all one, *in* "*foro externo*, (and as to the determination (*a*) of a Judge upon the Bench, "who is to pronounce *ſecundum allegata & probata*:) for a man not to have a "*right*, and not be able to make it appear in *a legal way*, and by ſuch evidence "as is requiſite in a judicial proceeding, that he hath ſuch *a right*. Or he may be *out-ſworn* by the depoſitions of *the witneſſes* produced on the behalf of the adverſe part: though (it may be) utterly *falſe*; yet *direct* and *punctual* againſt him, and ſo, ſtrong enough, howſoever to caſt him in his ſuit. For what *Judge*, but the great Judge of heaven and earth, can certainly and infallibly know, when *two* or *three* men *ſwear directly* to a point, and agree in one, whether yet they *ſwear a falſhood* or no? Or what ſhould induce *a mortal Judge* not to believe them? eſpecially, if withal he ſee *the proofs* on the other ſide to fall ſhort?

(*a*) *Quod probari non poteſt, mihi infectum eſt.* Bern. de præcept. & diſpenſ.

And

And if in such a case, following *the evidence* in the simplicity of his heart, he give away *an honest mans right* from him to a *knave*: he is not to be charged with it, as *a perverter of justice*, but hath his *Apology* here ready fitted for him in the Text, *Behold we knew it not.*

13. Add hereunto, in *the third* place, the great advantage or disadvantage that may be given to a *cause* in the pleading, by the artificial insinuations of a powerful *Orator*. That same *flexanimis Pitho*, and *Suada medulla*, as some of the old Heathens termed it, that *winning* and *persuasive faculty* which dwelleth in *the tongues* of some men; whereby they are able not only to work strongly upon *the affections* of men, but to arrest their *judgments* also, and to encline them whether way they please, is an excellent *endowment of nature*, or rather (to speak more properly) an excellent *gift of God*. Which whosoever hath received, is by so much the more bound to be truly *thankful* to him that gave it, and to do him the best *service* he can with it, by how much he is enabled thereby to gain more glory to *God*, and to do more good to *humane Society* than most of his brethren are. And the good blessing of God be upon the heads of all those, be they few or many, that use their *eloquence* aright; and employ their *Talent* in that kind for the advancement of *justice*, the quelling of *oppression*, the repressing and discountenancing of *insolency*, and the encouraging and protecting of *innocency*. But what shall I say then of those, be they many or few, that abuse the gracefulness of their elocution (*good speakers*, but to *ill purposes*) to enchant the ears of *an easie Magistrate* with the charms of a *fluent tongue*; or to cast a mist before the eyes of *a weak Jury*, as Juglers make sport with Country people, to make *white* seem *black*, or *black* seem *white*; so setting a *fair varnish* upon a rotten post, and a *smooth gloss* upon a coarse cloth: as *Protagoras* sometimes boasted that he could make *a bad* cause *good*, when he listed? By which means *judgment* is perverted, the hands of *violence* and *robbery* strengthened, the edge of *the sword of justice* abated, great *offenders* acquitted, gracious and *virtuous men* molested and injured. I know not what fitter *reward* to wish them, for their *pernicious eloquence*, as their best deserved *Fee*, than to remit them over to what *David* hath assigned them in *Psal.* 120. *What* Psal 120. 3. *reward shall be given or done unto thee, O thou false tongue? Even mighty and sharp arrows, with hot burning coals.* I might add to those, how that sometimes by the subtlety of a cunning *sly Commissioner*; sometimes by the wilful mispriſion of a *corrupt*, or the slip of a *negligent*, or the oversight of *an ignorant Clerk*; and by sundry other means (which in regard of their *number*, and my *inexperience*, I am not able to recite) it may come to pass, that *the light of Truth* may be so clouded, and *the beams* thereof intercepted, from the eyes of the most circumspect *Magistrate*, that he cannot at all times clearly discern *the Equity* of those *Causes* that are brought before him. In all which cases, the only *Apology* that is left him, is still the same as before; even this, *Behold we knew it not.*

14. But when he perfectly understandeth *the whole business*, and seeth *the Equity* of it, so as he cannot plead *Ignorance* of either: there may yet be *thirdly* place for his *just excuse*, if he have not *sufficient means* wherewith to relieve and to right his wronged brother. A meer *private man*, that is not in place of authority, may *bemoan* his poor brother *in the day of his adversity*, and give him his best *advice* (to the measure of his understanding) what to do: but can otherwise do very little towards *the delivering* of him from the mischief that is intended him. Unless perhaps by *mediating* for him, as well as he can with that little *power* or *interest* he hath, either with *the adversary*, or with the *Magistrate*, that they would be good to him. And that is ordinarily the utmost that such a person can do for his *poor friend*: for he may not *endeavour* beyond the warrant of *his calling*, and the sphere of *his power*. Nay, he cannot

do even that, with any great confidence of ſucceſs, unleſs he have ſome ſpecial intereſt either in *the Magiſtrate*, or *Adverſary*; eſpecially if *the Adverſary* be either a *faithleſs*, or a *fickle*, or a *captious*, or a *wilful man*, (as few of thoſe that *moleſt* others wrongfully, but fall under ſome part of *this Character*:) yea, he may rather in that caſe fear, leſt poſſibly by his intervention he ſhould but provoke *the Adverſary* the more, and then he ſhould by his (*a*) officiouſneſs do *his friend* more harm than good.

a *Sedulitas illum, quem ſtultè diligit, urget.* Hor. 2. Epiſt. 1.

15. Not to ſpeak of infinite other *impediments*, and *diſcouragements*, that may fruſtrate the good deſires and endeavours of a meer *private man* concerning *this duty*: let us conſider how it is with more *publick perſons*; for they are the men, upon whom eſpecially I am now to preſs *this duty*. Such perſons I mean, as either are indued with *publick authority* by vertue of their *Callings*, being ſeated in the place of *Magiſtracy* and *Government*: or elſe in regard of *the eminency of their condition* in the places where they live, have ſome *power* among their *tenants* and *neighbours*, to ſway ſomething with them. Even theſe alſo, both the one ſort and the other, may many times be deſtitute of requiſite *means* and *abilities*, to vindicate thoſe, whom they ſee and know to be wrongfully *oppreſſed*, out of the hands of their *Oppreſſors*. Whereof there are, beſides divers other, theſe apparent *Reaſons*.

16. *Firſt*, *the Laws of men* cannot *foreſee* all the miſchiefs that may be done in a Land: nor can they *prevent* all thoſe they do foreſee. Wherein is obſervable a ſingular preeminence of the holy *Law of God*, above all *humane Laws* in the World. *The Law of the Lord is perfect*, Pſal. 19. abſolutely perfect, to meet with *all ſinful aberrations* whatſoever. But the *beſt Laws*, that ever were deviſed by the wit of man, were *imperfect*; neither could provide againſt all emergent abuſes and inconveniences. *I have ſeen an end of all perfection*, ſaith *David* again, Pſal. 119. *but thy Commandment is exceeding broad.* The Laws of men are but *narrow* things in compariſon, and muſt of neceſſity *leave out* more than they can *take in*: Gods Commandment only is *broad* enough to *take in* all. For inſtance, I ſhall name you but one or two of ten thouſand. The unconſcionable racking of *Rents*; the ſelling of *Cattel* to poor husbandmen, that have not their money ready to buy in the Markets, *upon a years day* for almoſt double the price; the *underbuying* of Commodities far below the worth for diſburſing a little money before-hand to ſupply the preſent neceſſity of ſuch an one as might very ill afford ſuch a peny-worth; and the like: which are all very *grievous oppreſſions* in themſelves, and by the *Magiſtrate* known ſo to be. Yet what can he do to *help* it; ſo long as *the Laws* have provided no *remedy* thereagainſt? True it is, *the Law of God* reacheth them all: and therefore if any man *go beyond or defraud his brother in any matter*, or in any manner, he muſt not think to eſcape unpuniſhed, becauſe *the Laws of the State*, under which he liveth, taketh no conuſance of any ſuch matter. *God*, who governeth according to *his own Law*, but not according to *mans Law*, will undoubtedly be *the avenger of all ſuch*: But the Magiſtrate, who is to govern according to *the eſtabliſhed Laws* of his Country, muſt not ſtretch himſelf beyond his *Rule*; but leave thoſe *evils* that are without the reach of his authority, to *the juſt vengeance* of him to whom *all vengeance* belongeth.

*Quam anguſta innocentia eſt, ad legem bonum eſſe? quanto latius officium patet, quàm juris regula?* Sen. 2. de ira. 27.

1 Theſ. 4. 6.

Pſal. 94. 1.

17. *Secondly*, *mens Laws* are ſubject (beſides that *imperfection*) to another great *impotency*, in this; That they cannot effectually provide againſt thoſe *general inconveniences*, for the preventing whereof they are eſpecially deviſed: without leaving a poſſibility for *particular miſchiefs* to fall, and that right heavily, ſometimes upon, and much to the prejudice of, ſome *honeſt* well deſerving men. Now where a *good ſubject*, that meaneth nothing but well, is thus unhappily fallen under the heavy preſſure of the *Law*; (*a* and that may be any bodies caſe) a juſt and compaſſionate *Magiſtrate* may be heartily ſorry for him, and

a *Quis eſt iſte, qui ſe profitetur omnibus legibus innocentem?* Sen. 2. de ira. 27.

and if it lie in his power to procure for him from *an higher power* ſome *mitigation* of the Law, he will do his beſt to effect it. But for the moſt part, eſpecially where things are proſecuted eagerly and *with malice* againſt the poor man; he cannot deviſe any means that may be effectual to *deliver* him without danger of bringing both *himſelf* into trouble, and *the Laws* into contempt, and of opening a wide gap to the exerciſing of *an arbitrary power* by the Judge (than which there is ſcarce imaginable any evil of more miſchievous conſequence in a *Common-wealth*) and to any other mighty *inconveniences*.

18. There is yet a *third vanity*, whereunto (*the Law of God* only excepted) all other *Laws* are ſubject. That when they are made with as much adviſed *deliberation*, and drawn up into *a form* of words with as much *fulneſs*, *perſpicuity*, and *caution*, as the wiſdom of the beſt heads could poſſibly contrive: yet the nimble wit of man, within the compaſs of a few months or years, will find out ſome *hole* or other to creep out at; ſome ſlight *evaſion*, whereby to ſlacken the *ſinews*, and to elude the *force* and intention of the ſame. By which means many times crafty companions are ſet without *the danger*, and honeſt well-meaning men put beſide *the benefit* of thoſe *Laws*, which were really intended for *the curbing* of the one ſort, and the *protecting* of the other; and *the Magiſtrate* cannot do withal.

19. Theſe *three reaſons* are taken from the quality of the *Laws*: I add but a *fourth*, taken from the condition of *the Times*. *A good Magiſtrate* may have the hap to fall into ſuch *evil Times*: that if he ſhould attempt to do that ſervice to the publick, by *partaking* with righteous, and *oppoſing* againſt unrighteous *men* and *cauſes*, with that freedom that would well become him to do, if the times were better, he ſhould not only be ſure to *loſe his labour*, but be in danger alſo to *loſe his place*, by ſtriving againſt the current to no purpoſe. Now in ſuch times, if he do not always lend his *help* to thoſe that are hardly dealt withal, in that meaſure which perhaps they expect: his *inability* to do them good may be a reaſonable *excuſe* for him. But is not this to teach *the Magiſtrate* to *temporize?* Or may he ſlug in his *office*, or deſert his *bounden duty*, for fear of *Bugbears*, or by pretending *there is a Lion in the way?* Nothing leſs. God forbid any man that occupieth the place of *the Lords Meſſenger* ſhould utter a ſyllable of encouragement to any *Magiſtrate*, to make himſelf a ſlave to *the times*; either by *running with a multitude* to do any evil action for the winning of their favour, or by *forbearing* (out of a baſe fear and a *faint heart*) to do any good, whereunto his *power* and *opportunity* will ſerve him. Prov. 26. 13. Exod. 23. 2.

20. But the thing I ſay is this. It is a point of Chriſtian wiſdom for a *Magiſtrate*, or any other man, if the Lord caſt him upon *evil times*, to yield to the ſway of *the times* ſo far (provided ever, that it be done *without ſin*) as not wilfully to deprive himſelf of *the power* and *opportunities* of doing the good he can, by ſtriving unſeaſonably to do *more good* than he can. "The reaſon where-
"of is grounded upon that well known *Maxim*, ſo generally allowed of by all
"Divines; That *affirmative precepts* (ſuch as this of *delivering the oppreſſed*,
"is) do not oblige *ad ſemper*, at all times, and in all places, and with all cir-
"cumſtances, as *negative precepts* do. But for exerciſing the offices of ſuch
"(*affirmative*) *precepts*, there muſt be a due conſideration had of the *end*,
"and of all requiſite *Circumſtances*, to be laid together one againſt another in
"the balance of *prudence*: and according to the exigence thereof, *the duty* is
"for that time to be either *performed* or *omitted*. Our *Solomon* telleth us, *Eccl.* 3. Eccl. 3. 1.
"that *there is a time for every thing*; and that *every thing is beautiful in its time*: —11.
"implying withal, that taken out of *the right time*, nothing is beautiful. He
ſaith there alſo, that *there is a time to keep ſilence, and a time to ſpeak*. And ſurely —7.
*the evil time* is the proper time for keeping ſilence. *Therefore the prudent ſhall keep ſilence in that time, for it is an evil time.* Amos 5. 13.

21. Now ſeeing that by ſo *many ſeveral ways*, as theſe which I have already mentioned, moſt of which do frequently happen (beſides infinite more, which may happen, according to the infinite variety of particular occurrents) *Magiſtrates* and others may be *excuſed* for not helping thoſe to right that *ſuffer wrong*: it ſhould make us all very watchful over our *ſpeeches*, and ſparing in our *cenſures*, (wherein yet for the moſt part we take to our ſelves a marvellous *Liberty*, a great deal more than becometh us) concerning *the actions* and dealings of our *Governours*. It is no wonder to hear light-headed people, and ſuch as can look but a little way into the affairs of the world, *clamorous*: as *ſhalloweſt becks* run with the greateſt noiſe, and *the emptieſt veſſels* give the loudeſt ſound. Nor is it a new thing, to ſee ſuch men, as by their own unconſcionable dealings help to make *the times* as bad as they are, to ſet their mouths wide open in bitter invectives againſt *their betters*, and to be evermore declaiming againſt the iniquities of the *times*. But it grieveth my very ſoul, when I ſee men otherwiſe *diſcreet*, and ſuch as are in ſome reputation for *virtue* and *godlineſs*, ſometimes to forget themſelves ſo much as they do, and to be ſo far tranſported beyond the bounds of *ſobriety* and *duty*, as to ſpeak their pleaſure of thoſe that are in place either of *ſupreme*, or of *high* (though *ſubordinate*) *authority*: as if all were naught; every man looked only after his own *eaſe*, or his own *gain*, or his own *advancement*; but none regarded to amend any thing amiſs, or took to heart *the wrongs and ſufferings* of poor men.

Eccl 4.1. & 5 8. 22. "To ſee the *manifold oppreſſions* that are done under the Sun even in *the* "*beſt times*, (*Solomon's* Reign was a time bleſſed with peace and *plenty*; yet did "he complain of *the oppreſſions* of the poor in his days, but for all that large "meaſure both of *power* and *wiſdom* wherewith God had endowed him, he "could not remedy all) will ſtir up in every man that hath any holy warmth "in him, a *juſt indignation* there-againſt. But commonly (ſuch is our *ſelfiſh*-"*neſs*) we are moſt fiery, when the miſchief lighteth upon *our ſelves*, or upon "thoſe that ſtand in ſome *near relation* to us. Therefore I cannot in charity but "impute thoſe *exceſſes* of ſuch men, to their *zeal* of juſtice, and *indignation* "againſt thoſe that either *pervert* it, or but *neglect* it: but heightned through "the violence of *the perturbation*, to the diſtemper of *Fury*. Which maketh me now and then to think of thoſe words of *Solomon*: which perhaps have another meaning, yet are very fitly appliable this way, in *Eccleſ.* 7. *Surely oppreſſion maketh a wiſe man mad.* For as a man, who whilſt he was maſter of his reaſon was *quiet* and *companiable*, fallen afterwards *raging mad*, *raileth*, and *ſtriketh*, and *flingeth* ſtones about him, ſparing none that cometh within his reach, be he never ſo *good*: little otherwiſe doth a *wiſe man* miſ-behave himſelf (in his language) towards his *betters*, when he is put a little, as it were *out of his right wits* through the diſtemper of ſome *violent perturbation* of mind, (by a *miſ-nomer*) called *zeal*.

Eccl. 7 7.

2 Pet. 2. 10. 23. It would be ſome *bridle* both to our *tongues* and *paſſions*, ſeriouſly to conſider; that it becometh not the ſervant of God to *ſpeak evil of Governments* or Governours openly, though ſome things ſhould be much amiſs in the Land, and little done in order to the amending thereof: for that is a kind of *blaſphemy*; for ſo the Apoſtles word is. *Openly* did I ſay? I did ſo: becauſe too often men do ſo. But the truth is, the ſervant of God is not allowed by his Maſter *to ſpeak evil of dignities*; no not in his *private chamber*; more yet; not ſo much as in his *private thoughts*. Much leſs, to proclaim *the infirmities* of his Governours to the wide world, for fear *Chams curſe* ſhould light upon him: over which he ought rather with bleſſed *Sem* and *Japhet* to caſt the mantle of *Charity*, to hide their *nakedneſs* from the eyes of Scorners. Leaſt of all *to ſmite Princes for Equity*, and to cry out upon them as men that make no conſcience of the diſcharge of their duty in that their *high calling*, ſo long as they are careful

Eccl. 10. 20.

Gen. 9. 22, &c.

Prov. 17. 26.

careful in the generality to promote the execution of *juſtice* within their territories: only for *ſuffering thoſe evils*, which they cannot ſo eaſily *remedy* as we can *obſerve*; and for *not doing that good*, which is not altogether in their power to do. So long as God is pleaſed to ſuffer noiſom corruptions to *remain* in the hearts of *the beſt*, and ſtrong luſts to *reign* in the hearts of *the moſt*; (which will be ſo long as the world laſteth:) it cannot be but oftentimes *offences* will come, *diſorders* and *abuſes* will grow, *right* will be overborn by might, the *plain-dealing* will become a prey to the crafty, *wrongs* and *indignities* will be offered; which the wiſeſt and greateſt and godlieſt *Magiſtrates* ſhall never be able wholly either to *prevent*, or *remedy*.

24. Let it ſuffice thee, for the *poſſeſſing thine own ſoul in patience*, to know; that all ſhall be *righted* one day. God will ſet all *ſtraight* at the laſt: but *that day* is not yet. "It is *thy duty*, in the mean time, to *pity* thy Superiours, rather "than to *envy* them, that have ſo much work to do, and yet are expoſed to "*cenſure* and *obloquy*, as if they did *nothing*, becauſe they do not that which "never yet any mortal man could do, in ſuppreſſing all *oppreſſions*. It is thy *duty*, whatſoever *actions* of theirs may be capable of a *juſt excuſe*, or of a *fair interpretation*, to allow it them: and for what cannot be excuſed, to *mourn for them in ſecret*, but not to make *a noiſe* about them *openly*; when neither *thy calling* will *warrant* thee, nor *the hope* of any good effect to follow upon it can *encourage* thee ſo to do. If they ſay, *Behold we knew it not*: whether they ſay it *truly* or *untruly*, what is that to thee? *The judgment* of that, I find in my Text referred to *God*, and to *their own hearts*: but no where to *thee*. Thou muſt take it for *a good excuſe* howſoever, and reſt content therewithal. 1 Sam. 15. 35.

25. *Secondly*, it may be ſome *comfort* to the ſoul of every *godly man* and *Magiſtrate*, amidſt all *the oppreſſions* and *diſorders* that are done or ſuffered in the land without redreſs; if his heart can tell him that he hath not been willingly *acceſſary* thereunto, but that he can truly ſay, *Behold we knew it not*: that God will admit that his *juſt excuſe*. God is not (and happy it is for us that he is not) ſo hard in his *righteous judgments*, as we are too often in our *raſh cenſures*. He looketh not to *reap*, where he hath *not ſown*: nor will he demand an account of *a talent* where none was *diſburſed*, nor *require* of any man above the proportion of that *power*, wherewith he hath entruſted him; and of thoſe *means* and *opportunities*, which he hath vouchſafed him. If there be but *a willing mind*, and *a faithful endeavour*, according to *power*, and as *occaſions* ſerve, to do his duty chearfully in this, or any other kind; the Lord will graciouſly *accept it*, according to that a man hath, and not according to that he hath not. Thrice bleſſed therefore is that *Magiſtrate*, or other *man* whoever he be, *that hath conſidered the poor and needy* with a compaſſionate heart, and (*a*) bent himſelf with all his ſtrength *to deliver* them out of their *oppreſſions* and *troubles*; although he have not been able to accompliſh it to the full of his deſires: for he ſhall reap *the reward* of that which is done; and that which is not done, ſhall never be *laid to his charge*. Only, that he do not flatter himſelf with *a falſe comfort*: let him be well aſſured firſt, that his *Excuſe* will hold water, and that *his heart condemn him* not as a liar, when he ſaith, *Behold we knew it not*. For this *Excuſe*, though ſometimes *juſt*, as we have now heard at large; yet many times is *pretended* without cauſe: which is our *next point*, now to be conſidered with more brevity. Pſal. 41. 1.

(a) —*proſilire libet in forum; commodare alteri vocem, alteri operam: etſi nihil profuturam, tamen conaturam prodeſſe.* Sen. de tranquil. c. 1.

26. If to pretend an *excuſe* were ſufficient to diſcharge a man from a fault: among ſo many *offences* as are in the world, we ſhould have much ado to find *an offender*. Thoſe men that are almoſt ever behind with their *work*, are yet ſeldom to ſeek for an *excuſe*. The diſeaſe is *Epidemical*; I may ſay, *Oecumenical* too. We have it *by kind*: derived in a perpetual line of ſucceſſion, from the loins of our *firſt Parents*. As *Adam* and *Eve* were not without their excuſe,

(*The*

Gen. 3. 12. —13. (*The woman gave me*; and *The Serpent beguiled me*) ſo neither was bloudy
Gen. 4. 9. *Cain*, their firſt-born, without his, (*Am I my brothers keeper?*) Nor diſobedi-
1 Sam. 15. 15. ent *Saul* without his, (*The people took of the chief things to ſacrifice to the*
1 Sam. 25. 11. *Lord:*) Nor churliſh *Nabal* without his, (*Shall I take my proviſion*, killed for my Shearers, and *give it to men I know not whence they be?*) Nor (that I may ſpare the particulars, and take a world of them together) will the whole crew of *curſed Reprobates* be without their excuſe too, even then when *the laſt ſen-*
Mat. 25. 44 *tence* is ready to be pronounced upon them, (*Lord, we never ſaw thee hungry, or thirſty*, &c.) From *Adam* the firſt ſinner, who was then preſently *turned out of Paradiſe*, unto the laſt damned wretches, who ſhall be then preſently *turned into hell:* no ſinful man but hath at ſome time or other bewrayed *the leaven* of his *natural hypocriſie*, by excuſing his tranſgreſſions. Such a proneneſs there is in all the Sons of *Adam*, *Ad excuſandum excuſationes in peccatis:* that it may be ſaid of all mankind, what is written of *the gueſts* that were bidden to the
Luk. 14. 18. great Supper, *Luke* 14. *They all began with one conſent to make excuſes.*

27. The true *Reaſon* whereof is, that wretched *pride*, *vain-glory*, and *hypocriſie*, (from which we had all need to pray, *Good Lord deliver us*) which cleaveth ſo faſt and inſeparably to our *corrupt natures*. Whence it is, that many men, who paſs ſo little for their *conſciences*, yet ſtand ſo much upon their *credit:* As *Saul*, who uſing no diligence to regain *the favour of God*, was yet very
1 Sam. 15. 30. ſollicitous, that *his honour* might be preſerved in the opinions of *the people*. Indeed, we are neither careful to *do well*, nor willing to *hear ill:* Loth are we to *leave* our ſins; and we are as loth to *own* them. And therefore we throw *cloaks* over them; that the *outſide* may look comely howſoever, and *the diſhoneſty* that is underneath may not be ſeen. Our Saviour ſpeaketh of the Phari-
Joh. 15. 22. 1 Theſ. 2. 5. 1 Pet. 2. 16. ſees *cloak of hypocriſie*; and St. *Paul* of *a cloak of covetouſneſs*; and St. *Peter* of *a cloak of maliciouſneſs*. They write of (a) *Lucullus*, that out of his private
a Plutarch. in Lucul. wardrobe he furniſhed *the Prætor* (his friend) for the adorning of a popular
b—*ſibi milliã quinq; eſſe domi chlamydum.* Horat. 1, ep. 6. ſhew with more than *two hundred Cloaks*. *Horace* playeth the Poet, and maketh it up (b) *five thouſand*. Every one of us hath the wardrobe of his heart plentifully furniſhed with *theſe cloaks*; even beyond what the Poet could feign of him: *Cloaks* of all ſizes, and for all purpoſes, and to fit all occaſions. But
Mar. 10. 50. as old *Bartimæus* caſt away *his Cloak* to follow *Chriſt:* ſo muſt we, if we will be *Chriſts Diſciples*, caſt away from about us all theſe *cloaks* of vain *pretenſions* and *excuſes*. But that we ſhall never do to purpoſe, unleſs we firſt caſt out from within us that *pride* and *ſelf-love*, whoſe Liveries thoſe *Cloaks* are. The better we ſhall learn that firſt great leſſon of *ſelf-denial*, the leſs will we ſeek to *excuſe* our errors with vain *pretenſions*.

28, But the more apt we are by nature to juſtifie our ſelves by *cauſeleſs excuſes*: the greater ought to be the care of every good man (the only Uſe I ſhall now make of this point) to examine the truth and the weight of thoſe *excuſes* which he pretendeth in his own defence. Whether they have *juſtæ excuſationis inſtar*, and will bear a good and *ſufficient plea:* or be but rather (a) *ſhifts*,
a σοφὰ φάρμακα. Eurip. deviſed to ſerve a *preſent turn*, more for *outward ſhew*, than real *ſatisfaction within*. Which is that *judicium cordis*, *the judgment of the heart*, whereunto *Solomon*, as I told you, referreth over this pretenſion (*Behold we knew it not*) to receive its firſt and moſt immediate trial. *Doth not he that pondereth the heart conſider it?* What *the tongue* pleadeth, is not a thing ſo *conſiderable* with God, as how *the heart* ſtandeth affected.

29. For the approving *his heart* therefore in this buſineſs, before him that *knoweth* it perfectly, and is able to *ponder* it exactly: let every *Magiſtrate*,
1. and other *Officer of juſtice*, conſider in the fear of God. *Firſt*, whether he hath been *willing* (ſo far as his *leiſure* amidſt the throng of other his weighty imployments would permit) to *receive the petitions*, and with patience to *hear*

*the*

*the complaints* of those poor men, that have fled to him as to *a Sanctuary* for refuge and succour? *Job* professeth himself to have been *a father to the poor*: and he is a very *unnatural father*, that *stoppeth his ears* against the *cries* of his children; or so *terrifieth* them with his angry *countenance*, that they dare not *speak* to him. *Solomon* in the twenty ninth of this book distinguisheth a righteous man from a wicked by this; that *the righteous considereth the cause of the poor, but the wicked regardeth not to know it.* He that rejecteth their *complaints*, or beateth them off with *bug-words* and terrour in his *looks*, either out of *the hardness* of his heart, or the love of *ease*, or for whatsoever other respect; when he might have *leisure* to give them *audience*, (if he were so minded) and to take notice of their *grievances*: cannot justly *excuse* himself by pleading, *Behold we knew it not.* But I must hasten. Let him consider *secondly*, whether he have kept his *ear*, and his *affection* equally *free* to both parties: without suffering himself to be possessed with *prejudices against*, or to be carried away with *favourable inclinations* towards the one side more than the other. He is too little *a Judge*, that is too much either a *friend*, or an *enemy*. *Thirdly*, whether he hath used all requisite *diligence*, *patience*, and *wisdom* in *the examination* of those causes that have been brought before him, for the better finding out of *the truth*; (as *Job searched out the cause which he knew not*:) without *shuffling* over business in *post-haste*; not caring which way causes go, so he can but *dispatch* them out of the way quickly, and rid his hands of them. *Fourthly*, whether he hath indeed endeavoured to his power to *repress* or *discountenance* those that do ill offices in any kind, tending to *the perverting of justice*: as namely, Those that *lay traps* for honest men, to fetch them into trouble without desert; Those that *sow discord among neighbours*, and stir up suits *for petty trespasses* and trifles of no value; Those that *abet contentious persons*, by opening their mouths in their behalf *in evil causes*; Those that devise *new shifts* to elude *good Laws*. *Lastly*, whether he hath gone on stoutly in a righteous way, to *break the jaw-bones of the Lions in their mouths*, and to pluck the spoil from between their teeth, by *delivering them that were ready to be slain*, or destinated to utter undoing by their powerful *oppressors*: without *fearing the faces* of men, or *fainting in the day* of their brothers *adversity*. He that hath done all this in *a good mediocrity*, so far as his *understanding* and *power* would serve, though he have not been able to remedy *all the evils*, and to do *all the good* he desired; may yet say with a good conscience, and with comfort, *Behold we knew it not*: and his *excuse* will be taken, in *the judgment* both of his own *heart*, and of *God* who knoweth his heart; whatsoever other men *think* of him, or howsoever they *censure* him. But if he have failed in all, or any the premisses; though he may blear the eyes of men with *colourable pretences*, he cannot so secure his own *conscience*: much less escape *the judgment* of God; before whose eyes *causeless excuses* are of no avail. Which is the last of *the three points* proposed: whereunto I now proceed.

Job 29.16. P.ov.29.7. 2. 3. Job 29.17. 4. 5.

30. The judgment of a mans *own heart*, is of greater regard *in utramque partem*, than the censures of *all the men* in the world besides. Better *the world* should *condemn* us, if our own *hearts acquit* us; than that *our hearts* should *condemn* us, and *all the world acquit* us. *This is our rejoycing, the testimony of our conscience*, saith St. *Paul*. *The approbation of men* may give some *accession* to the rejoycing, (the other being first supposed:) but *the main* of it lieth in *the testimony of the Conscience*. This is the highest tribunal *under heaven*: but not *absolutely* the highest: there is one *in heaven* above it. St. *Paul*, who thought it safe for him to *appeal hither*, from the unjust censures of men: yet durst not think it safe for him to *rest here*, but appealeth from it to a *higher Court*, and to the judgment of the great God, 1 *Cor.*4. It was *a very small thing with him to be judged of mans judgment*. So long as *he knew nothing by himself*, so long as his *own heart*

2 Cor.1.12. 1 Cor.4.3. —4.

*heart* condemned him not, he paſſed not much for *the cenſures of men*. Yet durſt not *juſtifie* himſelf upon *the acquittal* of his own heart. He knew there was much *blindneſs* and *deceitfulneſs* in the heart of every ſinful man: and it were no wiſdom to truſt to that that might fail. He would up therefore to *a higher* and an unerring *Judge*; that neither would *deceive*, nor could *be deceived*: and that was the Lord. *I judge not mine own ſelf*, ſaith he, *but he that judgeth me is the Lord*. Even ſo here, *Solomon* remitteth us over, for the trial of our *pretended excuſes*, from our *mouths* to our *hearts*; and from our *hearts* unto *God*. *If thou ſayeſt, Behold we knew it not: doth not he that pondereth the heart, conſider it?* &c. As if he had ſaid, No matter for thy *words*: look to thy *heart*. If thou *pretendeſt* one thing without, and *thy conſcience* tell thee another thing within: thou art ἀυτοκατάκριτος, *caſt and condemned* by the ſentence of thine *own heart*. But if *thy heart* condemn thee not; the more indeed is thy *comfort*, and the ſtronger thy *hope*; yet be not too confident upon it. There is *an abyſſus*, *a depth* in thy heart which thou canſt not *fathom* with all the line thou haſt. Thou haſt not a juſt *balance*, wherein to weigh and to *ponder* thy own *heart*. That muſt be left therefore wholly to *the Lord*, who alone can do it perfectly; and to whoſe *judgment* alone every man ſhall finally *ſtand* or *fall*; and if he deſerve to *fall*, all his vain *excuſes* ſhall not be able to *hold him up*.

Gen. 3. 24. 31. Which of how *little avail* they are in his ſight, let us ſee in ſome few *examples*. What gained *Adam* by his thin *fig-leaves*, and thinner *Apology*? St. *Bernard* thinketh his *later ſin* in *excuſing* was in ſome reſpects rather greater than his *firſt ſin* in *eating*. I dare not ſay ſo: yet queſtionleſs that *excuſe* of his added *a new guilt* to the former, and *aggravated* his fault, to the farther provoking of Gods diſpleaſure. All he could *do* or *ſay*, could neither hide his *nakedneſs*, or hold him in *Paradiſe*. And was not *Cain* condemned to be *a perpetual runagate*, for all his *excuſe*? And *Saul* caſt both out of *Gods favour* and the *Kingdom*, for all his? And ſo of all the reſt? The *unworthy gueſts*, as they all *made excuſes* together for company, ſo were they all *excluded* from the great ſupper together for company. And the *damned Reprobates* at the laſt day ſhall not with all their Allegations procure either any *ſtay of judgment* before ſentence be pronounced, or the leaſt *mitigation* thereof after.

Gen. 4. 12. 1 Sam. 15. 26. Luk. 14. 24. Mat. 25. 46.

32. If it were with *Almighty God*, as it is with *Men*: we might conceive ſome *hope*, or *poſſibility* at leaſt, that a meer *pretended excuſe* might be of ſome uſe to us. 1. Poſſibly, he might *take* it as it is, and never *ſearch* farther into it: 2. Or he might *ſearch* into it, and not find out the vanity and ſlightneſs of it: 3. Or he might find it out, and yet let it go *unpuniſhed*. But *the Text* here aſſureth us, that it is quite otherwiſe with him, in each of theſe reſpects. 1. The Lord will both *ſearch* it out: for *doth not he that pondereth the heart, conſider it?* And *find* it out: 2. for *he that keepeth thy ſoul, doth not he know it?* And *puniſh* it: 3. for *ſhall not he render to every man according to his works?* Each of which *Interrogations* doth virtually contain a ſeveral *reaſon* of the point: to let us ſee how impoſſible it is that *cauſeleſs excuſes* ſhould do us any good before the judgment ſeat of God.

33. *Firſt*, they will not avail us, becauſe they cannot eſcape his *ſearch*. *Doth not he that pondereth the heart, conſider it?* Men are credulous and inconſiderate both ways: eaſily induced by *a credible accuſation*, to condemn *the innocent*; and as eaſily by *a credible Apology*, to acquit *an offender*. But the righteous Lord evermore taketh the matter into his due *conſideration*, and *pondereth* every thing diligently, (for in ſuch like Phraſes *the Scriptures*, fitted to our capacities, ſpeak of him:) before he proceed to give ſentence. *If the cry of the ſins of Sodom be grievous*, and call importunately upon him for *vengeance*: yet before he will pour it down upon them *in fire and brimſtone*, he will *pauſe upon it* (as it were) a little firſt; he will *go down and ſee, if their doings be altogether according to that cry*,

Gen. 18. 21.

*cry, and if not, that he may know it.* Neither will he give *Belſhazzars* Kingdom from him to the *Medes* and *Perſians*, before he have *weighed him in the balance, and found him too light.* And as he will not take *an accuſation* to the condemning, ſo neither will he take *an excuſe* to the acquitting of any perſon, without *ſifting* it well firſt, and *ſearching* into the truth of it. In which *ſearch* he is moſt exact and *punctual.* For he entreth into *the reins* and kidneys, and *pierceth* even *to the dividing aſunder of the joynts and marrow*; and prieth into the moſt ſecret inwards, and that with a moſt curious eye, till he *diſcern* the moſt cloſe and hidden *thoughts and intents of the heart.* And to make ſure work, that nothing may eſcape his *ſearch*, by lurking unſpied in ſome remote corner or dark cranny of the heart, he taketh (a) *a light* with him; he (b) *ſearcheth it with candles*, as the Prophet ſpeaketh. To omit thoſe other *metaphorical* but *ſignificant* expreſſions, here and there ſcattered in the holy Scriptures, to this purpoſe: this very *Phraſe* uſed in the Text of *pondering the heart*, and that other like it in *Prov.* 16. of *weighing the Spirits*, if there were no other, would ſufficiently ſhew forth *the exactneſs* of his proceedings in this trial. It is taken from the curioſity that men uſe in weighing *Gold*, or *precious quinteſſences* for medicine. It importeth, that if in any thing we pretend, *a ſcruple*, or but ſo much as the leaſt *grain* be wanting of *the due weight* it ſhould have: it will not paſs *current* with him, but ſhall be *turned upon us* again, both to our ſhame and loſs.

Dan 5. 27, 28. Heb. 4. 12. a *Quantumcunque teneb as facis tuis ſuperſtruxeris, Deus lumen eſt.* Tertul. de pœnit. c. 6. b Zeph. 1. 12. Prov. 16. 2.

34. *Secondly, vain excuſes* will not help us, becauſe the *vanity* of them cannot ſcape his *knowledge.* [*He that keepeth thy ſoul, doth not he know it?*] Men are eaſily deluded with *falſe ſhews*, becauſe they cannot always ſpy *the falſeneſs* and emptineſs of them: as *children* are eaſily made believe that a piece of *braſs* is *gold*, when they ſee it *gliſter.* And *the reaſon* is evident, becauſe men have nothing to *judge by* but *the outward appearance*: and that can let them in but a very little way into *the heart.* So that what the Preacher ſaith, *Eccl.* 8. in reſpect of other things, holdeth no leſs in reſpect of the ſincerity of mens *hearts*, and likewiſe of their *ſpeeches* and *allegations*; *Though a man labour to ſeek it out, yea, further, though a wiſe man think to know it, yet he ſhall not be able to find it.* Only the Lord, in whoſe *hands*, and before whoſe *eyes* our *hearts* and all our *ways* are, he that *keepeth our ſouls*, as it is here (*Servat*, and *obſervat* too: the word may import either) he *ſpieth* out all our paths, and *obſerveth* all our haltings. We *deceive* our ſelves, if we think to *mock* him, or to *hide* any thing out of his ſight. *Shall not God ſearch it out?* ſaith *David*, Pſal. 44. *for he knoweth the very ſecrets of the heart.* Men may *ſearch* for a thing, and be never the near; becauſe they cannot *ſearch it out*: As *Laban* tumbled over all *Jacobs* ſtuff, *ſearching* for his Idols, but *found* them not. But where God *ſearcheth*, he doth it effectually. *Shall not God ſearch it out?*

1 Sam. 16. 17. Eccl. 8. 17. a בצר Pſal. 44. 21. Gen. 31. 34.

35. *Thirdly*, vain *excuſes* will not help us, becauſe they cannot exempt us from *puniſhment*, and the juſt vengeance of God: for *ſhall not he render to every man according to his works?* Men are ſometimes ſwayed with *partial affections*, to *connive* at ſuch things as they might *redreſs*, if they were ſo *diſpoſed*: and are content to take any *ſorry excuſe* for a ſufficient *anſwer*, when it is ſo thin and tranſparent, that they cannot chuſe but ſee quite through it; eſpecially if it be tendred by ſuch *perſons* as they deſire to ſhew ſome reſpect unto. But with the Lord, there is *no reſpect of perſons.* He *hateth* ſin with a perfect hatred; and *puniſheth it*, whereſoever he findeth it, with *ſevere chaſtiſements* in his own deareſt *ſervants* and *children*; but with *fiery vengeance* and *fury poured out* upon his *Adverſaries.* Where he enjoyneth a *duty*, he looketh for *obedience*: and therefore where *the duty* is unperformed, *the diſobedience* is ſure to be puniſhed; let the offender pretend and alledge never ſo largely to *excuſe* it. *Quid verba audiam, facta cum videam?* It is *the work* he looketh at in all his *retributions*: and where the *work* is not done, *vain words* will not ward off *the blows* that are to be

inflicted for *the neglect*; nor any whit *leſſen* them, either in their *number* or *weight*. Will they not rather *provoke* the Lord in his juſt indignation to lay on both *more* and *heavier* ſtrokes? For where a duty is *ill neglected*, and the neglect *ill excuſed*, the offender deſerveth to be *doubly puniſhed*: once for the omiſſion of *the duty*, and once more for the vanity of *the excuſe*.

36. Let me beſeech you therefore (dearly beloved brethren) for *the love of God*, and your *own ſafety*, to deal clearly and unpartially betwixt God and
Heb. 12. 13. your own ſouls in this affair, without ſhuffling or dawbing: and to *make ſtraight paths to your feet*; *leſt that which is lame be turned out of the way*. Remember that
Jonah 2. 8. *they that truſt to lying vanities* (and falſe pretences are no better) *forſake their own mercy*. And that *feigned excuſes* are but as *a ſtaff of reed*; a very weak ſtay for a heavy body to truſt to for ſupport: which will not only crack under *the*
2 King. 18. 21. *weight*; but the ſharp ſplinters thereof will alſo run up into *the hand* of him that leaneth upon it. You ſee what God looketh at. It is *the heart*, that he *pondereth*: and *the ſoul*, that he *obſerveth*: and *the work*, that he *recompenſeth*. Look therefore that your *hearts* be true, and your *ſouls* upright, and your *works* perfect: that you may never ſtand in need of ſuch poor and beggarly ſhifts, as *forged pretences* are; nor be driven to fly for refuge to that which will nothing at all profit you *in the day of wrath*, and of trial. Let your *deſires* be unfeigned, and your *endeavours* faithful, to the utmoſt of your power to do *Juſtice*, and to ſhew *Mercy* to your brethren; and to diſcharge *a good Conſcience* in the performance of all thoſe *duties* that lie upon you by virtue, either of your *general Calling* as Chriſtians, or of your *particular Vocations*, whatever they be, with all diligence and godly wiſdom; that you may be able to ſtand before *the judgment-ſeat* of the great God with comfort; and out of an humble and well-grounded confidence of his gracious *acceptance* of your (imperfect, but ſincere) *deſires* and *endeavours in Chriſt*, not fear to put your ſelves upon *the trial*; each
Pſal. 139. of you in the words of holy *David*, Pſal. 139. *Try me O God, and ſeek the ground of my heart: prove me, and examine my thoughts. Look well if there be any way of wickedneſs in me; and lead me in the way everlaſting*; in the way that leadeth to everlaſting life. Which great mercy the Lord of his infinite goodneſs vouchſafe unto us all, for his dear Sons ſake Jeſus Chriſt our bleſſed Saviour. To whom, &c.

AD

# AD MAGISTRATUM.

## The Third Sermon.

*At the Aſsiſes at* Notingham *in the year* 1634. *at the requeſt of* ROBERT MELLISH *Eſq; then High-Sheriff of that County.*

1 Sam. 12. 3.

*Behold, here I am: Witneſs againſt me before the Lord, and before his Anointed; Whoſe Oxe have I taken? Or whoſe Aſs have I taken? Or whom have I defrauded? Whom have I oppreſſed? Or of whoſe hand have I received any bribe to blind mine eyes therewith? And I will reſtore it you.*

1. A Bold and juſt challenge of *an old Judge*, made before all the People, upon his reſignal of the Government into the hands of *a new King*. *Samuel* was the man. Who, having continued (whilſt *Eli lived*) in the ſervice of the Tabernacle, as *a Levite*, and *a private man*, was (after his death) to undergo a new buſineſs: in the exerciſe of *Publick Judicature*. For that *phanatical opinion*, which hath poſſeſſed ſome in theſe later times, that no *Eccleſiaſtical perſon* might lawfully exerciſe any *Secular Power*, was in thoſe days unheard of in the World. *Eli*, though *a Prieſt*, was *a Judge* alſo; and ſo was *Samuel*, though a *Levite*, after him: And we find not, that either *the People* made any *queſtion* at all, or that *themſelves* made any *ſcruple* at all, of the lawfulneſs of thoſe *concurrent powers*. *Samuel* was now (as it is collected by thoſe that have travelled in *the Chronology*) aged about *five and thirty* years, and ſo in his *full ſtrength*, when he was firſt *Judge*: Which ſo long as it continued in any meaſure, he little reſpected *his own eaſe* in compariſon of *the common good*; but took his (a) *yearly circuits* about the Country, keeping *Courts* in the moſt (b) convenient places abroad; beſides his conſtant ſittings at *Rama*, where his dwelling

1 Sam. 7. 6. & 19.

—4. 18.

a 1 Sam. 7. 16, 17

b—*per loca ad judicandum opportuna.* Lyra.

dwelling was, for the hearing and determining of *Cauſes*: to the great eaſe of all, and content (no doubt) of the moſt or beſt.

2. But by that he had ſpent about *thirty years* more in his Countries ſervice; he could not but find ſuch *decays* in his body, as would call upon him in his now *declining age* to provide for ſome *eaſe* under that (c) *great burden* of years and buſineſs. Which that he might ſo do, as that yet *the publick ſervice* ſhould not be neglected: he thought good to joyn his *two Sons* in commiſſion with him. He therefore *maketh them Judges in Iſrael*: in hope that they would frame themſelves by his example *to judge* the people with ſuch like *diligence* and *uprightneſs* as himſelf had done. But the young men, as they had far *other aims* than the good old Father had; ſo they took quite (d) *other ways* than he did. Their care was not to advance *Juſtice*, but to fill their *own Coffers*: which made them ſoon *to turn aſide after lucre, to take bribes, and to pervert judgment.* This fell out right for *the Elders of Iſrael*: who now had (by *their* miſcarriage) a fair *opportunity* opened, to move at length for that they had long thirſted after, *viz. the change of the Government.* They *gather themſelves* therefore together, that the cry might be the fuller: and to *Ramah* they come to *Samuel* with many complaints and alledgments in their mouths. But the ſhort of the buſineſs was, *a King* they muſt have, and *a King* they will have: or they will not reſt ſatisfied. It troubled *Samuel* not a little, both to hear of the miſ-demeanour of *his ſons*, of whom he had hoped better: and to ſee the wilfulneſs of a *diſcontented people*, bent upon *an Innovation.* Yet he would conſult with God, before he would give them their anſwer. And then he anſwereth them: not by *peremptorily denying* them the thing they ſo much deſired; but by (e) *earneſtly diſſwading* them from ſo inordinate a deſire. But they perſiſting *obſtinately* in their *firſt reſolution*: by farther direction from the Lord, *Samuel* condeſcendeth to them, and *diſmiſſeth* them, with *a promiſe* that it ſhould be done to them as they deſired, and *a King* they ſhould have ere it were long.

c — Gloſſ. interl. Joſeph. Antiq. 3. 1 Sam. 8. 1. —2.

d Τὸν ἐπιτήδειον ἐπὶ πλεονεξίαν. Joſeph. ib. —4.

e — πλείοσι λόγοις ἐπειρᾶτο ἀποτρέπειν αὐτοὺς τοῦ παρανόμου ἐπιθυμήματος. Joſeph. lib. 1.

3. And within a while he made good his *promiſe*. The Lord had deſigned *Saul* to be their *King*, and had ſecretly revealed the ſame to *Samuel*. Who did alſo by Gods appointment firſt anoint him *very privately*, no man being by, but *they two* alone: and after *in a full Aſſembly* of the people at *Miſpeh*, evidenced him to be the man whom God had choſen, by the determination of *a lot.* Whereupon the moſt part of the people *accepted Saul* for their *King Elect*: teſtifying their *acceptance* by their joyful *acclamations*, and by ſending him *Preſents.* Yet did not *Saul* then immediately enter upon his *full Regalities*, (whether by reaſon of ſome *contradiction* made to his *Election*, or for whatſoever other cauſe) but that *Samuel* ſtill continued in *the Government*: till upon occaſion of *the Ammonites* invading the Land, and laying ſiege againſt *Jabeſh-Gilead*, *Saul* made ſuch proof of his valour by relieving *the Town*, and deſtroying *the Enemy*, that no man had the forehead to oppoſe againſt him any more. *Samuel* therefore took the hint of that Victory to eſtabliſh *Saul* compleatly in *the Kingdom*, by calling the people to *Gilgal*, where the *Tabernacle* then was: where he once more anointed *Saul before the Lord*, and in a full Congregation; inveſting him into the Kingdom with great ſolemnity, *Sacrifices of peace-offerings*, and all manner of *rejoycings.*

1 Sam. 11. 1, &c.

—24. &c.

4. Now had the people, according to their deſire, *a King*: and now was *Samuel*, who had long *Governed in chief*, again become *a private man.* Yet was he ſtill *the Lords Prophet*: and by vertue of that *Calling* took himſelf bound to make the people ſenſible of the greatneſs of their *ſin*, in being ſo forward *to ask a King*, before they had firſt *asked* to know the Lords pleaſure therein. And this is in a manner the buſineſs of this whole Chapter. Yet before he begin to *fall upon them*, he doth wiſely firſt, to *clear himſelf*: and for the purpoſe he

*challengeth*

*challengeth* all and every of them, if they could accuſe him of any *injuſtice*, or *corruption* in the whole time of his *Government*, then and there to ſpeak it out, and they ſhould receive ſatisfaction, or elſe for ever after to hold their tongues: in the three firſt verſes of this Chapter, but eſpecially in this third verſe, [ *Behold, here I am: witneſs againſt me before the Lord*, &c.

5. In which words are obſervable both *the Matter* and *Form* of *Samuels* challenge. *The Matter* of it, (to wit, *the thing* whereof he would clear himſelf) is ſet down, *firſt* in *general terms:* that he had not *wrongfully taken* to himſelf that which was anothers, [ *Whoſe Oxe have I taken? Or whoſe Aſs have I taken?* ] And then more *particularly*, by a perfect enumeration of the ſeveral *ſpecies* or kinds thereof: which being but *three* in all, are all expreſſed in this challenge. All *wrongful taking* of any thing from another man, is done either *with* or *without* the parties conſent. If *without the parties conſent*: then either by *cunning* or *violence*; *fraud* or *oppreſſion*; over-reaching another by *wit*, or over-bearing him by *might*. If *with the parties conſent*; then it is by *contracting* with him for ſome fee, reward, or gratification. *Samuel* here diſclaimeth them all, [ *Whom have I defrauded? Whom have I oppreſſed? Or of whoſe hand have I received a bribe, to blind mine eyes therewith?* That is *the matter* of the challenge.

6. In *the Form*, we may obſerve concerning *Samuel* three other things. *Firſt*, his great *forwardneſs* in the buſineſs, in putting himſelf upon the trial by his own *voluntary offer*, before he was *called* thereunto by others. [ *Behold, here I am.* ] 1. *Secondly*, his great *Confidence*, upon the conſcience of his own *integrity*; in that he durſt put himſelf upon his trial before God and the World, [ *Witneſs againſt me before the Lord, and before his Anointed.* ] 2. *Thirdly*, his great *Equity*, in offering to make *real ſatisfaction* to the full, in caſe any thing ſhould be juſtly proved againſt him in any of the premiſſes, [ *Whoſe Oxe, or whoſe Aſs*, &c. *and I will reſtore it you.* ] 3.

7. The *particulars* are many: and I may not take time to give them all their due enlargements. We will therefore paſs through them lightly: inſiſting perhaps ſomewhat more upon thoſe things that ſhall ſeem more material or uſeful for this *Aſſembly*, than upon ſome of the reſt; yet not much upon any. Neither do I mean in the handling thereof to tie my ſelf preciſely to the method of my *former diviſion*: but following the courſe of *the Text*, to take the words in the ſame order, as I find them here laid to my hand. *Behold, here I am, witneſs againſt me*, &c.

8. *Behold, here I am.* More haſte than needeth, may ſome ſay: It ſavoureth not well, that *Samuel* is ſo forward to *juſtifie* himſelf, before any man *accuſe* him. *Voluntary purgations* commonly carry with them ſtrong *ſuſpicions of guilt*. We preſume there is *a fault*, when a man ſweareth to put off *a crime*, before it be laid to his charge. True: and well we may preſume it, where there appeareth not ſome *reaſonable cauſe* otherwiſe for ſo doing. But there occur ſundry *reaſons*, ſome apparent, and the reſt at leaſt probable, why *Samuel* ſhould here do as he did.

9. *Firſt*, he was preſently to *convince* the people of their great ſin, in asking a *King*, and to *chaſtiſe* them for it with a ſevere reprehenſion. It might therefore ſeem to him expedient, before he did *charge* them with *innovating* the Government, to *diſcharge* himſelf firſt from having *abuſed* it. He that is either to (a) *rebuke* or to *puniſh* others for their faults, had need ſtand clear both in his own *conſcience*, and in the eye of *the world*, of thoſe *faults* he ſhould cenſure, and of all other *crimes* as foul as they: leſt he be choaked with that bitter *Proverb*, retorted upon him to his great reproach. (b) *Phyſician heal thy ſelf.* (c) *Vitia ultima fictos contemnunt Scauros, & caſtigata remordent.* How (d) unequal a thing is it, and incongruous, that he who wanteth no *ill conditions* himſelf,

a *Omnia quæ vindicaris in alterum, tibi ipſi ſunto vehementer ſuggerenda ſunt.* Cic in Verr. 3.
b Luk. 4. 23.
ἄλλων ἐπιτιμᾷς ἀνθρώποις ἑαυτὸν οὐκ ἐπιτιμῶν; Lamb. apud Plut. de dignoſc. adul.
c Juven. ſat. 2.
d *Nihil eſt quod minùs ferendum ſit, quàm rationem ab alterâ vitâ exigere cum, quas ipſa poſſit, non reddere.* Cic Divin in Q. Cæcil.

himſelf, ſhould bind his neighbour to *the good behaviour*? That a (*c*) ſacrilegious *Church-robber* ſhould make *a mittimus* for a poor *ſheep-ſtealer*? Or (as he complained of old) that great thieves ſhould hang up little ones? *How canſt thou ſay to thy brother, Brother let me pull out the mote that is in thine eye, when behold there is a beam in thine own eye*? That is, with what *conſcience*, nay, with what *face* canſt thou offer it? *Turpe eſt doctori*, every School-boy can tell you. See to it all you, who by the condition of your callings are bound to *take notice of* the actions and demeanors of *others*, and to *cenſure* them; that you (*f*) walk orderly and unreprovably *your ſelves*. It is only the ſincerity and unblameableneſs of *your converſations*, that will beſt add weight to *your words*, win awe and eſteem to *your perſons*, preſerve the authority of *your places*, put life into *your ſpirits*, and enable you to do the works of *your Callings* with courage and freedom.

c Homicida ſit autus in ſcitus, & punit furtis ſacrilegus. Since 2. de ira. 28. Luk. 6. 42.

f Sic agitur cenſuras & ſic exempla parantur: Cum in ex alios quod monemus, ipſe facias. Ovid. ex Pythag.

10. *Secondly*, *Samuel* here *juſtifieth* himſelf: for their greater *conviction*, and for the more *aggravating* of their ſin. If *his Government* had been *tyrannous*, or *corrupt*, it had been ſomewhat the more excuſable in them to have attempted *a change*, (though I cannot ſay, that the greateſt *tyranny* or *corruption* in a Governour imaginable, could have warranted ſuch *an attempt in toto*:) Yet whatſoever *fault* there had been in them for ſo doing; had he been liable to any *juſt exceptions* in that kind, *he* muſt have born his ſhare alſo of *the blame*, as well as *they*: *they*, for that their *ſeditious attempt*; and *he*, for giving them *the occaſion*. Whereas his *innocency* putteth off all the blame *from him*, and leaveth it wholly *upon them*: who now can no more *excuſe themſelves* than they can *accuſe him*. They had *rejected him* with a *Nolumus hunc regnare*: rather they had *rejected* (a) *God* in him [*They have not rejected thee: but they have rejected me, that I ſhould not reign over them*, Chap. 8.] It ſtood him therefore upon to *clear himſelf* from all ſiniſter ſurmiſes and ſuſpicions of *injuſtice*: that it might appear to them and to all the world, that he had given them *no cauſe* why they ſhould ſo *reject him*; and that therefore they muſt thank themſelves for it, and not him, if in any after-times they ſhould have cauſe to repent it. It is a brave thing for *a Magiſtrate*, or indeed for any man, to walk with (b) *an even foot*, and in *an upright courſe*: that when bad people ſhall go about to *diſparage* him, or to *ſpeak*, or but *think* unworthily of him, he may be able to *conteſt* with them for the maintenance of his *innocency*, and to ſtand upon his own *juſtification*. As St. *Paul* did; *I have coveted no mans ſilver, or gold, or apparel*: And as *Moſes* did; *I have not taken an Aſs from them, neither have I hurt one of them*: And as our bleſſed *Saviour* himſelf did; *I have done many good works among you, for which of thoſe works do you ſtone me*? And as *Samuel* here doth; *Behold, here I am: witneſs againſt me, whoſe Oxe*, &c.

a Exceptio Jubet. 1 Sam. 8. 7.

b Semper hic. Gal. 2. 14.

Act. 20. 33. Num. 16. 15. Joh. 10. 32.

11. *Thirdly*, *Samuel* had now ſurrendred the adminiſtration into the hands of *the new King*: and ſo having *given* up his office, he thought it meet *to render an account* how he had carried himſelf therein. It goeth ſore with an *evil ſteward*, to hear of *a reckoning*: whereas he that hath been *faithful*, deſireth nothing more. Whatſoever our *Callings* are, we are but *ſtewards* over ſome part of Gods houſhold: and it were good for us eftſoons to remember, that our Maſter will require of us *an account of our ſtewardſhips*. The time will come, when *we muſt all appear before the judgment-ſeat of Chriſt*, to give in our *accounts*: And we muſt look to have them examined moſt ſtrictly, even *ad ultimum quadrantem*, to the very utmoſt Farthing. Not *an idle word*, nor *a vain thought*, but muſt then be (*h*) accounted for. They that *judge* others now, ſhall then be *re-judged*: and all their proceedings *re-examined* and *re-viewed* with a moſt curious, unerring, and unpartial eye. O happy, thrice happy *that ſervant*, who conſcious to his own faithfulneſs, ſhall not need to ſeek to *the Hills and Rocks* to hide him from the face of *the great Judge*, or to run to the thickets as *Adam* did, till he be fetcht

u: o me ſibi, ut adminiſtrato à me Reip. rationem reddam Junianus.

Luk. 16. 2. 2 Cor. 5. 10. Mat. 12. 36. Wiſd. 1. 9. b—ut ſi mihi ea quidem cogitationes, ac verba mancipiarem, ejus in eam inquiſitionem tenacem. Gregor. Rev. 6. 16.

fetcht out with that terrible proceſs (*Adam, where art thou?*) but ſhall readily *preſent* himſelf with much aſſurance and comfort before him, as *Samuel* here did before *the King* and *the people*, and ſay, *Behold, here I am.* Gen. 3. 8, 9.

12. And why might not *Samuel* do this *fourthly* even *in wiſdom*, for the timely preventing of future *cavil* and *dangers*? There were ſome pretenſions againſt *his Sons*, of *Injuſtice* and *Corruption*: and if matters ſhould come to *publick ſcanning*, like enough much might be proved againſt them. Which how far they might be ſtretched to *the Fathers* prejudice in after-times, who could tell? Little reaſon had he howſoever to truſt a giddy people; (ſo *unthankful*, and ſo *new-fangled*, as he had found them to be) and to ſuffer either his *ſafety* or *credit* to lie at their courteſie. So long as theſe things ſhould *hang upon the file*, or lie in the deck; he might perhaps be *ſafe*, but he could not be *ſecure*. That therefore *the miſcarriages* of others might not fall on his neck, he might think it *ſafeſt* for him to get his *Quietus eſt* betimes. And therefore he requireth them all, if any man had ought to *object* againſt him, that they would now produce it *in open Court*: if they had not; reaſon would they ſhould forthwith *acquit* him by their general ſuffrages. By which means having obtained *a publick teſtimony* from them, as we ſee in the verſes following, and ſo being (as it were) *quit by Proclamation*, he is thenceforth ſafe againſt all evil *calumniations*, and fearleſs of *after-claps*. It is a baſe and unmanly thing, to uſe indirect and under-hand dealing *to ſhift off a juſt trial*: but a point of honeſt and Chriſtian wiſdom, in a fair and open way handſomly *to prevent an unjuſt Accuſation*. No fault for a man to uſe *the Serpents wiſdom*, ſo it be not tainted with *the Serpents poyſon too*; but rightly tempered with a due mixture of *Dove-like ſimplicity* and innocency. Mat. 10. 16.

13. *Laſtly*, to diſſwade the people formerly from asking a King, *Samuel* had told them what *a King* might do (a) *De Jure*, if he ſhould uſe his abſolute power: and what if a King ſhould do *De Facto*, no remedy but *ſubmit*, they might not at any hand *reſiſt*. And he knew, that by their *obſtinacy* in asking *a King*, they had ſo highly diſpleaſed *the Lord*, that it were but juſt with him, if he ſhould ſuffer their *new King* to rule over them with *rigour* and *tyranny*. It might very well be, that out of this very conſideration *Samuel* was the rather induced at this time to declare his own *integrity*; that ſo he might propoſe unto *the new King* now in the entrance of his Reign *a pattern* of equity and juſtice in his own *example*. Even as St. *Paul* oftentimes propoſeth his own *example* to the Churches for their imitation. (*I beſeech you brethren to be followers of me. Thoſe things which ye have heard and ſeen in me, do*, &c.) We ſee the World is much given to be led by (b) *example*. Whatever *the attempt* be, uſually one of the firſt *Enquiries* is: Not whether there be any *Law*, or any *Reaſon*, or any *Conſcience*; but whether there be any *Precedent* for it, yea, or no. And if any ſuch be to be found, it ſeldom ſticketh. It helpeth out many an *ill matter*; it giveth a *fair colour* to many *foul proceedings*: when men have this yet to plead for themſelves, that they do but as others have done before them, and continue things as they found them. (c) *Hoc olim facilitavit Pyrrhus*, ſeemed to him plea enough in the Comedy. It ſo much the more concerneth every *good* and *wiſe* man, eſpecially thoſe that are *in place of Authority* (whoſe actions are moſt *looked upon*, and ſooneſt drawn into *example*) ſo to order themſelves in their whole converſations, that ſuch as come after them may be rather provoked by their *good example* to do well, than encouraged by their *evil example* to do amiſs. If at any time hereafter *Saul* ſhould take any mans *Oxe* or *Aſs* from him by any manner of *fraud*, *oppreſſion*, or *bribery*: the conſtant practice of his *immediate Predeceſſour* for ſundry years together ſhall ſtand up, and give evidence againſt him, and caſt him. *Samuels integrity* ſhall condemn him, both at the Bar of his own Conſcience, and in the mouths of all men: at leaſtwiſe he ſhall have

a *Jus Regis.* 1 Sam. 8. 11.

b—*non ad rationem, ſed ad ſimilitudinem vivimus* Sen. de vit. beat. cap. 1.

c Terent. in Eunuch.

no

no cauſe to vouch *Samuel* for his *Precedent*; no colour to ſhroud his miſcarriages under the authority of *Samuels example.*

14. We cannot now marvel, that *Samuel* ſhould thus offer himſelf to *the trial*, when as no man urged him to it: ſith there may be rendred ſo many *congruous reaſons* for it. Eſpecially being withal ſo *conſcious* to himſelf, of having dealt *uprightly*, that he knew all the World could not touch him with any *wilful violation* of juſtice. He doth not therefore decline *the trial*, but ſeek it; and putteth himſelf upon it with marvellous *confidence*: challenging all comers, and craving no favour, [*Behold, here I am: witneſs againſt me before the Lord, and before his Anointed.*] Here is no excepting againſt any *witneſs*: nor refuſal of any *Judge*, either *God* or *Man*. He had *a good cauſe*: and therefore he had alſo *a good heart*. All vertues are connext: among the reſt, ſo are *Juſtice*, and *Fortitude*. *The righteous are bold as a Lion.* The Merchant that knoweth his *wares* to be faulty, is glad of *the dark ſhop*, and *falſe light*: whereas he that will uphold them right and good, willeth his Cuſtomers to view them in *the open Sun*. *Qui malè agit, odit lucem.* He that doth evil, loveth to skulk in *the dark*, and will not abide *the light*, (which is to him as *the terrours of the ſhadow of death*) leſt his evil deeds ſhould be found out and laid open to his ſhame. Even as *Adam* hid his head in *a buſh*, when he heard *the voice of God*, becauſe his conſcience told him he had tranſgreſſed.

Prov. 28 1.

Joh. 3 20, 21.

Job 24. 17.

15. A *corrupt Magiſtrate* or *Officer* may ſometimes ſet a face upon it, and in a kind of bravery *bid defiance* to all the World: but it is then when he is ſure he hath *power* on his ſide to bear him out; when he is ſo backt with his *great friends* that no man dare *mutire contra*, once open his lips againſt him for fear of being ſhent. Even as *a rank Coward* may take up the bucklers, and brave it like *a ſtout Champion*; when he is ſure the Coaſt is clear, and no body neer to enter the liſts with him. And yet all this but *a meer flouriſh*; a faint and fain'd *bravado*: his heart the while in the midſt of his belly is as *cold as lead*; and he meaneth nothing leſs than what he maketh ſhew of. If the offer ſhould be indeed accepted, and that his actions were like to be brought upon *the publick ſtage*, there to receive a due and unpartial *hearing* and *doom*: how would he then (*a*) ſhrink and hold off, trow ye? then what *crouching*, and *fawning*, and *bribing*, and *dawbing*, to have the matter taken up in a private chamber; and *the wound* of his credit a little overly ſalved, though upon never ſo *hard* and *baſe* conditions? His *beſt wits* ſhall be tried, and his *beſt friends* to the utmoſt, if it be poſſible by any means to decline *a publick trial.*

a Noſcit tu quàm mitem te præbeat in ſe ad judicium. Plaut. in Moſtell. 5. 1.

16. Be *juſt* then, Fathers and Brethren, and ye may be *bold*. So long as you ſtand *right*, you ſtand *upon your own legs*, and not at the mercy of others. But turn aſide once to *defrauding*, *oppreſſing*, or receiving *rewards*; and you make your ſelves ſlaves for ever. *Intus pugnæ, foris timores*: Horrours and gripes *within*, becauſe you have knowingly done what you ought not: Terrours and fears *without*, leſt your wicked dealings ſhould come to light, whereby you might receive the due *ſhame* or *puniſhment* thereof. Poſſibly you may bear up, if the *times* favour you, and by your *greatneſs* out-face your crimes for a while: but that is not a thing to truſt to, [*O truſt not in wrong and robbery*, ſaith *David*, Pſal. 62.] The *wind* and the *tide* may turn againſt you, when you little think it: and when once you begin to (b) *go down the wind*, every baſe and buſie companion will have *one puff* at you, to drive you the faſter and the farther down.

Pſal. 62 10.

b—Secundis dicitur amico Spectandus: gaudent omnes. Juven. Sat. 10.

17. Yet miſtake not, as if I did exact from *Magiſtrates* an abſolute immunity from thoſe common *frailties* and *infirmities*, whereunto the whole race of mankind is ſubject: The impoſition were unreaſonable. It is one of the unhappineſſes that attends both *your Calling* and *ours* (*Magiſtracy* and *Miniſtry*) that every *ignorant Artiſan*, that perhaps knoweth little, and practiſeth leſs of his *own duty*,

*duty*, can yet inſtruct us *in ours*; and upon every ſmall over-ſight make grievous out-cries, by objecting to you *your place*, to us *our cloath* (A man of *his place*, a man of *his cloath*, to do thus or thus!) As if any Chriſtian man, of what *place*, or of what *cloath* ſoever, had the liberty to do otherwiſe than well: or as if either we or you were in truth that in reſpect of *our natures*, which in reſpect of *our Offices* we are ſometimes called: we *Angels*, and you *Gods*. Truly, however it pleaſeth the Lord (for our greater honour) thus to *ſtyle* us: yet we find it in our ſelves (but too well) and we make it ſeen by us (alas, but too often) that we are *men*; ὁμοιοπαθεῖς, ſubject to the like *paſſions*, *ignorances*, and ſinful *aberrations* that other men are. And I doubt not but *Samuel*, notwithſtanding all this *great confidence* in his own *integrity*, had yet among ſo *many cauſes*, as in ſo *many years* ſpace had gone through his hands, ſundry times *erred in judgment*: either in *the ſubſtance* of the ſentence, or at leaſt in ſome *circumſtances* of the proceedings. By *miſ-informations*, or *miſ-apprehenſions*, or by other *paſſions* or *prejudices*, no doubt but he might be carried, and like enough ſometimes was, to ſhew either more *lenity*, or more *rigour*, than was in every reſpect expedient.

Rev.1.20. Pſal.82.6. Act.14.15.

18. But this is the thing, that made him ſtand ſo clear, both in his own *conſcience*, and in the ſight of *God* and the *World*; that he had not *wittingly* and *purpoſely* perverted judgment, nor *done wrong* to any man with an evil or *corrupt intention*: but had uſed all *faithfulneſs* and *good Conſcience* in thoſe things he did rightly apprehend; and all requiſite *care* and *diligence* (ſo far as humane frailty would ſuffer) to find out *the truth* and the *right* in thoſe things whereof he could not know the certainty. This do; exerciſing your ſelves (with St. *Paul*) to have always *a conſcience void of offence towards God, and towards men*: and then you may (with him alſo) be bold to call both *God* and *men* to bear witneſs to your Integrity. (*Ye are witneſſes, and God alſo, how holily, and juſtly, and unblameably we have behaved our ſelves among you*, 1 Theſ. 2.) and with good *Samuel* here to put your ſelves for *the trial* of your uprightneſs upon your *God*, *King*, and *Country*, [*Behold, here I am: witneſs againſt me before the Lord, and before his Anointed.*

Act.24.16. 1 Theſ.2.10.

19. Thus much of *Samuels confidence*, See we next, what the things are, he doth with ſo much confidence diſclaim; as *the matter of the Challenge*. It is in the general, *Injury* or Wrong: the particular kinds whereof in the Text ſpecified, are *Fraud*, *Oppreſſion*, and *Bribery*. Againſt all and every of theſe he expreſly proteſteth: *Whoſe Oxe have I taken? Or whoſe Aſs have I taken? Or whom have I defrauded? Whom have I oppreſſed? Or of whoſe hand have I received any bribe, to blind mine eyes therewith?* To begin with the general, *Whoſe Oxe have I taken, or whoſe Aſs have I taken?* Theſe two Creatures, *the Oxe* and *the Aſs* are here mentioned, becauſe of their great uſefulneſs: the ſtrength of *the Oxe*, and the patience of *the Aſs*, enabling them; the one for *labour*, the other for *carriage*. For in thoſe times and Countries they uſed *Aſſes* altogether for *journeys* and for *burdens*; as we now adays and in theſe parts of the World do *Horſes*: Whereof in old time we find very little ſpeech of any other uſe, than for the ſervices of *War* only. Whence it is, that *the Oxe* and *the Aſs* are in the Scriptures ſo frequently *mentioned together*, and ſo reckoned together as a principal part of *a mans wealth*: and alſo both here and elſewhere by way of *Synecdoche* put for a mans *whole ſubſtance* or eſtate. In the laſt Commandment of the Ten, after thoſe words, *Thou ſhalt not covet thy neighbours Oxe, nor his Aſs*, it is added, *nor any thing that is thy neighbours*. What is there expreſſed, the ſame is here to be underſtood: as if *Samuel* had ſaid; I have neither taken any mans *Oxe*, nor *Aſs*, nor *any thing elſe* that was another mans.

See Deut.17.16. Pſal.20.7. Prov.21.31. See Gen.32.5. Exod.23 4.12. Job 1.3. Luk.13.15. Exod.20.17.

20, And then by *Taking* he muſt needs mean (a) *wrongful taking*: the words will elſe bear no reaſonable conſtruction. For to deny the lawfulneſs of *commerce*

(a) Ἐι μὴ τὸ λαβεῖν λέγει, ὃ δ' ἐστὶ πανοῦργος λέγε. Diphil. apud Stobæ. Ser. 8.

*merce* and civil contracts, ſuch as are *buying*, *ſelling*, *giving*, *exchanging*, and the like, wherein the right and property of things is transferred from one man to another by *delivering* and *taking* (δῶτε, καὶ λάβητε:) what were it elſe, but to overthrow all *humane ſociety*, and utterly to deſtroy all the Offices of *Commutative Juſtice*; which is wholly converſant about *Contracts* of that nature? His meaning clearly is, that contenting himſelf with *his own portion*, he had not ſought to enrich *himſelf* by the ſpoil of *others*, or to *gain* any thing to himſelf to his neighbours *hurt* by any unjuſt or unconſcionable means. It is the firſt and principal office of Juſtice, *ſuum cuique*, to let every man have *his own*. And the holy Law of God bindeth our very *thoughts* and *deſires* from *coveting* (but how much more then our *hands* from *taking*?) that which of right belongeth not to us. That οὐκ ἐπιθυμήσεις therefore in the Law, *Thou ſhalt not covet* that which is anothers; is by our Saviour himſelf, the beſt Interpreter of the Law, rendred by μὴ ἁρπάσῃς in the Goſpel, *Thou ſhalt not take* that which is anothers. To teach us, that whoſo will allow himſelf the liberty *to deſire it*, will not deny himſelf the liberty (if opportunity ſerve) *to take it:* And that therefore whoſoever would hold his *hands*, muſt firſt learn to ſubdue his *covetous luſts*.

Exod. 20. 17.

21. It is verily nothing ſo much as our (a) *Covetouſneſs*, that maketh us *unjuſt*: which St. *Paul* affirmeth to be *the root of all evil*; but is moſt manifeſtly the root of this evil of *injuſtice*. *Ariſtotle* ſheweth it out of the native ſignification of the Greek word πλεονεξία: as much as to ſay, *a deſire of having more*; more than is *our due*, more than falleth to *our part* or ſhare. As if a man that were to divide ſomething betwixt himſelf and his fellow by *even portions*, ſhould ſhare *the biggeſt part* to himſelf, whereby to make himſelf *a gainer*, and his partner *a loſer*. This is πλεονεξία: and it is indeed quite contrary to that νόμος βασιλικὸς as St. *James* calleth it, that *Royal Law*, *Thou ſhalt love thy Neighbour as thy ſelf*; and to that great fundamental *Rule of Equity*, by which, as by *the Standard*, we ought to mete out all our dealings towards our brethren, *Quod tibi fieri non vis*, &c. *Whatſoever you would that men ſhould do unto you, do you even the ſame to them.*

a Inde fere ſcelerum cauſæ: ære parta—&c. Juven. Sat. 14.

1 Tim. 6. 10.

Jam. 2. 8.

Mat. 7. 12.

22. If all men would *firſt* look back into the moſt ſuſpected paſſages of their *former dealings*, unpartially trying them but by this *one Rule* (and by this *one Rule* they ſhall all be tried at the laſt day;) and then would *ſecondly* reſolve to lay *this Rule* ever before their eyes, for the levelling of their *future Converſations:* what a world of *injuſtice* might they *find out* by the one, *keep out* by the other? Which, becauſe *that Rule* is ſo much neglected, are therefore now ſo little regarded. Say, thou that by thy cunning *over-reacheſt* thy brother in *buying*, *ſelling*, or *bargaining*; or deceiveſt *the truſt* repoſed in thee by thy *friend*: couldſt thou brook to be in like ſort cheated thy ſelf? Thou that *Ahab*-like wringeſt thy poor neighbours *Vineyard* from him; driveſt him by continual moleſtations to this ſtrait, that either he muſt forſake *the Town*, (if thou haſt a mind to *encloſe* it) or elſe conſent to his own and moſt of his neighbours *undoing*; or any other way *enforceſt* him to come to thy bent for fear of a worſe diſpleaſure; couldſt thou think it reaſonable, if *his caſe* were *thine*, to be ſo plagued and *oppreſſed* thy ſelf? Thou that bribeſt *a corrupt Officer*, ſuborneſt *a perjured witneſs*, procureſt *a packt Jury*, and (where thou canſt conceive any hope that it will be taken) offereſt to conveigh *a reward* into the boſom even of *the Judge* himſelf; to pervert judgment, and to get the day of thine Adverſary, when *his* cauſe is more righteous than *thine*: couldſt thou be patient thy ſelf *to be wreſted* out of thy own apparent right by ſuch engines? In a word, thou that *takeſt* thy brothers *Oxe*, or his *Aſs*, or any thing that is his, from him wrongfully: wouldſt thou be content thy brother ſhould wrongfully *take thine*? Whoſoever thou art that doſt another wrong, do but (a) *turn the tables*; imagine

a Ἃ πόσους ἐς ἐσχατον ἀνάγκης ἐμβάλλει πολλάκις μὴ πωλοῦντας. Nic. in Nicol.

imagine thy neighbour were now *playing thy game*, and thou *his*: and then deal but ſquarely in this one point, and if thine own heart condemn thee not, go on and proſper.

23. But men that are reſolved of their *End*, (if this be their *End*, to make themſelves *great* and *rich* (*a*) howſoever) are not much moved with arguments of this nature. The evidence of *Gods Law*, and conſcience of their *own duty*, work little upon them: *Gain* is the thing they look after; as for *Equity*, they little regard it. Let me tell them then, that *unjuſt gain* is not *gain*, but *loſs*. Nor is this *a Paradox*: when a meer heathen man could ſay, (*b*) κερδος κέρδεα ἐσ' ἀτῆσιν: and another, *Lucrum puta lucrum, ſi juſtum ſiet*. St. *Paul* placeth gain in *godlineſs*, not in *wealth*: and our Saviour teacheth, that he that ſhould *gain the whole world*, if he ſhould for that *loſe his own ſoul*, ſhould have little cauſe to boaſt of his peniworth. *Lucrum in arcâ, damnum in conſcientiâ*: the gain will no ways countervail the loſs. All this is moſt *certain truth*: but ſtill we hit not upon *the right ſtring*. The Worldling *hath his portion in this preſent life*; and in theſe *outward things*; and therefore what *loſſes* befal him therein, he can *feel* as ſoon as another man, and *value* them as well: But he is not much ſenſible either of *a ſpiritual*, or *an eternal loſs*. To come home to him then; let him know that *the gain of unrighteouſneſs* ſhall not long proſper with him and his. *Treaſures of wickedneſs profit little*, ſaith *Solomon*, Prov. 10. His meaning is, take them *à primo ad ultimum*, and they profit nothing. A man may ſeem *to profit* by them, and *to come up* wonderfully for a time; but time and experience ſhew, that they *moulder* away again at the laſt, and *crumble* to nothing; and that for the moſt part within the compaſs of *an age*. Seldom ſhall you ſee them hold ſo long; but very rarely beyond *the next Generation*. An *inheritance may be gotten haſtily at the beginning: but the end thereof ſhall not be bleſſed*; the ſame *Solomon*, Prov. 20. The morſels of *deceit* (and *violence*) that were ſo *pleaſant* in the chewing; the time will come when they ſhall be *vomited up again* with ſorrow and bitterneſs. What gained *Ahab* by it, when he had made himſelf Maſter of *Naboths Vineyard*, but the haſtening of his *own deſtruction*? And what was *Gehazi* the better for *the gifts* he received from *Naaman*; which brought *an hereditary leproſie* with them? And what was *Achan* the richer for *the golden wedge* he had ſaved out of the ſpoils, and hidden in his Tent; which brought *deſtruction* upon him, and all that appertained to him?

24. Brethren, let us be wiſe and wary, and not deceive our ſelves. Theſe *gobbets* are but *Satans baits*: which when we ſwallow, we ſwallow *a hook* with them, wherewith he will ſtrike us through at the laſt, though he ſuffer us a while to *play upon the line*, and to pleaſe our ſelves with thoſe *new morſels*. Let us therefore beware that we ſuffer not the leaſt portion of *unjuſt gain* to *cleave* to our fingers, or to *mingle* with our other ſubſtance. There is *a ſecret poyſon* in it, which in time will *diffuſe* it ſelf through *the whole heap*, and ſeize upon *every part*; and like *Mercury-water* or *Aqua fortis*, eat out all: as ſome write of *the Oſtriches feather*, that it will in time moult and conſume *all the feathers* in the tub wherein it is put. Know you not, that a ſmall handful of *leaven*, if it be hidden in a great trough full of *meal*, will work it ſelf into every part of it, ſowre *the whole lump*? And that a ſingle rood of *Capite-land* will bring the whole eſtate into *wardſhip*, though containing many thouſand Acres of never ſo *free a Tenure*? It was *wiſely* done therefore of *Samuel*, as well as *juſtly*, not to meddle with *the taking* of any mans *Oxe* or *Aſs*.

25. It ought to be the care of every *private man*, thus far to follow *Samuels* example, that he keep himſelf from *doing* any man *wrong*. But men that are *in place of Government*, as *Samuel* was, have yet a further charge lying upon them over and beſides the former: and that is *to preſerve* others from *wrong*; and being wronged, *to relieve* them to the utmoſt of their power. *A Magiſtrate*

(*a*) — *quocunque modo rem*. Horat. l. epiſt. 1.

(*b*) Heſiod. ἐργ. Plaut.

1 Tim. 6. 6. Mat. 8. 36. Pſal. 17. 4. Prov. 10 2. Prov. 10 22. —17. Job 20 15. 1 King 21. 19. 2 King 5. 27. Joſh. 7 24. Deut. 13. 17. Joſh 7. 11. Mat. 13. 33. & 1 Cor. 5. 6.

ſhould be ſo far from *taking* any mans *Oxe* or *Aſs* from him; that, ſo far as he can hinder it, he ſhould not ſuffer any other man ſo to do. Where *Commutative Juſtice* is by private perſons violated, through *fraud*, *oppreſſion*, or *bribery*: there it behoveth *the Magiſtrate* to ſet in, and do his part in the adminiſtration of *Diſtributive Juſtice*: for the rectifying and redreſſing thereof. It is the very end, for which principally *Laws*, and *Courts*, and *Magiſtrates* were ordained.

26. The more have they to anſwer for, that abuſe any part of this *ſo ſacred an Ordinance*, for the abetting, countenancing, or ſtrengthening of any *injurious act*. They that have skill in *the Laws*; by giving dangerous (a) *counſel* in the Chamber, or *pleading* ſmoothly at the Bar. They that attend about *the Courts*, by keeping back juſt *complaints*, or doing other caſts of their office in favour of *an evil perſon* or *cauſe*. But eſpecially *the Magiſtrates* themſelves; by *a perfunctory* or *partial* hearing, by preſſing the Laws with *rigour*, or qualifying them with ſome *mitigation*, where they ought not. Where others do *wrong*; if they know it, and can help it; their very *connivence* maketh them *Acceſſories*: and then the greatneſs and *eminency* of their places enhanceth the crime yet further, and maketh them *Principals*. *Qui non prohibet peccare, cum poteſt, jubet.* He that ſuffereth another to take any mans *Oxe* or *Aſs* from him; or his *Houſe*, or *Land*, or *Common* from him; or his *tithe* or *glebe* from him; or his *liberty* or *good name* from him; or his *life*, or any part of his *livelihood* from him; being able to remedy it: it is all one as if he ſhould *bid* him do it. —*Me nemo miniſtro Fur erit*, is a fit *Motto* for every good *Magiſtrate*.

a *Bonus vir non agit niſi bonas cauſas.* Quint. 12. inſt. 1.

Juv Sat. 3.

27. I have now done with the *Genus*, the *Species* follow; which I ſhall diſpatch with more brevity. The particulars are three: *Fraud*, *Oppreſſion*, and *Bribery*. [*Whom have I defrauded? Whom have I oppreſſed? Or of whoſe hand have I received a bribe, to blind mine eyes therewith?* Moſt Injuries are reduced to *the two* firſt heads; (a) *Fraus* and *Vis*. Sometimes a man is *wronged*, and perceiveth it not till afterwards; which, if he had known in time, he might have prevented: this is *Defrauding*. Sometimes he ſeeth and feeleth how and wherein he is *wronged*; but knoweth not which way in the world to avoid it: this is *Oppreſſion*. There he met with a *Fox*: here with a *Lion*. In that, he is *over-wrought* by *Craft*: in this, *over-born* by *Might*. Both are joyned together in the Pſalm, [*He ſhall redeem their ſoul from falſhood and violence*, Pſal. 72.] And in the Prophet, [*I will puniſh thoſe that leap on the threſhold, which fill their Maſters houſes with violence and deceit*, Zeph. 1.] and they are ſometimes joyned together in practice. As *Pharaoh* ſaid, conſulting the deſtruction of the *Iſraelites*, *Opprimamus ſapienter*, let us deal wiſely with them, and deſtroy them. And as *Lyſander* was wont to ſay, that where (b) *the Lions skin* would not reach to do the buſineſs, it ſhould be eeked out with *the Foxes*. Both are hateful both to God and man: (c) *Sed fraus odio digna majore*, ſaith the Oratour; of the two, *Deceit* is the baſer and more hateful. Becauſe men had rather be thought to want *ſtrength* (for that begetteth *pity*) than to want *wit* (which doth but expoſe them to *ſcorn*:) thence it is, that uſually they complain more of *treachery*, then they do of open *hoſtility*; and take it deeper to heart to be *defrauded*, than to be *oppreſſed*. *The loſs* troubleth them not ſo much, they ſay: but they cannot endure *to be couzened*. *Samuel*, you ſee, diſclaimeth this in the firſt place, [*Whom have I defrauded?*

a Cic. 1 de offic. ἢ δόλῳ, ἢ βίᾳ. Homer.

Pſal. 72. 14.

Zeph 1. 9.

Exod. 1. 10.

b ὅπου ἡ λεοντῆ μὴ ἐφικνεῖται, προστοπτέον ἐκεῖ τὴν ἀλωπεκῆν. Plut. in Lyſandr.

c Cic. lib. 1. de Offi.

28. He knew *the Law of God*, and *the Law of Equity*, (the written, and the unwritten *Law* both) were altogether againſt it. *Thou ſhalt not defraud thy neighbour*, Levit. 19. and after in the ſame Chapter, *Ye ſhall do no unrighteouſneſs in judgment, in mete-yard, in weight, or in meaſure*. In the ſixth Chapter of the ſame book it is declared, that he that committeth a treſpaſs *by deceiving his neighbour* ſinneth therein, and the Law there enjoyneth *an offering* to be made for

Lev. 19. 13. —35.

Lev. 6. 2. &c.

for the expiating of that ſin. How often doth *Solomon* condemn *falſe weights,* and *falſe balances* as foul *abominations?* And how frequently do *the Prophets* object it, as a main provocation of Gods heavy judgments upon the Land, That they *ſet traps, and laid ſnares for men*; That *their houſes were full of deceit, as a cage is full of birds*; That they were as crafty *Merchants, in whoſe hands are the balances of deceit*; "That they *made the Ephah* (whereby they "meaſured out *the Commodities* they ſold) *ſmall,* and *the Shekel* (wherewith "they weighed *the money* they were to receive for that they ſold) *great, and* "*falſifyed the balances*; and the like? St. *Paul* alſo (if the Tranſlations ſpeak his ſenſe aright) layeth a Charge upon the *Theſſalonians, That no man go beyond or defraud his brother in any matter:* Both becauſe it is *the will of God* ſufficiently revealed in his Word, that men ſhould not do ſo; and becauſe God will be a ſure and ſevere *avenger of thoſe* that do ſo, 1 *Theſ.*4. And he chideth the *Corinthians,* for *doing wrong, and defrauding one another,* 1 Cor.6. And leſt in what he either *forbiddeth* to, or *reproveth* in others, himſelf ſhould prove guilty: he proteſteth againſt all ſuch dealings more than once: [*Receive us, we have wronged no man, we have defrauded no man,*2 Cor.7. And again,2 Cor.12. *Be it, I did not burden you,* (as the falſe Apoſtles for filthy lucre, and to *ſerve their own bellies* did) *nevertheleſs,* it may be you will think I was *crafty, and caught you with guile.* No ſuch matter, ſaith he, I abhor it; I never *made gain of you,* either by my ſelf, or by my Agents, *Titus* or any other *that I ſent* unto you. Much like *Samuels* challenge here, *whom have I defrauded?*

Prov.11.1. 20.10.23. Jer.5.26,27. Oſee 12.7. Amos 8.5. 1 Theſ.4.3.6. 1 Cor.6.8. 2 Cor.7.2. —12.17. Rom.16.18.

29. A very grievous thing it is to think of, but a thing meerly impoſſible to reckon up, (how much leſs then to remedy and reform?) all the ſeveral kinds of *frauds* and *deceits* that are uſed in the World. Wherein men are grown wondrous *expert*: and ſo *ſhameleſs* withal; that they think it rather *a credit* to them, as an argument of their perfect underſtanding in their ſeveral *myſteries,* and particular *profeſſions,* than *any blemiſh* to them in their *Chriſtian Profeſſion,* to cheat and cozen they care not whom, nor how; ſo they may get (a) *gain,* and gather *wealth* by it. In the way of trade, in *buying, ſelling,* and other *bargaining*; what lying, diſſembling, and deceiving? It is ſtark *naught,* ſaith the *buyer*; it is perfect *good,* ſaith the *ſeller:* when many times neither of both ſpeaketh, either as he thinketh, or as the truth of the thing is. Falſe *weights,* falſe *meaſures,* falſe *thumbs,* falſe *lights,* falſe *marks,* falſe *wares,* falſe *oaths*: in the Markets and Shops. In the common offices of neighbourhood, friendſhip, ſervice, or truſt: falſe *gloſſes,* falſe *promiſes,* falſe *tales,* falſe *cracks,* falſe *ſhews,* falſe *reckonings.* In the Courts of Law, and all juridical proceedings: falſe *Bills,* falſe *anſwers,* falſe *ſuggeſtions,* falſe *counſels,* falſe *accuſations,* falſe *pleas,* falſe *teſtimonies,* falſe *records,* falſe *motions,* falſe *verdicts,* falſe *judgments.* The hour would fail me to mention but the chief heads of thoſe *falſhoods,* that are common and notorious: but no mans experience would ſerve him to comprehend, no mans breath to declare, the infinite variety of thoſe more ſecret and ſubtle *falſhoods,* that are daily *invented* and *exerciſed* every where under the Sun.

(a) *Perfidiam, fraudes, & ab omni crimine lucrum Quæſtum.* Juv. ſat. 13. Prov.20.14.

30. Yet are they all in the mean time, *abominable* to God that beholdeth them, (*The Lord will abhor both the bloud-thirſty and deceitful man:*) and will prove in the end *unprofitable* to thoſe that uſe them, and (without repentance) *damnable.* He that *beguileth another,* however he may pleaſe himſelf therewithall onward; yet ſhall find at length that he hath moſt of all *beguiled himſelf: deceiving, and being deceived,* as the Apoſtles words (though ſpoken to another purpoſe) are, According to that of *Solomon, The wicked worketh a deceitful work; but to him that ſoweth righteouſneſs ſhall be a ſure reward.* Bleſſed is the man then, in whoſe *heart,* and *tongue,* and *hands* there is found no deceit; That walketh *uprightly,* and worketh *righteouſneſs,* and ſpeaketh *the truth* from his

Pſal.5.6. 2 Tim.3.13. Prov.11.18. Pſal.15.2, &c.

his heart; That hath not ſtretched *his wits* to hurt his neighbour; nor made advantage of any mans *unskilfulneſs*, *ſimplicity*, or *credulity*, to gain from him wrongfully; That can ſtand upon it, as *Samuel* here doth, and his heart not give his tongue *the lie*, that he hath *defrauded* no man.

31. The other kind of *Injury*, here next mentioned, is *Oppreſſion*: wherein a man maketh uſe of his *power* to the doing of *wrong*, as he did of his *wits* in *defrauding*. Which is for the moſt part the fault of *rich* and *great* men: becauſe they have the greateſt *power* ſo to do, and are not ſo eaſily reſiſted in what they will have done. *Do not the rich men oppreſs you?* Jam. 2. For riches and worldly greatneſs *lift up* the hearts of men, and *ſwell* them with pride, (*Charge them that are rich in this world, that they be not high-minded*, ſaith St. *Paul:*) and Pride bringeth on Oppreſſion, (*Let not the proud oppreſs me*, ſaith *David*, Pſa. 119.) They are the large *fat kine of Baſan*, that is, the Princes, and Nobles, and great ones of the Land) thoſe *that dwell in the mountains of Samaria, that oppreſs the poor, and cruſh the needy*, Amos 4. Yet not they only: for even *poor* and *mean* men alſo are in their diſpoſitions as *proud*, and as *mercileſs*, as the greateſt; if their *powers* were anſwerable to their *wills*, and their *horns* to their *curſtneſs*: and they are as ready to ſhew it too, ſo oft as their *power* will ſerve them ſo to do. Now this alſo *Samuel* diſclaimeth as well as the former. Although he had a *large power*, having been *chief Governour* for many years together, and ſo (a) *not bound to render an account* of his actions to any: yet he doubteth not but to acquit himſelf before the whole Congregation from having any ways in all that ſo long a time abuſed his ſo *vaſt power* unto oppreſſion. [*Whom have I oppreſſed?*]

Jam. 2. 6.
1 Tim. 6. 17.
Pſal. 119. 122.
Amos 4. 1.
a ἀνυπεύθυνος

32. He well knew, that *Oppreſſion*, though it were *a common*, yet was withall *a grievous* and *a baſe* ſin. A very *common* ſin it is. *Elihu* ſpeaketh of *multitudes of Oppreſſions*, Job 35. How do the wealthy every where *ſwallow up the needy:* as in the Foreſts, (a) *the greater beaſts* prey upon *the leſſer*; and in the ponds, (b) *the larger fiſhes* eat up *the ſmaller fry*? *Grinding the faces of the poor* firſt, and then *eating them up like bread:* racking their *Rents*, taking in their *Commons*, overthrowing their *Tenures*, diminiſhing their *wages*, encreaſing their *boons*. In a word, (for it would be endleſs to run through particulars) taking advantage of their *inability* to help themſelves, or other their *neceſſities* in any kind whatſoever, to work their own wills upon them, and to get ſomewhat from them for their own enriching.

Job 35. 8.
Amos 8. 4.
a *As the wild Aſs is the Lions prey in the wilderneſs: ſo the rich eat up the poor* Sirac. 13. 20.
b ὡς λυκοι ἁρπαγὴν βρῶμα ἐστι τὸ μαζον. Basil. in Hexam. hom. 7.

33. Yet is it indeed a very *grievous ſin*, forbidden by God himſelf in expreſs terms, Lev. 25. *If thou ſell ought unto thy neighbour, or buyeſt ought of thy neighbours hand, ye ſhall not oppreſs one another:* and ſo going on concludeth, *Ye ſhall not therefore oppreſs one another, but thou ſhalt fear thy God*; Implying, that it is from want of *the fear of God* that men *oppreſs* one another. *Solomon* therefore ſaith, that *he that oppreſſeth the poor, reproacheth* (or deſpiſeth) *his Maker*, Prov. 14. And indeed ſo he doth, more ways than one. *Firſt*, he deſpiſeth his Makers *Commandment*, who hath (as you heard) peremptorily *forbidden* him to oppreſs. *Secondly*, he deſpiſeth his Makers *Creature*: the poor man whom he ſo oppreſſeth being *Gods Workmanſhip* as well as himſelf. *Thirdly*, he deſpiſeth his Makers *Example:* who looketh upon the diſtreſſes of the poor and oppreſſed, to provide for them, and to relieve them. *Fourthly*, he deſpiſeth his Makers *Ordinance:* in perverting that *power* and *wealth*, which God lent him purpoſely to do good therewithal, and turning it to a quite contrary uſe, to the hurt and damage of others. And he that goeth on to *reproach his Maker*, (without repentance) muſt needs do it to his own confuſion. He that *made* him, can *mar* him when he pleaſeth: and the greateſt *Oppreſſors* ſhall be no more able *to ſtand before* him then, than their *poorer brethren* are now able *to ſtand out* againſt them.

Pſal. 14. 4.
Lev. 25. 14.
—17.
Prov. 14. 31.
1.
2.
3.
4.

34. Add

34. Add to *the grievouſneſs* of this ſin, *the baſeneſs* of it alſo: and that methinks ſhould work much upon every *noble* and *generous* ſpirit to abhor it. Alas! who are they, you thus trample upon, and inſult over, but theſe *poor Worms* of the earth? Who when they are trodden on, dare ſcarce ſo much as turn again: (*Foraſmuch as your treading is upon the poor*, Amos 5.) and it is a poor and inglorious conqueſt, that is gotten by the foil of ſuch an adverſary. *Rob not the poor*, ſaith *Solomon*, *becauſe he is poor: neither oppreſs the afflicted*, &c. Prov.22. Theſe firſt words are capable of a double Conſtruction. Firſt, *Rob not the poor, becauſe he is poor:* that is, Let not his *poverty* and inability to withſtand thee, encourage thee the rather *to rob* him. Which *conſtruction* agreeth very well with *the reaſon* given in the next verſe, [*For the Lord will plead their cauſe, and ſpoil the ſoul of thoſe that ſpoiled them.* As if he had ſaid, Be well adviſed what you do: *weak* though they be, and can do little for themſelves; yet they have *a ſtrong one* to take their part, who will ſee that ſuch as do them wrong ſhall not go unpuniſhed. Yet is there another ſenſe to be made of thoſe words alſo, neither unfitly, nor unprofitably; as thus, *Rob not the poor, becauſe he is poor:* that is, Let the conſideration of *his poverty* keep thee off from medling with him. 1. A little loſs would be his undoing; *becauſe he is poor.* 2. And if thou ſhouldſt wring all he hath from him, it could make no great addition to thee; *becauſe he is poor.* 3. Or if it could, yet is he no fit match for thee to exerciſe thy ſtrength upon, if thou art rich, *becauſe he is poor.*

Amos 5.11. Prov.22.22. —13.

35. But herein eſpecially may you behold *the baſeneſs of Oppreſſion*; that *the baſeſt* people, men of *the loweſt rank and ſpirit*, are evermore *the moſt inſolent*, and conſequently (according to the proportion of their power) *the moſt oppreſſive.*

(a) *Aſperius nihil eſt humili*— in the Poet. a Claudian.

But take it from *Solomon* rather: who compareth *a poor man*, when he hath the opportunity to *oppreſs* another poor man, to *a ſweeping rain that leaveth no food*, Prov.28. How roughly did that *Servant* in the Parable deal with his *fellow-ſervant*, when he ſhook him by the throat for *a ſmall debt*, after *his maſter* had but newly remitted to him *a Sum* incomparably greater? The reaſon of the difference was: *the maſter* dealt nobly, and freely, and like himſelf; and *had compaſſion*; but *the ſervant*, being of a low and narrow ſpirit, muſt *inſult.* (b) *Senties qui vir ſiem.* If a mean man in any of our Towns or Hamlets be a little *gotten up*, to over-top moſt of his neighbours in *wealth*, or be put into ſome little *authority* to deal under ſome great man for the diſpoſing of his Farms or Grounds; or have *ſomething to ſell* to his neceſſitous neighbour, that muſt buy upon day; or have *a little money* lying by him to furniſh another that for the ſupply of his preſent neceſſities muſt *ſell off* ſomewhat of that little he hath, though at an *under-rate*; or the like: it is ſcarce credible (did not every days experience make proof of it) how ſuch a man will *skrew up* the poor man that falleth into his hands, without all mercy, and beyond all reaſon. Conclude hence all ye that are of *generous births* or *ſpirits*, how unworthy that practice would be in you; wherein men of *the loweſt minds* and *conditions* can (in their proportion) not *equal* only, but even *exceed* you. Which ſhould make you, not only *to hate* Oppreſſion, becauſe it is *wicked:* but even to *ſcorn* it, becauſe it is *baſe*; and to *deſpiſe it.* [*He that deſpiſeth the gain of Oppreſſions*, Iſa.33.] This for *the ſecond* particular, *whom have I oppreſſed?*

Mat.18.28. —27. b Terent. Iſa 33 15.

35. There is yet *a third* behind, againſt which *Solomon* proteſteth as a branch of *Injuſtice* alſo; which alſo concerned him more properly as *a Judge:* to wit, *Bribery.* [*Or of whoſe hands have I received a bribe, that I might blind mine eyes therewith?*] In the place now laſt cited, the Prophet *Iſaiah*, ſpeaking of *an upright*

Iſa. 33 15. *upright juſt man,* deſcribeth him amongſt other things by this, that he *ſhaketh his hands from holding of bribes*: "as a man would ſhake off *a Viper*, or other "venomous beaſt, that ſhould offer to faſten upon his hand, as *Paul* did at Act. 28 15. "*Malta*, Acts 28. The word that here in the Text is rendred *Munus*, a gift, or a bribe (בפר) the Targum there rendreth ושקי ממון (*Mammon diſhquar*) Luk 16. 9. whereunto that *Mammon of unrighteouſneſs*, mentioned *Luk.* 16. and wherewith our Saviour would have rich men *make themſelves friends*, may very well ſeem to have reference. "Although I confeſs that phraſe there may not improba- "bly be conceived in another notion, ſomewhat different from this; to note *the* "*falſeneſs*, *deceitfulneſs*, and *uncertainty* of theſe *worldly riches*, in oppoſition to "*ſpiritual riches*, a little after there called *the true riches*: for ſo the words *Mam-* —11. "*mon diſhquar* do properly import; as who ſay, the *falſe* or *lying* riches, or (in "compariſon of the true and durable) *riches* falſly ſo called. However, *the phraſe* ſeemeth to be *proverbial*, and (taken in the former ſenſe) to bear this meaning in that place. As *worldly wiſe men*, that have ſuits depending in the Courts, will attempt by *beſtowing gifts* upon him or his ſervants, to make *the Judge* their friend, that ſo *the cauſe* may be carried on their ſide when it cometh to an hearing: with the like *wiſdom* ſhould Chriſtian men *make themſelves friends* of the poor (who are *Gods favourites*) by *giving Alms* to them out of their worldly goods, that ſo they may find favour with him at *the day of judgment*. *The Proverbial uſe* of that phraſe (which made me the rather obſerve it) ſheweth what was the common opinion men held of *gifts* beſtowed to procure favour in judgment: to wit, that they were *the Mammon of unrighteouſneſs*. And that in a double reſpect: *firſt*, as the price of an *unrighteous ſentence*, in the intention of *the giver*; and then as a piece of unjuſt and *unrighteous gain* in *the receiver*. Pro-
Exod. 23 8. hibited by the Lord in *the Law*, as well as the other two branches of *Injuſtice*
Deut 16 19. were; and that both frequently and expreſly: and taxed by *the Prophet* as a ſin
Amos 5. 12. of a very high nature, *a mighty ſin* [*I know your manifold tranſgreſſions, and your*
*Fortia peccata.* vulg. *mighty ſins: they afflict the juſt, they take a bribe, and they turn aſide the poor in the gate from their right*, Amos 5.

36. But it may be ſaid, Since we have already comprehended all *injuries* under *the two* former heads, *Fraud* and *Oppreſſion*: how cometh it to be here mentioned as *a third* thing, and diſtinct from them both? Either we muſt free it from being *injurious*; or reduce it to one of the two, *Fraud*, or *Oppreſſion*. I anſwer in ſhort, that *Bribery* is properly a branch of *Oppreſſion*. For if *the bribe be exacted*, or but *expected*; yet ſo, as that there can be little hope of *a favourable*, or but ſo much as *a fair hearing* without it; then is it a manifeſt *oppreſſion* in *the receiver*: becauſe he maketh *an advantage* of *that power*, wherewith he is intruſted for the adminiſtration of *juſtice*, to his own proper *benefit*, which ought not to be, and is clearly *an oppreſſion*. But if it proceed rather from the voluntary offer of *the giver*, for the compaſſing of his own ends; then is it *an oppreſſion* in him: becauſe thereby he getteth *an advantage* in the favour of the Court againſt his adverſary, and to his prejudice. For obſerve it, the greateſt *oppreſſors* are ever the greateſt *bribers*, and freeſt of their gifts to thoſe that may beſtead them in their ſuits. Which is one *manifeſt cauſe* (beſides *the ſecret* and juſt judgment of God upon them) why *oppreſſors* ſeldom thrive in their *eſtates*, near the proportion of their *gettings*. Even becauſe ſo much of what cometh in by their *oppreſſions*, goeth out again for the upholding of their *oppreſſions*. It was not for nothing, you may well think, that *Solomon* ſo yoked theſe two things together; *Oppreſſing* the poor,
Prov. 22 16 and *giving* to the rich in *Prov.* 22. [*He that oppreſſeth the poor to encreaſe his riches, and he that giveth to the rich, ſhall ſurely come to want.*] As he hath *a ſpring* one way, ſo he hath *a drain* another way; which keepeth him from *riſing* to that exceſs of height he aimeth at.

37. *Bribery* then is a branch of *Oppreſſion*: That we have cleared. But yet one part

part of the doubt remaineth: why, if it belong to one of *the two*, is it here mentioned as *a third ſpecies*, different from both? For this I ſay; *Firſt*, it might be ſpecially mentioned, as a corruption more peculiarly incident to the office of *Judicature*, in reſpect whereof eſpecially *Samuel* now ſtood upon his juſtification: whereas *Frauds* and moſt other *Oppreſſions* are of a larger and more comprehenſive extent. And *ſecondly*, becauſe it hath *a peculiar formality* by it ſelf, whereby it differeth from *other injuries* of either ſort, in this: that whereas all other whether *Frauds* and *Oppreſſions* are *involuntary* on one part, (for *Volenti non fit injuria*, no man is willing to be either *defrauded* or *oppreſſed*, if he knew it, and knew how to help it;) this of *Bribery* is done with the mutual knowledge and conſent both of *the Giver* and *Receiver*.

38. Which *circumſtance* maketh it (at leaſt in this one reſpect) ſomewhat *worſe* than either of the former: that whereas in other *frauds* and *oppreſſions* the one party only is guilty, becauſe they are done without *the conſent* of the other party; in this of *Bribery* both parties are guilty, becauſe *both conſent*. Neither doth this *joynt conſent* of both parties hinder, but that it is ſtill *injurious*. Becauſe the injury that is hereby done, is not done to *either of the parties* thereunto conſenting, (ſuppoſing *the conſent* on both parts free and *ſpontaneous*) but it is done by them both to *a third party*, namely, to *the adverſary* of him that giveth the bribe: whoſe *conſent* you will eaſily ſuppoſe never to have been asked in the buſineſs. So that *the injury* is ſtill done *non volenti*.

39. Of the commonneſs of which ſin, eſpecially in *inferiour Officers*, who are ever and anon trucking for *expedition*: it would be impertinent to ſpeak from *this Text*, wherein *Samuel* ſpeaketh of it only, as it might concern himſelf who was *a Judge*. Of the heinouſneſs of it in the ſight of God, and the miſchief it doth to the Common-wealth, when it is found in *Judges* and *Magiſtrates*, I ſhall forbear to ſpeak (the time being withal now well-nigh ſpent:) becauſe out of the confidence I have of the ſincerity of thoſe that now hear me, I deem the labour needleſs. Only I cannot (*the Text* offering it) but touch ſomewhat at that property, which *Samuel* here aſcribeth to a bribe, of *blinding the eyes*. *Solomon* ſpeaketh much of the powerful operation of *gifts* and *bribes*: how they pacifie *anger*, procure *acceſs* into the preſence of great perſons, and *favour* from them, and ſundry the like, which are all of eaſie underſtanding, and *the truth* of them (as well as *the meaning*) obvious. But the effect here mentioned, of *blinding the eyes*, though ſomewhat more obſcure, is yet oftner found in the Scriptures, than any of the other. *Samuel* undoubtedly learned it from *Moſes*, who hath it twice: Once in *Exodus*, and again repeated in *Deuteronomy*, in the ſelf-ſame words, (*Thou ſhalt take no gift: for a gift blindeth the eyes of the wiſe, and perverteth* (a) *the words of the righteous.*) A marvellous power ſure there is in them, that can work upon men ſo ſtrongly; (yea, ſometimes upon (b) *wiſe* and *righteous* men, as *Moſes* his words expreſs:) as to ſtop their *mouths*, and bind their *hands*, and blind *their eyes*; that they can neither *ſpeak*, nor *do*, nor *ſee* what is right. (c) πείθειν δῶρα καὶ θεοὺς λόγῳ, as it is in *Euripides*: They ſay that even *the gods* may be tempted with gifts. Very like; if applied to ſuch *gods* as are ſpoken of in the Pſalm, (*Dixi Dii, I have ſaid, ye are gods.*)

Prov. 21. 14. —18. 16. —17. 8.

Exod. 23. 8. Deut. 16. 19.

a Βύει ἐπὶ ὀλέθρῳ.

b ἀλλὰ καὶ δόξαν ἐξαπαφοῖ καὶ σοφία δίκαν, Pindar.

c Euripid. in Medea act. 4.

Pſal. 82. 6.

40. But then what is it to *blind the eyes*? Or how can *bribes* do it? *Juſtice* is not unfitly pourtrayed in the form of a man with his *right eye* open, to look at *the Cauſe*; and his *left eye* ſhut or muffled, that he may not look at *the Perſon*. Now *a gift* putteth all this out of order, and ſetteth it the quite contrary way. It giveth *the left eye* liberty, but too much; to look aſquint upon *the perſon*: but putteth *the right eye* quite out, that it cannot diſcern *the Cauſe*. Even as in the next fore-going Chapter *Nahaſh* the *Ammonite* would have covenanted with the Inhabitants of *Jabeſh-Gilead*, upon condition he might thruſt out all their *right eyes*. "From this property of hood-winking and muffling up *the eyes* it is, that

1 Sam. 11. 2.

" *a Bribe* is in the Hebrew ( *the Text-word* here ) called כפר *Copher*, of כפר *Ca-*
" *phar*, to cover, to dawb up, or to draw over with lime, plaiſter, or the like.
" Whereunto our Engliſh word, *to cover*, hath ſuch near affinity in the ſound ;
" that ( were it not apparently taken from the French *Couvrir*, and that from the
" Latine *Cooperire* ) it might with ſome probability be thought to owe its Origi-
" nal to *the Hebrew*. But however it be for *the word*, the thing is clear enough :
" this *Copher* doth ſo *cover* and plaiſter up *the eyes*, that they *cannot ſee* to do their
" office aright, and as they ought.

41. And the reaſon of all this is: becauſe *gifts*, if they be handſomly conveighed, and not tendred in the name, nor appearing in the likeneſs of *Bribes*, ( for then *wiſe* and *righteous* men will reject them with diſdain, and *ſhake their hands* and laps from receiving them ; ) but I ſay, if they come as *preſents* only, and by way of *kindneſs* and *reſpect* : they are ſometimes well accepted, and that deſervedly, even of *wiſe* and *righteous* men ; as teſtimonies of the *love* and *obſervance* of the givers. And then the nature of *ingenuous perſons* is ſuch, that they cannot but entertain *a good opinion* of thoſe that ſhew *good reſpect* unto them ; and are glad when any opportunity is offered them whereby to manifeſt ſuch their *good opinion*, and to *requite* one courteſie with another. Whereby it cometh to paſs, that *gifts* by little and little, and by inſenſible degrees win upon *the affections* of ſuch men, as are yet *juſt in their intentions*, and would not willingly be *corrupted* ; and at the laſt over-maſter them : And *the affections* once throughly poſſeſt ; it is then no great maſtery to do the reſt, and to ſurpriſe *the judgment*. The good Magiſtrate therefore, that would ſave *his eyes*, and preſerve their ſight, had need not only to hate *bribes*, but to be very jealous of *preſents* : leſt ſome of thoſe things which he receiveth but as *Gifts*, be yet meant him for *Bribes*. But eſpecially to ſuſpect thoſe *gifts* as ſo meant, where *the quantity* and proportion of *the gift*, conſidered and compared with *the quality* and condition of *the giver*, may caſt any juſt cauſe of *ſuſpicion* upon them : but to conclude them abſolutely ſo meant, if they be ſent from *perſons* that have buſineſs in *the Courts*.

*Rejecit alio dona nocentium vultu.* Hor. 4. Carm. 9.

Iſa. 33 15.

Σπάνιον γὰρ τὸ φοβεῖν, τὸ λαμβάνειν. Antiphon. πυλᾶται γὰρ αἱ θῦραι τὸ δῶρον ὁ φιλῶν. Plat. 5. de legib.

42. The only thing now remaining to be ſpoken to from *the Text*, and that but in a word or two, is *Samuels Equity* : in offering, in caſe any thing ſhould be truly charged againſt him in any the premiſſes, to make the wronged parties *reſtitution*, [ *Whoſe Oxe have I taken? Or, &c. And I will reſtore it you,* ] *Samuel* was confident he had not *wittingly* done any man wrong, either by *Fraud*, *Oppreſſion*, or *Bribery* ; whereby he ſhould be bound to make, or ſhould need to offer *Reſtitution*. Yet, partly to ſhew what was fit to be done in ſuch caſes, and his own readineſs ſo to do, if there ſhould be cauſe ; and partly for that it was poſſible, in *ſo long time* of his Government, and amid *ſo many cauſes* as paſſed through his hands, that he might through *miſinformation*, *precipitancy*, *negligence*, *prejudice*, or other humane frailty, have committed ſome *overſight* in judgment, for which it might be reaſonable for him to make ſome kind of *compenſation* to the parties thereby damnified : he here offereth *Reſtitution*. A duty, in caſe of *Injury*, moſt neceſſary: both for quieting *the Conſcience* within ; and to give ſatisfaction to *the world* ; and for the more aſſurance of the truth and ſincerity of our ( a ) *repentance* in the ſight of God for the wrongs we have done. Without which ( at leaſt in *the deſire* and *endeavour* ) there can be no *true repentance* for the ſin, and conſequently no ſecurity of *the remiſſion* of the guilt. That of *Auguſtine*, ( b ) *Non dimittitur peccatum, niſi reſtituatur ablatum*, is a famous received *Aphoriſm* in this caſe : well known to all ; but little conſidered, and leſs practiſed, by moſt.

a *Si res aliena non redditur ; non agitur pœnitentia, ſed fingitur.* Aug. Epiſt. 54.

b Ibid.

43. There is an *enforced Reſtitution* ; whereof perhaps *Zophar* ſpeaketh in *Job* 20. [ *That which he laboured for, he ſhall reſtore, and not ſwallow it down : according to his ſubſtance ſhall the reſtitution be, and he ſhall not rejoyce therein :* ] and ſuch as the Law impoſed upon *thefts* and other manifeſt *wrongs* : which although not much worth, is yet better than none. But as *Samuels* offer here was *voluntary* :

Job 20 18.

*voluntary*; ſo it is the *Voluntary Reſtitution*, that beſt pleaſeth *God*, pacifieth *the Conſcience*, and in ſome meaſure ſatisfieth *the World*. Such was that of *Zacheus*, *Luk.* 19. in reſtoring *four-fold* to every man from whom he had gained any thing wrongfully. It may be feared, if every *Officer*, that hath to do in or about *the Courts of Juſtice*, ſhould be tied to that proportion, many one would have but a very ſmall *ſurpluſage* remaining, whereout to beſtow the one moity to *pious uſes*, as *Zacheus* there did. Luk. 19 8.

44. There is ſcarce any one point in the whole body of *Moral Divinity*, that ſoundeth ſo harſh to *the ear*, or reliſheth ſo hatſh in *the palate* of a worldling, as this of *Reſtitution* doth. To ſuch a man this is *durus ſermo* indeed, a hard, very hard ſaying: yet as *hard* as it ſeemeth to be, it is full of reaſon and *Equity*. So full, that I dare confidently ſay, whoever he be, that complaineth of it as *a hard impoſition*, when he is required to *reſtore* to the right owner that which he hath *unjuſtly taken* from him; that man is αὐτοκατάκριτος: there needeth no other *teſtimony* nor *evidence* againſt him than *his own Conſcience* to condemn him. Nay, I may ſay yet more; There needeth not ſo much as that: *his own mouth* will do it. *Ex ore tuo*, thou unjuſt man! I bid thee not anſwer me; do but anſwer thy ſelf, this one queſtion, and it ſhall ſuffice. If it go *hard* with thee *to reſtore it* back to him that hath *a true right* in it: did it not go *as hard* (thinkeſt thou) with him *to part with it* before to thee, who hadſt not *the ſame right* thereunto that he had? I ſay no more: conſider it well, and then remember *the grand Rule*, never to be forgotten, *Do as you would be done to.*

45. Concerning *the manner of Reſtitution*, and *the meaſure, the time, place, perſons*, and other *circumſtances* thereunto belonging; many things there are of conſiderable moment, and very needful to be underſtood of all men that love to deal juſtly: which I may not now enter into. Whole Volumes have been written of *this Subject*: and *the Caſuiſts* are large in their diſcourſes thereof. But for the thing it ſelf in general, thus much is clear from *the Judicial Law* of God given by *Moſes* to the people of *Iſrael*; from *the Letter* whereof though Chriſtians be free, (*poſitive Laws* binding none but thoſe to whom they were given) yet *the Equity* thereof ſtill bindeth us as a branch of the unchangeable *Law of Nature*. That whoſoever ſhall have *wronged* his neighbour in any thing committed to his *cuſtody*, or in *fellowſhip*, or in any thing taken away by *violence*, or by *fraud*, or in detaining any *found thing*, or the like; is bound *to reſtore it*: and that *in integrum*, to the utmoſt Farthing of what he hath taken, if he be able. Nor ſo only, but beſide *the principal*, to offer ſome little *overplus* alſo, by way of compenſation for *the damage*; if at leaſt the wronged party have ſuſtained any *damage* thereby, and unleſs he ſhall be willing freely to remit it. *Moſes* his Law ſpeaketh of a *fifth part* more: as if he had wronged his neighbour to the value of *twenty ſhekels*, the reſtitution was to be after the rate of *four and twenty*. See the ſixth of *Leviticus*, in the beginning of the Chapter. The aſſignment of that proportion belonged to *the Jewiſh people*, and the obligation thereof therefore expired together with that *policy*: but yet ſtill *reaſon* and *equity* require that ſomething be done. The Lord give us all hearts to do that which is *equal* and *right*, and in all our dealings with others, to have evermore *the fear of God* before our eyes: knowing that of the Lord *the righteous Judge* we ſhall *in our ſouls* receive at the laſt great Aſſize, according to what we have done *in our bodies here*, whether it be good or evil. Now to God the Father, &c.

# AD POPULUM.

## The Eighth Sermon.

### Prov. 19. 21.

*There are many devices in a mans heart: nevertheleſs the counſel of the Lord, that ſhall ſtand.*

1. IT being impoſſible for us to *know God* abſolutely, and *as he is*, (his eſſence being *infinite*, and ſo altogether *incomprehenſible* by any but himſelf:) the higheſt degree of *knowledge* we can hope to attain unto, (at leaſt in this life) is by way of *compariſon* with our ſelves, and other creatures. Whereby it is poſſible for us, making *the compariſon right*, and remembring ever the infinite *diſproportion* of the things compared, to come to ſome little kind of glimmering gueſs *what he is*; by finding and well conſidering *what he is not*.

2. But even in this way of learning we are oftentimes very much at a loſs. Becauſe we fall for the moſt part either *ſhort*, or *over* in that, from which we are to take our firſt riſe towards the right *knowledge of God*: to wit, the right *knowledge of our ſelves*. We do not only *ſee* very imperfectly at the beſt, becauſe *we ſee but in a glaſs*, as ſaith the Apoſtle: but we *miſtake* alſo moſt an end very groſsly; becauſe we are apt to make uſe of a *falſe glaſs*. We think fooliſhly, (yea, and *wickedly* too ſometimes, as it is *Pſal.* 50.) that God is *even ſuch an one as our ſelves*: and yet (God knoweth) little do we know what *our ſelves* are. There is ſo much *deceitfulneſs* in our hearts, ſo much *vanity* in our thoughts, ſo much *pride* in our ſpirits: that, though we hear daily with our ears, that *man is like a thing of nought*, that he is *altogether vanity*, yea, *lighter than vanity it ſelf*; and ſee daily before our eyes *experiments* enow to convince us, that all this is *true*: yet we are willing to betray our ſelves into a belief, that ſure *we are ſomething, when indeed we are nothing*; and to pleaſe our ſelves but too much in our own *ways* and *imaginations*.

1 Cor. 13. 12. Pſal. 50 21. Jer. 17 9. Pſal. 94 11. Pſal. 144 4. —39. 5. —62. 9. Gal. 3. 6.

3. To rectifie this ſo *abſurd* and *dangerous* an error in us, (abſurd in the *ground*, and dangerous in the *conſequents*;) and withal to bring us, by a righter underſtanding of *our ſelves*, to a better knowledge of *God*: uſeful (amongſt other things) it is, to conſider the wide difference that is betwixt *Gods ways* and ours, betwixt *our purpoſes* and his. For *my thoughts are not your thoughts*, ſaith the

Iſa. 55. 8, 9.

the Lord by the Prophet, *neither are your ways my ways. For as the heavens are higher than the earth, ſo* (but much more than ſo too) *are my ways higher than your ways, and my thoughts than your thoughts.* Weigh them the one againſt the other in the balance of *the Sanctuary*; or but even by the beam of your own *reaſon* and *experience*, ſo it be done unpartially: and you will eaſily acknowledge both the *vanity* and uncertainty of *ours*, and the certainty and *ſtability* of *his* thoughts and purpoſes.

4. We have *a Proverb* common amongſt us, that yieldeth the concluſion; *Man purpoſeth, but God diſpoſeth.* And this Proverb of *Solomon* in the Text diſcovereth ground enough wherefrom to infer that concluſion, *There are many devices in a mans heart: nevertheleſs the counſel of the Lord, that ſhall ſtand.* And that in three remarkable *differences* between the one and the other, therein expreſſed.

*Firſt*, in the *different Names* of the things. Ours are but *Devices*; His is *Counſel.*

*Secondly*, in their *different Number.* Ours are *devices* in the plural number, and with the expreſs addition of multiplicity alſo, *Many devices:* His but one, *Counſel* in the ſingular.

*Thirdly*, in their *different manner of Exiſting.* Ours are but conceived *in the heart*; we have not ſtrength enough to bring them forth, or to give them a being *ad extra*; ——*many devices in a mans heart:* But he is able to give his a *real ſubſiſtency*, and to make them *ſtand* faſt and firm, in deſpight of all oppoſition and endeavours to the contrary. *The counſel of the Lord, that ſhall ſtand.*

5. The whole amounts to theſe two points. *Firſt*, when we have toſſed many and various thoughts in our heads, amidſt the throng of our *hopes*, and *fears*, and *deſires*, and *cares*; caſt this way, and that way; plotted, contrived, and deviſed, how to avoid this or that *danger*, how to compaſs this or that *deſign*, how to gratifie this *friend*, or advance that *child*, how to counter-work or defeat this or that *enemy* or *competitor*; when we have ſummoned all our *powers*, and ſet all our *wits* on work to manage the *deſign* we have pitched upon, and made all ſo ſure, that there ſeemeth nothing wanting to bring our intentions to the wiſhed end: *Unleſs God ſay Amen*, that is, unleſs it pleaſe him either in mercy to *bleſs* our endeavours with *ſucceſs* for our comfort, or at leaſt for ſome other ſecret ends, agreeable to his wiſdom and juſtice, *ſuffer* them to
Pſal. 58. 8. take *effect*, they ſhall all come to nothing, and be as *the untimely fruit of a woman*, which after much pain and anguiſh to her that conceived it, periſheth in the womb, and never ſeeth the Sun. *Secondly*, what God hath in his everlaſting *counſel* determined, either *to do* himſelf, or *to ſuffer* to be done by any of his *Creatures*, ſhall, whether we like it, or diſlike it, whether we will or no, un-
Pſal. 99. 1. doubtedly even ſo come to paſs as he hath appointed. The Lord will be *King*,
Pſal. 135. 6. (*Fremat licèt orbis*) and do *whatſoever pleaſeth him in heaven and earth, in the ſea, and in all deep places*, be the earth never ſo *unquiet*, and all the people that dwell therein never ſo *impatient.*

6. Which *two Points*, to wit, the *vanity of our devices*, and the *ſtability of Gods counſels*, by reaſon of *the oppoſition* that is betwixt them, whereby they mutually give and receive *light* and *confirmation* either to and from other, are therefore very frequently joyned together in ſundry places of Scripture. As
Pſal 2. 1. in *Pſal.* 2. the *rage and fury* of Jews and Gentiles, of *Princes* and *People*,
—2. againſt the Lord and his Anointed; their *Imaginations*, *Inſurrections*, and joynt *Conſultations* to effect their intendments; and their profeſſed reſolutions
—3. to *break the bonds and to caſt away the cords* of their bounden Allegiance; how vain and ineffectual they are, and inſtead of that *liberty* and *advantage* they had promiſed to themſelves, procure them nothing but *ſcorn* and *vexation*, is largely

largely declared in the beginning of *the Pſalm:* and then followeth in few words, how effectual (notwithſtanding all their *imaginations* and *endeavours* to the contrary) *the purpoſe* of God was in ſetting up the Kingdom of *Chriſt*, *Yet have I ſet my King upon my holy hill of Sion.* So in *Job* 5. *Eliphaz* ſheweth the great power of God; firſt, in *diſappointing the devices of the crafty, ſo that their hands cannot perform their enterprize; but the wiſe are taken in their own craftineſs, and the counſel of the froward is carried headlong:* and then in fulfilling his own counſel of *ſaving the poor from the ſword, the mouth, and the hand of the mighty.* And the like doth *David* again in *Pſal.* 33. fully and in words agreeable to theſe of *Solomon*, even *in terminis. The Lord bringeth the counſel of the heathen to nought, and maketh the devices of the people of none effect.* That for the firſt point: then followeth for the ſecond, in the very next words, *The counſel of the Lord ſhall ſtand for ever and ever, and the thoughts of his heart from generation to generation.*

—4. 5.
—6. Job 5. 12. —13.
—15.
Pſal. 33. 10.
Pſal. 33. 11.

7. For the better evidencing and enforcing of both which points, I ſhall proceed in this order. *Firſt*, to conſider of the *three differences* formerly mentioned and contained in the Text, each of them ſeverally and apart: then (taking the whole together) *Secondly*, to ſhew ſome *Reaſons* or grounds thereof; and *laſtly*, to propoſe ſome profitable *Inferences* from the ſame.

8. The *firſt Difference* is in the Names: *Mans Devices*; but *the Counſel of the Lord.* Our moſt ſerious *thoughts*, the moſt mature and beſt digeſted *deliberations* and *advices* of the ſons of men, and all the moſt exquiſite *reſolutions*, and advantagious *endeavours* enſuing thereupon, are but *devices* in compariſon. *Imaginations, Fancies*, or if you can find any lighter or emptier name whereby to call them. Indeed all theſe expreſſions are but *too high*, to render to the full the extreme *vacuity* and *nothingneſs* of all *humane devices.* Very *Chimæra's* they are; *Caſtles in the air:* that have no *real exiſtence* in them, no *baſe* or *bottom* under them to uphold them.

9. I know not readily, how to repreſent them unto you better than under the notion of *Fancies*: and ſo might the word be well enough here rendred. *There are many fancies*, (or fantaſtical devices) *in a mans heart.* Now the *vanity of mens fancies* may ſomething appear in *mad men:* in whom the inflammation of *bloud* diſtempering the brain, as it hindereth the operation of the *mind*, and depriveth them of all ſolidity of *judgment*; ſo it addeth ſtrength and nimbleneſs to *the fancy.* Whence it cometh to paſs, that the ſharpeſt *Satyrical wits*, with all the help of *Art* and *ſtudy*, cannot ordinarily invent ſuch ſhrewd and *ſtinging anſwers*, nor make ſuch quick and *ſmart returns of wit*, to thoſe that talk with them, as a *mad man* ſometimes in *a frantick fit* will hit upon of a ſudden.

10. But in nothing is the Vanity of *mens fancies* more apparent, than in our ordinary *dreams.* Wherein we often fancy to our ſelves *golden mountains*, and many other ſuch things, as never were, nor ever ſhall be *in rerum natura*; ſuch as have neither *coherence* nor *poſſibility* in them; and ſuch as when we are awake, we do not only find to be *void of all truth and reality*, but we laugh at as *ridiculous*, and wonder how ſuch *ſenſeleſs and inconſiſtent imaginations* ſhould ever come into our heads. And yet whilſt we are *dreaming*, we entertain them with as full a perſwaſion of *the truth and reality* of them, as we do thoſe things whereof we have the greateſt aſſurance in the world; without any the leaſt ſuſpicion to the contrary: and are accordingly *affected* with them, mightily *pleaſed* or *diſpleaſed*, even as they *ſuit with*, or *go croſs to*, our natural *deſires.* But when we *awake*, we many times can ſcarce well tell what we *dreamed of*, much leſs do we find our ſelves poſſeſt of thoſe things which in our *dreams* we fancied to be ours.

11. As theſe *dreams* of one aſleep, or thoſe *flaſhes* of wit that come from a mad

mad man: ſuch are all the *plots* and *projects*, the *thoughts and purpoſes* of men, wherewith they ſo much *pleaſe* or *diſquiet* themſelves about any thing that is done under the Sun. Of all which our *Solomon*, out of his great *wiſdom* and much *experience*, pronounceth often and peremptorily, that they are but *vanity*, and *folly*, and *madneſs*. They that applaud themſelves in their cunning and deep *contrivances*; that truſt to their *Wealth*, *Power*, *Strength*, or *Policy*; that think they are able to carry all before them, and to do what they liſt: are all the while but *in a dream*. So *David* affirmeth of the wicked in the midſt of their greateſt proſperity and ſucceſſes. *Like as a dream when one awaketh, ſo ſhalt thou make their Image to vaniſh out of the City*, Pſal.73. and Pſal. 76. *The Proud are robbed: they have ſlept their ſleep; and all the men of might*, (that is, that thought themſelves ſuch *mighty men*, whilſt they continued in their *dream*) when they awaked, *found nothing in their hands*. And the Prophet *Iſaiah* ſaith, *concerning* all the nations that fight againſt *mount Sion*, that they *ſhall be even as when a hungry man dreameth that he is eating, but he awaketh, and his ſoul is empty: or as when a thirſty man dreameth that he is drinking, but when he awaketh behold he is faint, and his ſoul hath appetite*, Iſa.29.

Eccleſ.2.1,2, &c.

Pſal.73.20. —76.5.

Iſa.29.7,8.

12. You may ſee in theſe repreſentations, what *a poor nothing* is all humane wiſdom. Thoſe *devices* which we applaud in our ſelves or others, as matters of a *great reach*, and contrived with *deep policy*, are no better than mere *fancies* or *dreams*: *whimſies*, as we call them. At the moſt, but as a *Spiders web*, (that is one of the Prophets compariſons too) a thing of great *curioſity* to the eye, ſpun of a moſt fine *ſubtile thread*, and in a moſt *exact proportion*: but a thing of no *ſtrength* at all, unleſs againſt a *ſmall fly*, (the greater ones will break through it;) and the light touch of *a beeſom* ſtriketh it all away in a moment.

Iſa.59.5,6.

13. But as for *Gods eternal purpoſes*, it is not ſo with them. We are not to conceive of them, as of our own *vain devices*; but rather as of ſage counſels. *The Counſel of the Lord.* By which name they are alſo ſtiled in *Pſal.*33.11. and elſewhere in the Old Teſtament. The ſame name is found alſo in the New, —*according to the purpoſe of him that worketh all things after the Counſel of his own will*, Eph. 1. 11. Yet is not this to be underſtood properly neither: for *Counſel* is a thing, that in ſtrict propriety of ſpeech cannot be attributed unto God: for *who hath been his Counſellour?* *Counſel* importeth always ſome debate with ones ſelf or others, ſome *deliberation*, what is beſt to do, or not to do, and how to do it: and conſequently muſt ſuppoſe ſome *impotency* or defect either in reſpect of *knowledge*, or *action*, or both. He that *knoweth perfectly* at the firſt thought of a thing what is fit to be done, and is aſſured *nothing can hinder* him for doing the ſame, needeth not either to *ask* or to *take counſel* about it. God therefore, whoſe both *wiſdom* and *power* is infinite, hath not any need or uſe of *Counſel*.

Rom.11 34.

14. The truth is, as the name of *Devices* was *too high* an appellation to beſtow upon our *vain imaginations*, if we knew a worſe: ſo the name of *Counſel* is *too low* to beſtow upon Almighty Gods *eternal purpoſes*, if we knew a better: But the Scripture, fitted to our capacity, ſpeaketh of the things of God in ſuch language, and under ſuch *notions*, as beſt agree with our weak *conceptions*, but far below the dignity and Majeſty of the things themſelves. *Counſels* then they are called, in compariſon of mens *devices*: and the reaſon of the compariſon ſtandeth thus. As thoſe *reſolutions*, which follow upon good *advice* and mature *deliberation*, where all *circumſtances* are taken into due conſideration, and *the conveniences* and *inconveniences* examined and weighed (which we call *counſels*) are better approved of, as being more *ſolid*, and likely to prove more *ſucceſsful* than thoſe *ſudden motions* that raſh, light heads take up in a heat or humour, and carry on without either *fear* or *wit*: ſo, (but infinitely more than

than ſo) do the wiſe purpoſes and *Counſels of God* exceed the vain imaginations and *devices of men*. As the *lightning*, which is but *a flaſh*, and then vaniſheth; ſo are theſe: but thoſe, like *the Sun*, which hath a fulneſs of durable *light* and *heat* within it ſelf always alike, howſoever it may *appear to us* ſometimes more and ſometimes leſs.

15. The *ſecond difference* in the Text, is in *the Number*: Ours are *Devices* in the plural: *many Devices*: His but one; *Counſel* in the ſingular. Mens *purpoſes* are various, and changeable. Seldom do we continue long in one mind; but upon every ſlight occaſion, as the *Weathercock* with the wind, we are ready to turn and face about. What between *fears* and *hopes*, *deſires* and *cares*, our thoughts are ſo pulled and harrowed this way and that way, that many times we are ſo diſtracted in our minds, that we cannot well tell what we would have or not have, to hold to. Little children we know are *eagerly fond* to have *any toy* they ſee; but throw it away preſently, as ſoon as they ſee another (perhaps *a verier toy* than it) and long as eagerly for that; (*Quod petiit ſpernit:*) There is a ſpice of this *childiſhneſs* remaining in all the Sons of *Adam*, even to their dying day. Whether it be from *the natural fickleneſs* of our minds, longing after *novelty*; or from the *unſufficiency* of any thing in this world to ſatisfie *the appetites* of the ſoul: or from whatſoever other cauſe it proceedeth: certain it is, that we cannot *affect* any thing *long* without ſome *wearineſs* and *ſatiety*. Whence it cometh to paſs that we ſeek for that *contentment* in *variety*, which we cannot find in any *one thing* though never ſo excellent and deſirable. Thus it fareth with us, according to what our Saviour ſaid of *Martha*, τυρβάζῃ περὶ πολλά, *We are troubled* (or rather we trouble our ſelves) *about many things*: or what our *Solomon* ſaith of men in general, that *they have ſought out many inventions*. Many fancies we entertain: and as one nail another, (*clavus clavum*) ſo one *fancy* driveth out another, *in infinitum*.

*Sub nutrice puella velut ſi luderet infans, Quod cupidè petiit, mox ſatur è plena reliquit.* Horat. 2. Ep. 1. Μεταβολὴ πάντων γλυκύ. Eurip. in Oreſt. Luk. 10. 41; Eccl. 7. 29.

16. Which *multiplicity and variety* of devices in us, is a moſt clear and demonſtrative evidence of *the vanity and unſufficiency* thereof: even as in moſt other things *multiplicity* argueth *infirmity*. As there are *many Stars* in the Firmament, becauſe they give but a little light: but *one Sun* ſerveth the turn, without need of more, to give light to the whole World. It were a ſuperfluous curioſity for a man to provide *two ſtrings to his Bow*, if he were ſure *one* would hold. And therefore are there *thouſands of horſes* and *men* prepared for the managing of a war, becauſe *one* or *a few* are preſumed to be unſufficient for the work. By this very Argument the Apoſtle in the Epiſtle to the *Hebrews* proveth the inſufficiency of the *legal Prieſthood and Sacrifices*: the *Prieſts* were many, and there was an iteration of *the Sacrifices*; becauſe of the *mortality* of the one, and the *unprofitableneſs* of the other to take away ſins. As on the contrary, he proveth the ſufficiency of the *Prieſthood and Sacrifice of Chriſt*, from the unchangeableneſs, and *One-ſhip* (if I may ſo ſay) both of *Prieſt* and *Sacrifice*.

Ὥσπερ τοῖς ἀρχηγοῖς τῆς πολυχειρίας δεῖ διὰ τέλους ἀδύνειαν. Ariſt. de mund. cap. 6. Heb. 7. 23. —28. & 10. 1. —14.

17. It is no commendation then, but rather a diſparagement to *mens devices*, that they are ſo *many*. But it is the honour of God, that his *Counſel* is but *one*, and unchangeable. We find it expreſſed with that adjunct, *Heb. 6.* Τὸ ἀμετάβλητον τῆς βουλῆς, *the immutability of his Counſel*. And it is there laid down as the great foundation of our *Chriſtian hope*, and the very ſtrength of all our conſolation. *Quod ſcripſi, ſcripſi*. What he hath written in the ſecret book of his *determinate Counſel*, (though it be *counſel* to us, and uncertain, until either he *reveal* it, or the event *diſcover* it, yet) is it moſt *certain* in it ſelf, and altogether *unchangeable*. We follow our own *devices* many times, which we afterwards *repent*: and truly our *ſecond thoughts* are moſt an end the *wiſer*. But with God there is no *after-counſel*, to correct the errors of *the former*: he knoweth not any ſuch thing as *repentance*; it is altogether *hid from his eyes*. He is indeed ſometimes in the Scriptures ſaid *to repent*, as *Gen. 6.* and in

Heb. 6. 17, 18.

Αἱ δεύτεραί πως φρονήσεις σοφώτεραι. Eurip. in Hippol. act. 2. Oſee 13. 14. Gen. 6. 6. Jer. 18. 8.

Jonah 3.10. the buſineſs of *Nineveh*, and elſewhere. But it is not aſcribed unto God properly, but as other humane *paſſions* and affections are, as *grief*, *ſorrow*, &c. ἀνθρωποπαθῶς, to import ſome *actions* of God, eventually and according to the manner of our underſtanding, like unto *the operations* which thoſe *paſſions* produce in us: but have nothing at all of *the nature* of thoſe *paſſions* in them. So that ſtill, that is eternally true, which was ſpoken indeed by a *falſe Prophet*, but whoſe ſpirit and tongue was at that time guided by the God of truth, *Num.* 23.19. *God is not a man, that he ſhould lye; Neither the ſon of man, that he ſhould repent.* His *Counſel* therefore ſtandeth ever *one and the ſame*; not reverſed by *repentance*, or countermanded by any *after counſel.*

18. Followeth the *third Difference*, which conſiſteth in their *Efficacy*, that is expreſſed in the Text by their *different manner of Exiſting*. Many devices may be *in a mans heart*, but it is not in his power to make them *ſtand*: unleſs God will, they ſhall never be accompliſhed. But in deſpight of all the world, *the counſel* of the Lord *ſhall ſtand*: nothing can hinder, or diſappoint that, but that it ſhall have *the intended effect.*

19. *The Heart*, although ſometimes it be put for *the appetitive part* of the ſoul only, as being the proper ſeat of *the deſires* and affections, as *the Head or Brain* is of the conceptions or *thoughts*: yet is it very often in Scripture, and ſo it is here, taken more largely; ſo as to comprehend *the whole ſoul*, in all its faculties, as well the *apprehenſive* as the *appetitive*; and conſequently taketh Gen.6.5. Act.8.22 Luk 24.38 Mat 15.19. in *the Thoughts*, as well as *the Deſires* of the Soul. Whence we read of *the thoughts of the heart*, of thoughts *ariſing in the heart*, of thoughts *proceeding from out the heart*, and the like. The meaning then is, that multitudes and variety of *devices* may be in a mans *head*, or in his *heart*, in his *thoughts* and *deſires*, in his *intentions* and *hopes*: but unleſs God give leave, there they muſt ſtay. He is not able to bring them on further, to put them in *execution*, and to Pſal.21.11. give them a real exiſtency. ——*They imagined ſuch a device, as they are not able to perform*, Pſal. 21. Whatſoever high conceits men may have of the fond *imaginations* of their own hearts, as if they were ſome goodly things; yet *the* Pſal 94.11. *Lord*, that better underſtandeth us than we do our ſelves, *knoweth all the thoughts of men that they are but vain.* Pſal.94. And this he knoweth, not only for *the* ὅτι, that it is ſo, by his *omniſcience* and *preſcience*; but for *the* διότι too (which is the moſt perfect kind of knowledge) why it is ſo: even becauſe his hand Pſal 33.10. is in it, to render them vain——It is *he that maketh the devices of the people*, (yea, and of *Princes* too, as it is added in ſome Tranſlations) *to be of none effect*, Pſal.33.

20. Poſſibly *the heart* may be ſo full, that it may run over, make ſome offers Mat.12.34. Jam.3.5. outward by the mouth, (for *out of the abundance of the heart the mouth ſpeaketh*) and the tongue may *boaſt great things*, and talk high. It may ſo indeed, but that *boaſting* doth not any thing at all to *further* the buſineſs, or to give *the thoughts* of the heart a firm bottom or baſe whereon to reſt; it many times rather helps to *overturn* them the ſooner. We call it *vapouring*: and well may we ſo call it. For as a *vapour*, that ariſeth from the earth, is *ſcattered* with the wind, *vaniſheth*, and cometh to *nothing*: So are all *the imaginations* and *devices* that are conceived in the heart of man, *blaſted* when the Lord *bloweth upon them*, and then they come to *nothing*.

21. But as for the *Counſels* of his heart, *they ſhall ſtand*: Rooted and eſtabliſhed, like the mountains. *The foundation of God ſtandeth firm*, though ſpoken 2 Tim.2.19. by the Apoſtle in another ſenſe, is moſt true in this alſo. What he hath *purpoſed* either himſelf *to do*, or *to have done* by any of his creatures, ſhall moſt certainly and infallibly *come to paſs* in every circumſtance, juſt as he hath appointed it. It is *eſtabliſhed in the heavens*: and though all the powers in *earth* and *hell* ſhould joyn their forces together, ſet to all their ſhoulders and ſtrength againſt

Ἀεὶ γὰρ ἂν πλείονι δαίμονι κῦδος ὀπάσσῃ. Pſal.89.2. 119.89.

it,

it, and thruſt ſore at it to make it *fall*; yet ſhall they never be able to *move* it, or *ſhake* it, much leſs to remove it from the place where it ſtandeth, or to *overthrow* it. His name is *Jehovah*: it ſignifieth as much as *eſſence* or *being*. 1. Not only becauſe of *the eternity of his own being*, and that *from himſelf*, and underived from any other; 2. Nor yet becauſe he is *the author of being* to all other things that are: 3. But alſo for that he is *able to give a being*, reality and ſubſiſtence to his own *will* and *word*, to all his *purpoſes* and *promiſes*. ——*Da voci tuæ vocem virtutis*. What he hath *appointed*, none can *diſappoint*. His *counſel* doth, ſhall, muſt *ſtand*. *My Counſel ſhall ſtand; and I will do all my pleaſure*, Iſa.46.10.

22. The conſideration of theſe *differences* hath ſufficiently diſcovered the weakneſs, frailty, and unſucceſsfulneſs of *Mens devices* on the one ſide; and on the other ſide, the ſtability, unchangeableneſs, and unfailingneſs of *Gods Counſels*. Whereof, the conſideration of *the Reaſons* of the ſaid differences will give us yet farther aſſurance: and thoſe *Reaſons* taken from the *Soveraignty*, the *Eternity*, the *Wiſdom*, and the *Power* of God.

23. *Firſt*, God is the *prima cauſa*, the ſoveraign agent, and firſt mover in every motion and inclination of *the Creature*: *Men*, yea, and *Angels* too, who far excell them in ſtrength, are but *ſecondary agents*, ſubordinate cauſes, and as it were inſtruments *to do his will*. Now the *firſt cauſe* hath ſuch a neceſſary influence into all the operations of *ſecond cauſes*, that if the concurrence thereof be *with-held*, their operations muſt *ceaſe*. *The providence of God* in ordering the world, and *the acting of the Creatures* by his actuation of them, is *Rota in rota*, (ſo repreſented to *Ezekiel* in a Viſion:) like the motion of a *Clock*, or other artificial *Engine*, conſiſting of many *Wheels*, one within another, ſome bigger, ſome leſſer; but all depend upon *the firſt great Wheel*, which moveth all the reſt, and without which none of the reſt can move. *In him we live, and move, and have our being*: and in his hands *are the hearts of the* greateſt *Kings*, (and how much more then of meaner perſons?) *which he turneth* and bendeth *which way ſoever he pleaſeth*, Prov.21.1. Be *the Axe* never ſo *ſharp* and *ſtrong*, yet can it not *cut* any thing, unleſs *the hand* of the workman *move* it: and then it *cutteth* but where he would have it, and that more or leſs, as he putteth more or leſs ſtrength unto it. No more can *men*, whatſoever *ſtrength* of *wit* or *power* they are endued with, bring their own *devices* to paſs; but *when*, and *where*, and *ſo far forth* only as *the Lord* thinketh fit to make uſe of them. *Pharaohs Chariot* may hurry him apace to the place of his *deſtruction*, becauſe God had ſo appointed it: but anon God taketh off *the wheels*, and the Chariot can *move* no farther, but leaveth him helpleſs in the midſt of the channel.

Pſal.103 20. 21. Ezek.1.16. Acts 17.28. Exod.14.25.

24. So vain are all *mens devices*, as to the ſerving of their *own ends*, and the accompliſhment of their *own deſires*. Yet doth Almighty God ſo *order* theſe otherwiſe *vain things* by his over-ruling *providence*, as to make them *ſubſervient* to his everlaſting counſels. *For all things ſerve him*, Pſal.119.91. Happy, thrice happy, they that do him *voluntary ſervice*; that can ſay with *David*, and in his ſence, *Behold, O Lord, how that I am thy ſervant*, Pſal.116. that have devoted themſelves faithfully, and accordingly bend their endeavours to do him true and *laudable ſervice*, by obeying his *revealed will*. But certainly whether they will or no, though they think of nothing leſs, they ſhall *ſerve him* to the furthering and accompliſhing of his *ſecret will*. As we find, *my ſervant David* often, as his *ſervant* in the one kind: ſo we ſometimes meet with *my ſervant Nebuchadnezzar*, as his *ſervant* in the other kind.

Pſal.116.16. Jer.25.9. —43.10. Ezek.29.20.

25. Another *reaſon* of the differences aforeſaid is from *Gods eternity*. Man is but of *Teſterday*, and his thoughts *caſual*. They go and come, as it happeneth; without any certain *rule* and *order*. And as *himſelf* is, mutable, fickle,

and uncertain: ſo are *the things* he hath to do withal, and whereabouts he is converſant; ſubject to contingencies and variations. *Tempora mutantur.* So many new unexpected *accidents* happen every hour, which no wit of man could *foreſee*; that may make it neceſſary for us many times to depart from our former moſt adviſed *reſolutions*: as *the Mariner* muſt *ſtrike ſail* again (perhaps when he hath but newly *hoyſt* it up) if the *wind* and *weather* change. Sometimes a very ſmall *inconſiderable accident* in it ſelf may yet work a very *great turn* in a buſineſs of the greateſt moment. A Smith in ſetting on *a ſhooe* chanceth to drive *the nail* a little aſide; *the Horſe* is prickt; the prick endangereth *the Horſe*, and the Horſe *the Rider*; upon the defeat of the Rider (ſuppoſe *the General*, or ſome *Commander* of ſpecial uſe) *the battel* is loſt; upon the iſſue of that battel may depend the ſtate of *a whole Kingdom*, and in the ſtate of that may *the intereſt* of ſo many *Princes* and *Kingdoms* be involved, that a very *little overſight* in a very *mean perſon* may occaſion very *great alterations* in a great part of the world. So eaſily may *mens devices* be diſappointed, and their *expectations* fruſtrated.

Πολλὰ μεταξὺ τοῦ καλῶς τι πρᾶξαι καὶ λῦσαι, διαλύσαι δὲ ἄλλα κυριώτερος ἀρχάς, Arist. de divin. cap. 1.

Μικρὰ μεταβολὴ ἐν ἀρχῇ μεγάλας καὶ πολλὰς ποιεῖ διαφορὰς ἀποβαίνειν. Arist. de incessu animal. c. 7.

26. But *the Counſels of God* are, as himſelf is; *Eternal*, and unchangeable. *Ego Deus & non mutor*, I am God, and am not changed: as if he had ſaid, The nature of *the Godhead* is not capable of any *change*, nor ſubject to mutability. All *change* is either *for the better*, or *for the worſe*: but God cannot change *for the better*, becauſe he is already *beſt*; nor *for the worſe*, for then he ſhould ceaſe to be *beſt*. It is therefore impoſſible he ſhould *change* at all. His determinations therefore are unalterable, more than *the Laws of the Medes and Perſians*: for time hath long ſince altered thoſe Laws, but *his Counſels* remain yeſterday, and to day, the ſame, and for ever. *Chance*, and (if you will) *Fortune* alſo may have place in the affairs of men, and the things *that are done under the Sun*: But to him that dwelleth in heaven, that *inhabiteth Eternity*, that knew from the beginning, and before the beginning of the world, all things that are done in heaven and earth; nothing can be *caſual*, new, or unexpected, to cauſe any *change of purpoſe* in him.

Mal. 3. 6.

Τὸ θεῖον ἀμετακίνητον ἀναγκαῖον εἶναι. Arist. 1. de cœlo. 9.

27. A *third Reaſon* there is from the *wiſdom of God*. There is *folly* in all the ſons of men. They know but a very *ſmall part* of the things that are in the world: and thoſe things they do know, they know but *in part*. Beſides their natural ignorance; through *precipitancy*, *miſ-information*, *prejudice*, *partial affections*, and ſundry other cauſes, they are ſubject to very many *miſtakes* and *aberrations*: whereby it cometh to paſs, that *the wiſeſt men* ſometimes are fouly overſeen, and are fain to take up *the Fools plea*, and to cry, *Non putâram*.

28. But as for God; he, and he alone, is wiſe. Μόνῳ σοφῷ —— *the only wiſe God*, 1 Tim. 1. As we are ſure he will not *deceive* any, being of *infinite goodneſs*: ſo we may be ſure he cannot *be deceived* by any, being of *infinite wiſdom*. There is ſuch a fulneſs of *wiſdom* in him, that it hath left no room for *ſecond thoughts*, or *after-counſels*: nor can there be imagined any cauſe, why he ſhould retract or *reverſe* any of that he hath *determined* to do, either in part, or in whole.

1 Tim. 1. 17. Pſal. 147. 5.

Τὸ ἀπείρου ἀπτῶτον ἡ ἰσχύς, Arist. 1 de cœlo. 7.

29. *Laſtly*, as his *Wiſdom*, ſo is his *Power* alſo infinite. Man may *deviſe*, *purpoſe*, and *reſolve* upon a courſe for the obtaining of his intentions; and that poſſibly with ſo good *advice*, and upon ſuch probable and rational *grounds*, that there appeareth no reaſon to the contrary, why he ſhould not perſiſt in the ſame mind ſtill, and purſue that his ſaid *reſolution*. And yet there may *a thouſand impediments* intervene, to *obſtruct* the buſineſs; ſo that it ſhall not be in *the power* of his hand to remove thoſe *obſtacles*, whereby to accompliſh the deſires of his heart. *O Lord*, ſaith the Prophet *Jeremy*, *I know that the way of man is not in himſelf: it is not in man that walketh, to direct his ſteps*. And our *Solomon*, a little before in this book; *A mans heart deviſeth his way: but the Lord directeth his ſteps*.

Jer. 10. 23.

Prov. 16. 9.

30. But as for the Lord; his *Power* hath no bars or bounds, other than thoſe of his own *will*. *Quicquid voluit, fecit*. *Whatſoever the Lord pleaſed, that did he in heaven,*

Pſal. 135. 6.

*heaven, and in earth; in the ſea, and in all deep places.* For *who hath ever reſiſted his will?* Rom. 9. Doth he mean his *revealed will think you*? Surely not: thouſands have *reſiſted* and daily do *reſiſt* that will; *the will*, and the Commandments of God. But he meaneth it of his *ſecret will*, the will of his *everlaſting counſels* and purpoſes: and that too of an *effectual reſiſtance*, ſuch a reſiſtance as ſhall hinder the accompliſhment of that *will*. For otherwiſe there are thouſands that offer *reſiſtance* to that alſo, if their reſiſtance could prevail. But all *reſiſtance*, as well of the one ſort as of the other, is in vain, as to that end: *Though hand joyn in hand*, it will be to no purpoſe; *the right hand of the Lord will have the preeminence* when all is done. *Aſſociate your ſelves, O ye people, and ye ſhall be broken in pieces; gird your ſelves, and ye ſhall be broken in pieces. Take counſel together, and it ſhall come to nought; ſpeak the word, and it ſhall not ſtand*, Iſa. 8. 9, 10. But *the counſel of the Lord, that ſhall ſtand*; and none ſhall be able to hinder it.

Rom 9 19. Ὁ τις γαρ αὐτοῦ βουλῇ ἀνθέστηκε, ἢ ὅτι πασι τοῖς ἀνθρωποις Hom. Odyss. ξ.

Pſal. 118. 16.

31. Lay all theſe together, *the Soveraignty, the Eternity, the Wiſdom*, and *the Power* of God, (and in all theſe God will be glorified) and you will ſee great reaſon, why the Lord ſhould ſo often blaſt *mens devices*, bring all their counſels and contrivances to nought, and *take the wiſe in their own craftineſs*. Even to let men ſee, in their diſappointment, *the vanity* of all *humane devices*: that they might learn not to *glory in*, or *truſt to*, their own *wiſdom*, or *ſtrength*, or any thing elſe in *themſelves*, or in any *creature*, but that *he that glorieth might glory in the Lord* only.

—Cor. 1. 19.

—3. [illegible]

—1. 31.

32. Let every one of us therefore learn (that I may now proceed to the *Inferences*) from the conſideration of what we have heard. *Firſt* of all, not to truſt too much to our own *wit*, neither to *lean to our own underſtanding*; Nor pleaſe our ſelves over-much in the vain *devices*, *imaginations*, *fancies*, or *dreams* of our own hearts. Though our *purpoſes* ſhould be honeſt, and not any ways ſinful either in *Matter*, *End*, *Means*, or other *Circumſtance*: yet if we ſhould be over-confident of their ſucceſs, reſt too much upon our own *skill*, *contrivances*, or any worldly *help*; like enough they may deceive us. It may pleaſe God to ſuffer thoſe that have *worſe purpoſes*, propoſe to themſelves *baſer ends*, or make uſe of more *unwarrantable means*; to proſper to our *grief* and *loſs*, yea, poſſibly to our *deſtruction*: if it be but for this only, to chaſtiſe us for reſting too much upon *outward helps*, and making *fleſh our arm*, and not relying our ſelves intirely upon him and his ſalvation.

I. Inference.

Prov. 3. 5.

33. Who knoweth but *Judgment* may, nay, who knoweth not that *Judgment muſt* (ſaith the Apoſtle; that is, in the ordinary courſe of Gods providence *uſually doth*) *begin at the houſe of God?* Who out of his tender care of their well-doing, will ſooner *puniſh* (temporally I mean) *his own children*, when they take pride in their own *inventions*, and ſooth themſelves in the *devices* of their own hearts; then he will his *profeſſed enemies*, that ſtand at defiance with him, and openly fight againſt him. Theſe he ſuffereth many times to *go on* in their *impieties*, and to *climb up* to the height of their *ambitious deſires*: that in the mean time he may make uſe of their *injuſtice* and *oppreſſion* for the ſcourging of thoſe of his *own houſhold*, and in the end get himſelf the more *glory* by their *deſtruction*.

1 Pet. 4. 17.

34. But then *Secondly*, howſoever Judgment may *begin* at the houſe of God, moſt certain it is, it ſhall not *end* there: but the hand of God and his *revenging juſtice* ſhall at laſt reach the houſe of the wicked oppreſſour alſo. And that, not with *temporary puniſhments* only, as he did correct his *own*: but (without repentance) evil ſhall hunt them to their *everlaſting deſtruction*, that deſpiſe his *known Counſels*, to follow *the curſed devices* and imaginations of their own naughty hearts. *The Perſecutors* of God in his ſervants, of Chriſt in his members; that ſay in the pride of their hearts, (*with our tongues*, with out wits, with our arms and armies, *we will prevail: We are they that ought to ſpeak*, and to rule: *Who is Lord over us? We have Counſel and ſtrength for war*, &c.) what do they, but

II. Inference.

Pſal. 12. 4.

Iſa. 36. 5.

Act. 9.5. but even *kick againſt the pricks*, as the phraſe is, *Act.9.* which pierce into the heels of *the kicker*, and work him much anguiſh; but themſelves remain as they were before without any alteration, or abatement of their ſharpneſs. God
Exod.14.17. Luk.1.51. delighteth to *get himſelf honour*, and to *ſhew the ſtrength of his arm, by ſcattering* ſuch proud *Pharaohs in the imagination of their hearts*: and that eſpecially when they are arrived (and not *ordinarily till then*) almoſt at the very *higheſt pitch* of their deſigns. When they are in *the top* of their *jollity*, and gotten to *the uppermoſt* roundle of *the ladder*; then doth he put to *his hand*, tumble them
Pſal.73.19. down headlong at once: and then *how ſuddenly do they conſume, periſh, and come to a fearful end*? Then ſhall they find (but too late) what their pride would not before ſuffer them to believe, to be *a terrible truth*, that all their *devices* were but *folly*, and that *the counſel of the Lord muſt ſtand.*

III *Inference.* 35. A *terrible* truth indeed to them: but *Thirdly*, of moſt *comfortable* conſideration to all thoſe, that with patience and chearfulneſs *ſuffer* for the teſtimony of God, or *a good conſcience*, and in *a good cauſe*, under the inſolencies of *proud and powerful* perſecutors. When their enemies have bent all the ſtrength of their *wits* and *power* to work their *deſtruction*: God can, (and as he ſeeth it inſtrumental to his everlaſting *counſels* will) infatuate all their *counſels*, elude all their *devices* and *ſtratagems*, bring all their *preparations* and *enterpriſes* to nought, and turn them all to *their* deſtruction, *his own* glory, and the welfare of *his ſer-*
2 Sam.15.31. *vants*. 1. Either by *turning their counſels into folly*, as he did *Achitophels*. 2. Or by *diverſion*, finding them work elſewhere; as *Saul* was fain to leave the pur-
1 Sam.23.26, 27. ſuit of *David*, when *he and his men had compaſſed him about, and were ready to take him*, upon a meſſage then brought him of an invaſion of the Land by the *Philiſtines*. And as he ſent a blaſt upon *Senacherib*, by a rumour that he heard
Iſa.37.7,9. of *the King of Æthiopia's coming forth to war againſt him*; which cauſed him
Num.23.3. to deſert his intended ſiege of *Jeruſalem*. 3. Or by *putting a bleſſing into the mouth* of their enemies, inſtead of *a curſe*: as he guided the mouth of *Balaam*, contrary to his intendment and deſire. 4. Or he can *melt the hearts* of his ene-
Prov.16.7. mies into a kind of *compaſſion*, or cauſe them to relent, ſo as *to be at peace with them* when they meet, though they came out againſt them with minds and preparations of hoſtility: as he did *Labans* firſt, and *Eſaus* afterwards, againſt *Jacob*.
Gen.31.29. Gen.33.4.

Jer.18.18. Ὄυ γὰρ Ζεὺς ἀνδρὶ κακὸν νόον ἐκτελέσαι τινὰ τοῖσδε. Homer. Iliad.σ. 36. Howſoever, ſome way or other he can curb and reſtrain either their *malice* or *power*, or both; that when they have *deviſed devices againſt them*; as they did againſt *Jeremiah*, they ſhall not be able to put them in execution. As a *cunning rider*, that ſuffereth a wild *untamed horſe* to fling and fly out under him, but with *the bridle in his jaws* can give him *a ſudden ſtop* at his pleaſure, even in the midſt of his fulleſt *career*: Or as a *skilful fiſher*, when ſome great fiſh hath caught the bait, letteth it tumble and *play* upon the line a while, and *beat it ſelf* upon the water, or againſt the bank, and at laſt, when he ſpieth his time, ſtriketh *the hook* into him, and draweth him to the Land. So can the Lord deal, and often doth, with the great *Behemoths* and *Leviathans* of the world: he letteth them go on in the pleaſing *devices* of their own ſeduced hearts, and ſuffereth them to proſper in *their miſchievous imaginations*, (according to the old, or as the new
Pſal 140.9. Pſal 73.6. Tranſlation rendreth it, *Pſal.*140.) *in their wicked devices*, till they be even *covered over with pride and violence*. But when the time is come, which he in his
Iſa.37.29. eternal counſel hath appointed, he *putteth his hook into their noſes, and his bridle into their lips*, (they are both his own expreſſions by the Prophet, in the caſe of *Hezekiah* and *Senacherib*) and ſo defeateth all their malicious purpoſes for the future. And though they fret and rage for anger, and are as impatient as *a*
Iſa.51.20. *wild Bull in a net* (which is another of the Prophets expreſſions elſewhere:) yet
Pſal 112.10. is it to no purpoſe: though *they gnaſh with their teeth* through indignation and envy, yet will they, nill they, *they ſhall melt away, and their deſires ſhall periſh*. Whereof, beſides ſundry *examples* in Scriptures, God hath given us of this na-

tion

tion ſome remarkable *experiments*: eſpecially in two never to be forgotten defeats, the one of *the Invincible Armado* in eighty eight, the other of the *Gunpowder-Treaſon* ſince.

37. The meditation of which both *examples and experiments*, would be as *a ſoveraign Cordial*, to relieve our ſpirits, and ſuſtain our ſouls with comfort, againſt thoſe *deliquia animæ*, thoſe fainting fits that ſometimes come upon us, when we are either *over-burdened* under the preſſures of our own *ſufferings*, or *over-grieved* at the proſperous *ſucceſſes* of our cruel enemies. The comfort is, that neither *they*, nor *their devices*, can prevail againſt us any farther than God will give them leave: and we know, that if we *cleave ſtedfaſtly* to him, he will not give them leave to *prevail* any farther than ſhall be *for our good*. He that by his power ſtilleth *the raging of the Sea*, and hath ſet it its *certain bounds* which it may not paſs, and by his peremptory decree hath ſaid unto it, *Hitherto ſhalt thou go, and here ſhalt thou ſtay thy proud waves*: by the ſame power alſo can ſtill at his pleaſure *the madneſs and the tumult of the people*. *Pilate* that condemned Chriſt, could have had no power ſo to do, *if it had not been given him from above*. And *Judas* that betrayed him, and the *Jews* that crucified him, did no more than what God in his *determinate counſel* had fore-appointed to be done. But nor *Pilate*, nor *Judas*, nor the *Jews* could hinder him from riſing again from the dead. The reaſon was, becauſe in *the eternal counſel of* God, Chriſt was to *die*, and *riſe again*: therefore God ſuffered them to have *power* to procure his *Death*; but they had no *power* at all to hinder his *Reſurrection*.

Job 38.11. Pſal.65.7. Joh.19.11. Acts 2.23.

38. And therefore alſo *fourthly*, it will well become us, nay, it is our bounden duty, *to ſubmit* to ſuch *ſufferings* as God ſhall call us to; and to *take up our croſs*, when he ſhall think fit to lay it upon us, with all willingneſs. When we have to do with *Satan* and his temptations, *reſiſtance* may be of good uſe to us (*Reſiſt the devil and he will flie from you:*) but when we have to do with God and his chaſtiſements, it is in vain to oppoſe. *His hand* is too mighty for us: there is no way but to *ſubmit*, and *to humble our ſelves thereunder*, by acknowledging our weakneſs, and reſigning our *wills* and *deſires* to his *wiſdom* and *goodneſs*. It is the fondeſt thing in the world to think to *redeem our ſelves* out of troubles by our own *wit* or *power* alone, without his leave. Our *own devices* can no more *help us*, if in his eternal *Counſel* he hath determined to *afflict* us, than other mens *devices* can *harm* us, if he have determined to *protect* us. But how to behave our ſelves when any *trouble* is upon us, or *danger* towards us; the Apoſtle hath given us an excellent *Rule*, and our Saviour an excellent *Example*. The *Rule* is, Phil.4.6. *Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſt be made known unto God*. As if he had ſaid, Acquaint him with your *griefs*, what it is that troubleth you, and with your *deſires*, what it is you would have: commend all to his good *pleaſure* and *wiſdom* by your humble and hearty *prayers*; and then take no further *anxious care* about it: your heavenly father will take *care* of it, who knoweth better than you do what is fitteſt to be done in it. The *Example* is, our Saviours prayer in his agony; *Father, if it be poſſible, let this cup paſs from me: nevertheleſs not my will, but thine be done*. He maketh his *requeſt known* unto God in the former clauſe: and then permitteth all *to his will* in the later.

IV. *Inference.* Luk.9.13. Jam.4.7. —10. Luk.22.42.

39. But you will ſay, muſt we ſit ſtill when *trouble* is upon us? *Suffer* all, and *do* nothing? May we not caſt and *deviſe* how to free our ſelves therefrom, and uſe our beſt *endeavours* to effect it? Doubtleſs you may. There is nothing meant in what hath been hitherto ſaid, to exclude either *prudent counſels*, or *honeſt endeavours*. God forbid. He taketh no pleaſure either in *fools*, or *ſluggards*. But here is the danger, leſt we ſhould *reſt in* our own *counſels*, without asking *counſel* at his *mouth*; or *truſt* in our own *endeavours*, without ſeeking *help* at his *hand*. We are to uſe both *Counſels* and *Endeavours*, (provided ever that they be honeſt and

and lawful:) but there is ſomething to be done beſides, both *before* and *after*. Before we uſe them, we muſt *pray* unto God, that he would *direct* us in our *Counſels*, and *bleſs* us in our *endeavours*: and when we have uſed them, we muſt by our prayers again *commend the ſucceſs* of both to him, who is able to ſave us: and permit it wholly to his *wiſdom* and *goodneſs*, at what *times*, and by what *means*, and in what *meaſure* it will pleaſe him to ſave us. For ſo it muſt be, even as he will, and no otherwiſe, when all is done. *His counſel ſhall ſtand*: but ſo ſhall *no device of man*, that agreeth not thereunto.

V *Inference.* 40. That therefore we may give unto *our purpoſes* as great a *certainty* of good ſucceſs, as ſuch *uncertain things* are capable of: it ſhould be our care in the laſt place, to provide that they may be as conformable to his *Counſels* as poſſible may be. Now ſince the *Eternal Counſel* of God, which is nothing elſe but his *ſecret will* (though it be properly *the counſel* meant in the Text, yet) is not proper for us to meddle withal, nor appointed by him to be *the rule or meaſure* of our actions: we are not bound to conform our *wills* and *purpoſes* thereunto; nor conſequently to trouble our ſelves thereabouts. *Secretum meum mihi.* When we are called *to be of his Counſel*, but not before, we may look into *the Ark* of his *decrees*, and enquire into his *ſecret will*. But till then (which will never be) it is happineſs enough for us, and an unſpeakable favour from him, if we may be admitted *to be of his Court* (though *not of his Counſel*) and thereby to have ſome good knowledge of his *revealed will*. That is all that belongeth to us: to that therefore let us hold us, as to our proper *Rule* and *Standard*. As it is not fit for us to *ſearch into* that *Counſel* of his which is lockt up in the Cabinet of his *ſecret will*: ſo neither is it ſafe for us to *deſpiſe* that *Counſel* of his, which is imparted to us in the treaſury of his *revealed will*. Ask we *counſel* at Gods mouth; conſult we the Oracles of his *holy Word*; let his teſtimonies be our guides and *counſellours*; and let our *thoughts* and *purpoſes* be conformed to *the Counſels* and *directions* given us therein, and that is the moſt probable way to ſecure *the ſucceſs* according to our own hearts deſire, and to make them alſo *to ſtand*. For what more likely way can be imagined to accompliſh *the ſecret will* of God, than faithfully to endeavour the accompliſhment of his *revealed will*, and commit the reſt to him?

41. Whereunto that you may give the better credit, take it upon the word of *three* creditable *witneſſes*. Firſt, our *Solomon*, Prov.16. *Commit thy works unto the Lord: and ſo ſhall thy thoughts be eſtabliſhed.* His father *David* before him, in Pſalm 37. *Commit thy way unto the Lord, and put thy truſt in him, and he ſhall bring it to paſs.* And *Eliphaz* the Temanite, long before them both, in *Job* 22. *If thou return unto the Almighty, and make thy prayer unto him*; &c. *Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed*; *and the light ſhall ſhine upon thy ways.*

Prov.16 3. Pſal.37 5. Job 22.23. —28

42. If any man unto ſuch evidence of *Reaſon*, and pregnant *Teſtimonies* ſhall oppoſe common *Experience*, againſt which there is no diſputing; That thouſands of men that have hearkened to *the Counſels of God* in his holy word, made their requeſts known to him by *Prayer*, and committed their ways to him *by a holy dependence* upon his good providence; have yet failed in their *hopes*, and *the ſucceſs* of their affairs, and fallen under their enemies hands. All this muſt be confeſſed *a truth*: yet no *contradiction* to what hath been delivered. For it was not ſaid, that ſuch thoughts and purpoſes ſhall *infallibly* have the deſired *ſucceſs*: but that it is the *moſt probable way* for the obtaining thereof, amidſt the great *uncertainty* of all humane *affairs* and *devices*. Many times there may ſome *ſiniſter reſpects* and corrupt *affections* mingle with our beſt *intentions*, or *devotions*: or there may lurk in our hearts ſome *ſecret noyſome luſt* undiſcovered, and ſo unſubdued: or there may be *a leaning too much* upon our own *devices*, or other inferiour *helps*, without caſting our ſelves upon *the providence of God* ſo entirely as we ought: ſomething or other there may be in *us*, or in our *purpoſes*,

or

or in our *Prayers* amiſs, though perhaps we perceive it not; for which it may pleaſe God to ſuffer our *hopes* to periſh, and to render our *endeavours* unſucceſsfull.

43. But howſoever, *two other conſiderations* there are, that willfully anſwer *the objection*, and remove all difficulties in this point. *Firſt*, that all *temporal promiſes* are to be underſtood *cum exceptione crucis*: that is to ſay, not *abſolutely* according to the tenour of *the words* in the utmoſt extent; but ſo far forth, as God in his infinite wiſdom ſhall ſee it *expedient* to deal with his ſervants, either in *Mercy* or *Juſtice*, according to *the preſent temper* of their hearts, and in order to *their future good*. So that ſtill there is a *reſervation* of a power in him to exerciſe them with *the croſs*, as he ſhall think good. In that large promiſe which our bleſſed Saviour maketh to all thoſe that ſuffer loſs in any kind *for his ſake and the Goſpels*; *eternal life* in the world to come is promiſed *abſolutely*, but the *hundred fold* now in this preſent life not ſimply, but with *perſecutions* expreſly annexed, *Mar.* 10. Mar. 10. 29, 30.

44. *Secondly*, that *the deſires* and *hopes* of godly men that are agreeable to Gods holy word, though they may for the reaſons now ſpecified, fail, as to the *particulars* deſired in theſe *inferiour things*, which are of *ſmaller importance*, and concern a Chriſtian but *upon the by*: yet in that which ought to be, and in every true Chriſtian is, *the main* of his deſires, and *the ultimate end* that he looketh at, ſo that he deſireth all other things but reſpectively, and in order to that, to wit, *the glory of God*, and *the fruition* of his favour; unleſs the fault be in himſelf, he ſhall not fail his expectation.

45. Hear then the ſum of all, and the concluſion of the whole matter. Give up *thy ſelf* faithfully to follow the good *counſel* of God in his *revealed will*: and then give up *thy deſires* entirely, to be diſpoſed by his *wiſe counſel* in his *ſecret will*: and he ſhall undoubtedly *give thee thy hearts deſire*. Either in thoſe very *particulars* thou craveſt at his hands, if he ſee the ſame *expedient* for thee in order to *his glory* and *thy good*: or elſe in *ſome other thing*, which is in truth *much more expedient* for thee, than that which thou craveſt, and ſhall in the end ſo appear to thee, although for the preſent thou doeſt not ſo apprehend it. *Aut quod volumus, aut quod maluvus*: one of both we may be ſure of. If we ſubmit *our wills* to his, both in *doing* and *ſuffering*; doubtleſs we cannot finally miſcarry. He will *conſult* nothing but for *our good*: and what he hath *conſulted* muſt *ſtand*.

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FINIS.

# *AD CLERUM.*

## A SERMON Preached at a VISITATION holden at *Grantham, Lincoln: Octob.* 8. 1641.

### MATTH. 15. 9.

*But in vain they do worſhip me, teaching for doctrines the commandments of men.*

OUR Saviour ſometimes forwarneth his Diſciples to *beware of the leaven of Phariſees.* Which *leaven*, as he expoundeth himſelf, (and he beſt knew his own meaning) was of two ſorts: the leaven of *Hypocriſie*, Luke 12. and the leaven of corrupt and ſuperſtitious *doctrine*, *Mat.* 16. We read, 1 *Cor.* 5. of a third ſort, and that is *the leaven of malicioufneſs*; which alſo uſually accompanieth the other two. Where any of the three are in abundance, but eſpecially where they all meet and abound, (as in theſe *Phariſees*) it is impoſſible by any care or cunning ſo to keep them hidden, as not to bewray themſelves upon occaſion to an obſerving eye. As you know it is the nature of *leaven*, though it be hidden never ſo deep in a heap of meal, to work up to the top, ſo that a man may certainly know by the effects, and be able to ſay, that there it is. In the ſtory of this preſent Chapter, the Phariſees diſcover all the three; *Malice*, *Hypocriſie*, and *Superſtition*. Their *Malice* againſt Chriſt, although it appeared ſufficiently in this, that their quarrelling his Diſciples for eating with unwaſhen hands was with the intent to bring an *odium* upon him for not inſtructing them better: yet he paſſeth it by, without taking any ſpecial notice thereof. It may be, for that his own perſon was chiefly concerned in it. But then the other two, their *Hypocriſie* and *Superſtition*, in rejecting the *Commandments* of God for the ſetting up of their own *Traditions*; becauſe they trencht ſo near and deep upon the honour of God his heavenly Father, he neither would nor could diſſemble. But themſelves having given him the occaſion by asking him the firſt queſtion, [*Why do thy Diſciples tranſgreſs the tradition of the Elders?*] he turneth the point of their own weapon full upon them again as it were by way of *recrimination* not without ſome ſharpneſs, do you blame them for that? But *why* then *do you* your ſelves *alſo tranſgreſs the Commandment of God by your Tradition?* which is a far greater matter.

Luke 12. 1. Mat. 16. 12. 1 Cor. 5. 8.

*Percutit illos atrociore recriminatione.* Eraſ. in Paraph.

2. That is their *Charge*, verſe 3. Which having made good by *one inſtance* taken from the *fifth Commandment*, (more he might have brought; but it needed not; this one being ſo notorious and ſo convincing:) he thenceforth doubteth not to call them *Hypocrites* to their faces, and to apply to them a paſſage out of the Prophet *Iſaiahs* very pat to his purpoſe. Wherein the Prophet charged the people of thoſe times with the very ſame crimes, both of them, whereof theſe Phariſees are preſently appealed: to wit, *Hypocriſie*, and *Superſtition*: Hypocriſie in their *Worſhip*, and Superſtition in the *Doctrine*. The *Leaven* whereof, by how much more it *ſwelled* them in their own and the common opinion, making them to be highly eſteemed among men for their outward *preciſeneſs* and ſemblances of holineſs: by ſo much the more it *ſowred* them towards Almighty God, rendring the whole lump of their ſo *ſtrict Religion* abominable in his ſight. So true is that of our Saviour, *Luke* 16. *That which is highly eſteemed among men, is abomination in the ſight of God.* Their *Hypocriſie* he putteth home to them in the verſes before the Text; *Ye Hypocrites, well did Iſaias propheſie of you, ſaying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.* That done, he forgetteth not to remember them of their *Superſtition* too; continuing his allegation out of the Prophet ſtill, in the words of my Text, *But in vain they do worſhip me, teaching for Doctrines the commandments of men.*

Τὸ μεῖζον ἐγκλημα, *Chryſ. Hom* 51. Συμβαρυτέραν ποιεῖται τὴν ἀκριβείαν. *Chryſ. Ind.* Iſa. 29. 13. Ἀκριβεῖα πάσης. Act 26. 5. Luk. 16. 15

2. This latter verſe I have choſen to entreat of alone at this time: for although *Hypocriſie* and *corrupt teaching* do often go together, as in thoſe *Jews* whom the Prophet long before reproved, and in theſe *Phariſees* whom our Saviour here reproveth: yet have I purpoſely ſevered this verſe from the former in the handling, moved thereunto out of a double

Ἐυτυπόκειται ψευδολόγων. 1 Tim. 4. 2.

double consideration. *First*, because *Hypocrisie* lurking more within, we are not able to pronounce of it with such certainty; neither (if we were) have we indeed any good warrant so to do: as we may of *unsound Doctrines* which lie more open to the view, and are allowed to our examination. *Secondly*, and especially, because hundreds of those my brethren whom I cannot in reason excuse from symbolizing with the Pharisees in *teaching for doctrines the commandments of men* (which is the fault reproved in this verse;) I cannot yet in charity and in my own thoughts, but acquit from partaking with them in (the measure at least of) that their foul *Hypocrisie*, wherewith they stand charged in the former verses.

1 Thess. 5. 21. 1 Joh 4. 1.

The words themselves being one entire proposition; to stand upon the curious dividing of them would be a matter of more ostentation than use: and the *truth* thereof also, when the meaning is once laid open, will be so evident, that I shall presume of your assent, without spending much time in the proof. The main of our business then upon the Text at this time must be *Explication*, *Application*, and *Use*. First the *Explication* of the Words, then the *Application* of the Matter; and lastly, some *Corollaries* inferred therefrom for our Use. Which for your better understanding and remembrance I shall endeavour to do as plainly and orderly as I can.

4. As for the *Words* first. There are three things in them that desire *Explication*: First, what is meant by *the commandements of men*: secondly, what it is to *teach* such commandments for *doctrines*: thirdly, how and in what respect they that teach such doctrines may be said to *worship God in vain*. For the first; ἔνταλμα, or ἐντολή, a *Commandment*, properly and strictly taken, is an *affirmative precept*, requiring something to be done: the contrary whereof is a *Prohibition*, or *negative precept*, forbidding the doing of something. But in the Holy Scriptures, (as in our common speech also) the word is usually so extended as to comprehend both, (*Prohibitions* also, as well as *Commandements* properly so called.) The reason whereof is, because *Affirmatives*, and *Negatives* do for the most part mutually include and infer the one the other: as in the present case it is all one, whether the *Pharisees* should *command* men to wash before meat, or *forbid* them to eat before they had washed. We call the whole Decalogue the *ten Commandments*, though there be Negative Precepts there as well as Affirmative, yea, more Negative than affirmative. And those Negatives [*Touch not, taste not, handle not*] are called *the Commandements of men*, Col. 2. 12. Which place I note the rather, because the appellation here used, and cited out of *Isa.* 29. according to the *Septuagint* [ἐντάλματα ἀνθρώπων] are not found any where else in the whole Testament besides in the relation of this story, save in that one place only. "By the "analogy of which places, inasmuch as there is mention made in them all as well of *Doctrines*, as of *Commandements*, and that in some of them with the Conjunction Copulative between them; we are warranted to bring within the extent of this word, according to the *general intention*, and scope of our Saviour in this place, *Doctrinals* as "well as *Morals*: that is to say, as well those that prescribe unto our *Judgments*, what "we are bound to believe or not to believe in matter of *Opinion*; as those that prescribe "unto our *Consciences*, what we are bound to do, or not to do, in matter of *Practice*. Al"though the *special occasion* whereupon our Saviour fell into this discourse against the "Pharisees, and *the special instance* whereby he convinceth them, do withall shew, that "the Morals do more principally, properly, and directly fall under his *particular intention* "and scope therein. In the full extent of the word then, all those prescriptions are to be taken for the *Commandements of men*, wherein any thing is by *humane Authority* either *enjoyned* or *forbidden* to be *believed* or *done*, (especially to *be done*) which God in his holy Word hath not so enjoyned or forbidden. *Jonadab*'s command to the *Rechabites*, that they should not drink Wine, they nor their sons for ever: and the *Pharisees* tradition here, that none should eat with unwashen hands; were both the *commandements of men*.

Τὰς ἐντολὰς διδάς, μὴ μοιχεύσης, μὴ &c. Mark 10. 19. Luk. 18. 20

Jer. 35. 6.

5. This is clear enough, yea, and good enough hitherto, if there were no more in it but so: For you must observe, (or else you quite mistake the *Text*, and the whole drift of it) that it is no part of our Saviours meaning, absolutely and wholly to condemn all the *Commandements of men*. For that were to cut the sinews of all *Government* and *Order*, and to overturn *Churches*, *Kingdoms*, *Corporations*, *Families*, and all other both greater and lesser *Societies* of men: none of all which can be upheld without some *positive Laws* and Sanctions of mans devising. We do not therefore find, that either *Jonadab* was blamed

med for *commanding* the *Rechabites* not to drink Wine; or that they were blamed for *observing* his commandement therein. But rather on the contrary that God well *approved* both of him and them, yea, and *rewarded* them for their obedience unto that command; Jer. 35. 18, 19. though it were a command but of *mans devising*, and had no more than a bare *humane Authority* to warrant it. And therefore those men are very wide, that vouch this Text against the *Ecclesiastical Constitutions* or *Ceremonies*, with such confidence, as if they were able with this one Engine to take them all off at a blow: not considering, that it is not barely *the Commandements of men*, either *materially* or *formally* taken, (that is to say, neither the *things commanded by men*, nor yet *mens commanding* of them;) but it is the *teaching* of such Commandements for *Doctrines*, that our Saviour here condemneth the Pharisees for. What that is therefore, we are next to enquire, διδάσκοντες διδασκαλίας, *teaching for doctrines the commandments of men.* *Abridgm. Linc. p. 44.*

6. In the 29th. of *Isaiah*, the substantives have a Conjunction copulative between them in the Septuagint; and they are read in the very same manner and order [ἐντάλματα καὶ διδασκαλίας] by St. *Paul*, alluding thereunto in *Col.* 2. But in the *Greek Text* in all Copies extant both here and in *Mark* 7. where the same History is related, they are put without the Conjunction, by *Apposition*, as the Grammarians call it. The meaning is the same in both readings; only this latter way it appeareth better, and it is in effect this: Whosoever shall endeavour to impose upon the judgments of men, *in credendis*, or in point of *faith*, any thing to be *believed* as a part of Gods holy *truth*; or shall endeavour to impose upon the Consciences of men, *in agendis*, or in point of manners, any thing to be *observed* as a part of Gods holy will, which cannot be sufficiently evidenced so or so to be, either by *expres testimony* of the written word of God, rightly understood and applied, or by clear natural and *necessary deduction* therefrom according to the Laws of true logical discourse, is guilty, more or less, of that *Superstition* our Saviour here condemneth in the Pharisees, of *teaching for doctrines the commandments of men.* *Per appositionem. Eras. Bez.*

7. And a fault it is of a large comprehension. It taketh in all *additions* whatsoever, that are made to that absolute and all-sufficient *Rule of Faith and Manners*, which God hath left unto his Church in his *written Word*. In *what kind soever* they are, whether in Opinion, Worship, Ordinance, Injunction, Prohibition, Promise, or otherwise. From *what cause soever* they proceed, whether from Credulity, Ignorance, Education, Partiality, Hypocrisie, misgovern'd Zeal, time-serving, or any other. For *what end soever* they may be done; whether those ends be in truth *intended*, or but in shew pretended: say it be the glory of God, the reformation of abuses, the preventing of mischiefs or inconveniences, the avoiding of scandals, the maintenance of Christian liberty, the furtherance of Piety, or whatever else can be imagined. If they have not a sufficient foundation in the *sacred Text*, and yet shall be offered to be pressed upon our *Judgments* or *Consciences*, in the name of God, and as his Word: they are to be held as *chaff*, fitter to be scattered before the wind, or cast out to the dunghil, than to be hoarded up in the garners among the *Wheat*; (alas, *what is the chaff to the wheat?*) or as *Hay*, *Wood*, or *Stuble*, meeter to become fewel for the Oven, or Hearth, than to be coffered up in the treasures among *gold*, *and silver*, *and precious stones*. And he that bringeth any such doctrine with him, let his *piety* or *parts* be otherwise what they can be; should he in either of both, or even in both, match not only the holy *Apostles* of Christ, but the very blessed *Angels* in Heaven: yet should we rather defie him as a *Traitor*, for setting Gods stamp upon his own Bullion, than receive him as his faithful *Embassadour*, and salute him with an *Anathema* sooner, than bid him *God speed*. Especially if the doctrine be apparently either *false* or *ungrounded*, and yet *positively* and *peremptorily* delivered, as if it were the undoubted word and will of God. Jer. 23. 28. 1 Cor. 3. 12, 15. Gal. 1. 8. 2 John 10.

8. I may not now descend to particulars. But thus much it will concern us all to know in the General, That whosoever teacheth any thing either to be *absolutely unlawful*, which God hath *not forbidden* in his word; or to be *absolutely necessary*, which God hath *not required* in his word: he *teacheth for doctrines the commandments of men*, and so far forth plaieth the *Pharisees* part in burthening the consciences of Gods people with the *superstitious fancies* of his own brain. But otherwise, the *enjoyning* of something for a time which God hath *not forbidden*, or the *forbidding* of something for a time which God hath *not required*, by those that are endued with lawful Authority in any *Ecclesiastical*, *Political*,

*Political*, or *Domeſtical* Society; ſo as the ſame be not done for *conſcience ſake* towards God, or with any opinion of *worſhip*, *merit*, or operative *holineſs*, but meerly out of prudential conſiderations, and for the reaſons of *order*, *decency*, *expedience*, or other like reſpects of *conveniency* and *accommodation*; is a thing no ways juſtly chargeable with *Phariſaiſme*, *ſuperſtition*, or to be cried down and condemned under the name of *will worſhip*; nor doth it come within the compaſs of our Saviours reproof in this place. If *Jonadab* had laid an obligation upon the conſciences of the *Rechabites*, *not to drink wine*, by telling them that for *conſcience ſake* towards God they ought to abſtain therefrom; or if the *Jewiſh Elders* and Governours, leaving the conſciences of the people free, had only made a *Law* under ſome penalty for decency and cleanlineſs ſake, that no man ſhould ſit down to meat in publick with *unwaſhen hands*: to my ſeeming had *he then* been guilty of this Phariſaical ſuperſtition, and *they* free. In brief then to conclude this Enquiry, To lay an obligation either upon the *judgments* or *conſciences* of men in point of *opinion* or *practice*, which God hath not laid; that, and nothing but that, is to *teach for doctrines the commandments of men*

9. We have yet a *third* thing to be enquired of, for the Explication of the words: namely, how, and in what reſpect they that teach ſuch doctrines may be ſaid to *worſhip God in vain*. The ambiguity of our Engliſh word *Worſhip*, hath occaſioned many Errors among Divines, and miſ-underſtandings of one anothers words and writings, whereby the diſputes and controverſies about *Worſhip* are become of all other the moſt intricate and perplexed. The *Hebrews*, and the *Greeks* too, have ſundry words, and thoſe of diſtinct notions, and ſignifications: which we in Engliſh, for want of fitter expreſſions, are fain to tranſlate promiſcuouſly by this one word *Worſhip*. The Greek words σεβασμίων, λατρεύειν, προσκυνεῖν, and σέβεσθαι, (which is the word here uſed) are all indifferently rendred, *worſhipping*. Here, according to the notion of the Greek word, it properly ſignifieth the performance of ſome religious or devout act, with an intention to honour God thereby. Whereby it appeareth, that theſe *Phariſees* placed a great part of their *Religion* in the obſervation of theſe *Traditions of mens deviſing*; and flattered themſelves with this conceit, that they did God a great deal of *honour* in ſo doing, and that therefore he could not chooſe but be marvellous *well pleaſed* with them for ſo doing. By long accuſtoming themſelves to which-like outward obſervances, they had almoſt loſt the vigour and *ſoul* of true *Religion*, (which conſiſteth in the inward reverence and devotion of the heart:) and had little other left than the bare *carcaſe*, or empty *outſide* thereof; and that alſo patcht and pieced up for the moſt part with the devices and *inventions of men*.

10. And this our Saviour now telleth them is *Worſhip in vain*. He ſaith ſo indeed: but hath he any Text for it? The place he citeth is in *Iſa.* 29.13. where the words, according to the Original, run but thus [*Their fear towards me is taught by the precept of men*:] but that it is *vain*, the Prophet doth not there ſay. He doth not ſay it ματαίως in thoſe very words, according to the *Hebrew*: but the ſcope of the place importeth all that and more. For God there threatneth to puniſh the people for ſuch *worſhip*: which he would not have done, if he had been either *pleaſed* with it, or *honoured* by it. But the very word and all is ſo found, even as our Saviour citeth it [ματαίως σέβονται] in the *Septuagint* there: which being the moſt common and *received Tranſlation* in thoſe days, was therefore for the moſt part followed by Chriſt and his Apoſtles in their quotations, eſpecially where it ſwerved not very much in ſenſe from the *Original*. Now a thing is ſaid to be done *in vain*, when it hath not that wiſhed effect, which the doer intended and expected. Thoſe *Phariſees* then, intending by thoſe ſuperſtitious *will-worſhips* to *honour* God, and hoping to *pleaſe* him therewithal; when their expectations ſhould be ſo far fruſtrated, that God ſhould all on the contrary profeſs himſelf *diſhonoured* and *diſpleaſed* thereby; it muſt needs be acknowledged that this their *VVill-worſhip* was all *in vain*. Certainly God will reject, what himſelf hath forbidden: and he hath forbidden, and that both frequently, and with the ſevereſt interminations, all manner of *VVill-worſhip* (of this kind, and properly ſo called) and all *additions* of men unto his holy Word.

11. In the ſeveral parts of the Text thus opened, we may ſee the full meaning of the whole. God will not approve of, nor accept any *VVit-worſhip*, or *VVill worſhip*, forged or deviſed by man, with an opinion as if it were a neceſſary part of Gods ſervice; nor allow of any *doctrine*, that tendeth to bind the *Judgments* or *Conſciences* of his people

further

further than he hath thought fit himſelf to bind them by the expreſſes of his Word. He will, when time ſerveth, *root out every plant which is not* of his own planting. And when *the day* is come, which *ſhall declare* (by a fiery trial) *every mans work of what ſort it is*: the *gold* and *ſilver* and *pretious ſtones* ſhall abide the fire, and the workman that built with ſuch good ſtuff *ſhall receive a* bleſſed *reward*. But he that buildeth *wood*, or *hay*, or *ſtubble*; though by the great mercy of God he himſelf may paſs through the fire, and *be ſaved* (with ſome difficulty) ſo long as he holdeth faſt the foundation, which is *Chriſt* and his merits: yet he ſhall *ſuffer loſs* in his work however. That ſhall be ſure to *burn* and periſh; whatſoever becometh of him. All that *fear* of God is but ſuperſtitious and *vain*, that is taught by the Precepts and *Commandments of men*. Mat. 15. 12. 1 Cor. 3. 11—15.

12. From *the Explication* of the Text hitherto, I come now to *the Application* of it. Wherein I doubt not by Gods help, but to make clear to the judgment of any man, that is not either uncapable through *ignorance*, or fore-poſſeſſed with *prejudice*, theſe three things. *Firſt*, that the *Papiſts* are guilty of the Phariſaical ſuperſtition and Will-worſhip here condemned. *Secondly*, that *the Church of England*, and her regular and obedient children are not guilty of the ſame. *Thirdly*, that thoſe *Divines and others* in the Church of *England*, that ſo undutifully charge her therewithal, are in truth themſelves inexcuſably guilty of that very crime, whereof they unjuſtly accuſe her.

13. Firſt, for *the Papiſts*. That they are the right children and ſucceſſors of the *Phariſees*, no man, that rightly underſtandeth the Tenets of the *Romiſh Church*, but will eaſily grant; if he ſhall duly conſider what a maſs of *humane Traditions* both in point of belief and worſhip are impoſed upon the judgments and conſciences of all that may be ſuffered to live in the viſible Communion of that Church, and that with opinion of *neceſſity*, and under pain of damnation. The *Popes Supremacy*, *Worſhipping of Images*, *Invocation of Saints and Angels*, *the propitiatory Sacrifice of the Maſs*, *Purgatory*, *the ſeven Sacraments*, *Tranſubſtantiation*, *Adoration of the Hoſt*, *Communion under one kind*, *Private Maſſes*, *forbidding Prieſts Marriage*, *Monaſtical Vows*, *Prayer in an unknown tongue*, *Auricular Confeſſion*. All theſe, and I know not how many more, are ſuch, as even by the confeſſion of their own learned Writers, depend upon *unwritten Traditions* more than upon *the Scriptures*. True it is, that for moſt of theſe they pretend to *Scripture* alſo: but with ſo little *colour* at the beſt, and with ſo little *confidence* at the laſt; that when they are hard put to it, they are forced to fly from that hold, and to ſhelter themſelves under their great Diana *Tradition*. Take away that, it is confeſſed that many of the chief Articles of their Faith, *nutare & vacillare videbuntur*, will ſeem even to totter and reel, and have much ado to keep up. For what elſe could we imagine ſhould make them ſtrive ſo much to debaſe the Scripture all they can, denying it to be a Rule of Faith, and charging it with *imperfection*, *obſcurity*, *uncertainty*, and many other defects; and on the other ſide to magnifie *Traditions* as every way more abſolute: but meerly their conſciouſneſs, that ſundry of their doctrines, if they ſhould be examined to the bottom, would appear to have no ſound foundation in the *Written Word*. And then muſt we needs conclude from what hath been already delivered, that they ought to be received, (or rather not to be received but rejected) as *the Doctrines and Commandments of men*.

Andradius. *Multò maxima pars Evangelii pervenit ad nos traditione; perexigua literis eſt mandata.* Hoſ Confeſſ c. 92. *Egenum elementum.* Hoſius. *Viam ſecta regula.* Pighius, &c.

14. Nor will their flying to *Tradition* help them in this caſe, or free them from *Phariſaiſm*; but rather make the more againſt them. For to omit that it hath been the uſual courſe of *falſe teachers*, when their Doctrines were found not to be *Scripture-proof*, to (*a*) fly to *Tradition*: do but enquire a little into the Original and growth of *Phariſaical Traditions*, and you ſhall find that (*b*) one egge is not more like another, than the *Papiſts* and the *Phariſees* are alike in this matter. When (c) *Saduc* (or whoſoever elſe was the firſt Author of the Sect of the *Sadduces*) and his followers began to vent their peſtilent and Atheiſtical Doctrines, againſt *the immortality of the Soul*, *the reſurrection of the Body*, and other like: the beſt Learned among the *Jews*, (the *Phariſees* eſpecially) oppoſed againſt them by arguments and collections drawn from the *Scriptures*. The *Sadduces* finding themſelves unable to hold argument with them (as having two ſhrewd diſadvantages; but *a little Learning*, and *a bad cauſe*;) had no other means to avoid the force of all their

(a) *V. Chamier. Tom. 1. Panſtrat. Lib. 9. c. 16. Jewels defence 1. c. 9.*

(b) *Non male comparari Phariſæos Catholicis Scarius apud Hall. Ser. on Mat. 5. 30.*

(c) *Sadoc diſcipulus Antigoni Sochæi, author ſectæ Sadducæorum ſecundùm Rabbinos. V. El. Tisb. in* צדוק *Schindler. in Lexic. Pentagl. Sed hoc ut Commentum Rabbinicum exigit Montacutius: qui Sadducæorum originem ad Doſitheum quendam refert, ex authoritate Epiphanii & aliorum; eoſque Saducæos dictos confirmat à* צדק *Juſtitia, ob mores auſteros, & in judiciis ſeveritatem. V. Montacut. Appar. 7. ſect 49.*



arguments,

arguments, than to hold them preciſely to *the letter* of the Text, without admitting any *Expoſition* thereof, or *Collection* therefrom. Unleſs they could bring *clear Text*, that ſhould affirm *totidem verbis* what they denied; they would not yield. The *Phariſees* on the contrary refuſed (as they had good cauſe) to be tied to ſuch unreaſonable conditions: but ſtood upon *the meaning* of the Scriptures, as *the Sadduces* did upon *the letter*; confirming the truth of their interpretations partly from *Reaſon*, and partly from *Tradition*. Not meaning by *Tradition* (as yet) any doctrine other than what was already ſufficiently contained in the *Scriptures*; but meerly the Doctrine which had been in all ages conſtantly taught and received with an *Univerſal conſent* among the People of God, as conſonant to the holy *Scriptures* and grounded thereon. By this means, though they could not ſatisfie *the Sadduces*, (as Hereticks and Sectaries commonly are obſtinate) yet ſo far they ſatisfied the generality of the people, that they grew into very great eſteem with them: and within a while carried all before them: the deteſtation of the *Sadduces* and of their looſe errors alſo conducing not a little thereunto. And who now but the *Phariſees*? and what now but *Tradition*? In every mans eye and mouth. Things being at this paſs, any wiſe man may judge, how eaſie a matter it was for men ſo reverenced as the *Phariſees* were, to abuſe the credulity of the people and the intereſt they had in their good opinion, to their own advantage: to make themſelves *Lords* of the peoples faith, and by little and little to bring into *the Worſhip* whatſoever doctrines and obſervances they pleaſed; and all under the acceptable name of *the Traditions of the Elders*. And ſo they did, winning continually upon the people by their cunning and ſhews of Religion, and proceeding ſtill more and more, till the *Jewiſh Worſhip* by their means was grown to that height of *ſuperſtition* and *formality*, as we ſee it was in our Saviours days. Such was the beginning, and ſuch the riſe, of theſe *Phariſaical Traditions*.

πολύλιτον ἔχον τὸν λόγον παρὰ τῷ πλήθει, &c. Joſ. 13. Antiq. 18.

Διαστροφὰς Epiph. in Pſal. Juſtin. Novell. 146 & alii.

Δῆλον ὅτι παλαιὰ συνήθεια. Chryſ. Hom. 51. in Mat.

15. *Popiſh Traditions* alſo both came in and grew up juſt after the ſame manner. The Orthodox Biſhops and Doctors in the ancient Church, being to maintain the *Trinity* of Perſons in the Godhead, the *Conſubſtantiality* of the Son with the Father, the *Hypoſtatical Union* of the two Natures in the perſon of Chriſt, the Divinity of *the Holy Ghoſt*, and other like Articles of the Catholick Religion, againſt the *Arrians*, *Eunomians*, *Macedonians*, and other Hereticks: for that the words *Trinity*, *Homoüſion*, *Hypoſtaſis*, *Proceſſion*, &c. (which for the better expreſſing of the Catholick ſenſe they were forced to uſe) were not *expreſly* to be found in *the holy Scriptures*; had recourſe therefore very often, in their writings againſt the Hereticks of their times, to *the Tradition of the Church*. Whereby they meant not (as the Papiſts would now wreſt their words) any *unwritten doctrine* not contained in the Scriptures, but the very doctrine of *the Scriptures* themſelves, as they had been conſtantly underſtood and believed by all faithful Chriſtians *in the Catholick Church* down from the Apoſtles times till the ſeveral preſent ages wherein they lived. This courſe of theirs, of ſo ſerviceable and neceſſary uſe in thoſe times, gave the firſt occaſion, and after-riſe, to that heap of *Errors* and *Superſtitions*, which in proceſs of time (by the power and policy of *the Biſhop of Rome* eſpecially) were introduced into the Chriſtian Church under the ſpecious name and colour of *Catholick Traditions*. Thus have they trodden in the ſteps of their forefathers *the Phariſees*: and ſtand guilty even as they of the *Superſtition* here condemned by our Saviour, in *teaching for Doctrines mens Precepts*.

Mox ſub ſecuta eſt corruptela Calvin in loc.

16. But if the *Church of Rome* be caſt, how ſhall the *Church of England* be quit? That ſymbolizeth ſo much with her in many of her *Ceremonies*, and otherwiſe? What are all our *croſſings*, and *kneelings*, and *duckings*? What *Surplice*, and *Ring*, and all thoſe other Rites and Accoutrements that are uſed in or about the *Publick Worſhip*; but ſo many *Commandments of men*? For it cannot be made appear (nor truly do I think was it ever endeavoured) that God hath any where commanded them. Indeed theſe things have been objected heretofore, with clamour enough; and the cry is of late revived again with more noiſe and malice than ever, in a world of *baſe and unworthy Pamphlets*, that like the *frogs of Ægypt* croak in every corner of the Land: And I pray God the ſuffering of them to multiply into ſuch *heaps* do not cauſe *the whole Land* ſo to *ſtink* in his noſtrils, that he grow weary of it and forſake us. But I undertook to juſtifie *the Church of England* and her regular and obedient children in this behalf: and it will be expected I ſhould do it. If any of the Children of this Church in their too much haſte have over-run their Mother; that is, have buſied themſelves and troubled others with putting forward new Rites and

Exod. 8. 14.

Ceremonies,

*Ceremonies*, with ſcandal, and without Law; or by uſing her name without her leave for the ſerving of their own purpoſes, have cauſleſly brought an evil ſuſpicion upon her (as ſome are blamed) let them anſwer it as well as they can: it is not my buſineſs now to plead for them, but to vindicate *the Church of England* againſt another ſort of men, who have accuſed her of *Superſtition* unjuſtly.

17. Set both theſe aſide, and her defence is made in a word; if we do but remember what hath been already delivered in the *Explication* of the Text: to wit, that it is not *the commandments of men*, either *Materially* or *Formally* taken; but the *Opinion* that we have of them, and *the teaching* of them *for Doctrines*, wherein Superſtition properly conſiſteth. *Materially* firſt. There is no Superſtition either in *wearing*, or in *not wearing* a Surplice; in *kneeling*, or in *not kneeling* at the Communion; in *croſſing*, or in *not croſſing* an Infant newly Baptized: even as there is no ſuperſtition in *waſhing* or in *not waſhing* the hands before meat. So long as neither the one is done with an opinion of *neceſſity*, nor the other *forborn* out of the opinion of *unlawfulneſs*. For ſo long the Conſcience ſtandeth free. The Apoſtle hath ſo reſolved in the very like caſe: that neither he *that eateth* is the worſe for it, nor *he that eateth not* the better for it. A man may eat, and do it with a good Conſcience too. As in the preſent caſe, at this time it is certain Chriſts Diſciples did eat and *waſhed not*: it cannot be doubted, but at ſome time or other they *waſhed* before they eat. Not for Conſcience ſake towards God either; but euen as they ſaw it fit, and as the preſent occaſion required: and they might do both without *ſuperſtition*. But if any man ſhall *wear*, or *kneel*, or *croſs*, with an opinion of *neceſſity* and *for Conſcience ſake* towards God, as if thoſe parts of Gods Service wherein thoſe Ceremonies are uſed in our Church could not be rightly performed without them, yea, although the Church had not appointed them; doubtleſs the uſe of thoſe Ceremonies by reaſon of ſuch his opinion ſhould be *Superſtition to him*. Becauſe a man cannot be of that *Opinion*, but he muſt believe it to be *true doctrine*, that ſuch and ſuch *Ceremonies* are of themſelves *neceſſary* parts of Gods Worſhip. As on the contrary, if any body ſhould refuſe to *wear*, or *kneel*, or *croſs*, out of an opinion of their *unlawfulneſs*; as if thoſe Ceremonies did vitiate the whole act of that Worſhip whereunto they are applied. I cannot ſee, but upon the ſame ground, and by reaſon of ſuch his opinion, the *refuſal* of thoſe Ceremonies ſhould be *to him* alſo *Superſtition*. Becauſe a man cannot be of that *Opinion*, but he muſt believe this to be *true doctrine*, that ſuch and ſuch Ceremonies are of themſelves *unlawful* to be uſed in the Worſhip of God. But the obedient Children of the *Church* of *England*, having no ſuch opinion either of the *neceſſity* or *unlawfulneſs* of the ſaid *Ceremonies*; but holding them to be (as indeed they are) things in their own nature indifferent: are even therefore free from *Superſtition* in both the kinds aforeſaid: So then in the things commanded taken *materially*, that is to ſay, conſidered *in themſelves* without reſpect to the Churches command, there is no *Superſtition*; becauſe there is nothing concerning them *doctrinally* taught either the one way, or the other. 1 Cor. 8. 8.

18. Now if we can as well clear theſe things taken alſo *formally*, that is to ſay, conſidered not in themſelves, but *as they ſtand commanded* by publick authority of the Church: the whole buſineſs is done, as to this point. Nor is there in truth any great difficulty in it, if we will but apprehend things aright. For although the very *commanding* them do ſeem to bring with it a kind of *neceſſity*, and to lay a tie upon the *Conſcience*, (as that of St. *Paul* implieth both, *you muſt needs be ſubject*, and that *for Conſcience ſake*:) yet is not that any tie brought upon the Conſcience *de novo* by ſuch *command of the Church*: only that tie that lay upon the Conſcience before by virtue of that general *Commandment of God* of obeying the higher powers in all their lawful commands, is by that *Commandment of the Church* applied to that particular matter. Even as it is in all Civil Conſtitutions, and humane poſitive Laws whatſoever. And the *neceſſity* alſo is but an *obedientiall*, not a *doctrinal neceſſity*. But the Text requireth a *doctrinal neceſſity*, to make the thing done a vain and ſuperſtitious worſhip [*Teaching for doctrines the commandments of men.*] Which the *Church of England* in preſcribing the aforeſaid Ceremonies hath not done; nor by her own grounds could do. For look as the caſe ſtandeth with private men for *doing*, or *refuſing*; even ſo ſtandeth the caſe with publick Governours for *commanding* or *forbidding*. As therefore with private men, it is not the bare *doing* or *refuſing* of a thing, as in diſcretion they ſhall ſee cauſe; but the *doing* of it with an opinion of *neceſſity*, or the *refuſing* of it with the opinion of *unlawful-* Rom. 13. 5.

*lawfulneſs*, that maketh the *action ſuperſtitious*, as hath been already ſhewed: So with publick Governours; it is not the *commanding*, or *forbidding* of a mutable Ceremony, as for the preſent they ſhall deem it fit, for *order*, *decency*, or *uniformities* ſake, or ſuch other like reſpect: but the *commanding* of it with an opinion as if it were of *perpetual neceſſity*, or the *forbidding* it with the like opinion as if it were *ſimply unlawful*, that maketh the *Conſtitution ſuperſtitious*.

19. Now I appeal to any man, that hath not run on madly with the cry for company, but endeavoured with the ſpirit of *Charity* and *Sobriety* to ſatisfie his underſtanding herein; if the *Church of England*, both in the (*a*) Preface before the Book of *Common-Prayer*, and in the (*b*) *Articles* of her Confeſſion, and in ſundry paſſages in the *Homilies* occaſionally (and theſe Books are acknowledged her moſt Authentick Writings, the *two former* eſpecially, and the juſt ſtandard whereby to meaſure her whole *Doctrine*:) if, I ſay, ſhe have not in them all, and that in as plain and expreſs terms as can be deſired, diſclaimed all *humane Traditions*, that are impoſed upon the Conſciences of Gods people, either in point of *Faith* or *Manners*; and declared to the world, that ſhe challenged no *power* to her ſelf to order any thing by her own Authority but only *in things indifferent*, and ſuch as are not repugnant to the word of God; and that her *Conſtitutions* are but for order, comelineſs, and uniformity ſake, and not for Conſcience ſake towards God; and that therefore any of thoſe her *Orders* and *Conſtitutions* may be *retained*, *abolished*, or *altered* from time to time, and at all times, as the Governours for the time being ſhall judge to ſerve beſt unto Edification. What ſhould I ſay more? If men liſt to be contentious, and will not be ſatisfied, who can help it? yet thus much I dare ſay more. Let any *Papiſt* or *Preciſian* in the world give inſtance but in any one ſingle thing, doctrinally maintained by the *Church of England*, which he can with any colour of truth except againſt as a *Commandment of men*: if we do not either ſhew good warrant for it from the *written word* of God, (which we doubt not but to be able to do, and is moſt *ad rem*;) or elſe (which is enough *ad hominem*) for every *ſingle* inſtance they ſhall bring, return them *ten* of their own teaching, every whit as liable to the ſame exception as that: we will yield the Bucklers, and confeſs her guilty.

20. But now, what will you ſay, if after all this clamouring againſt *Engliſh-Popiſh Ceremonies*, (as of late they have blaſoned them) they that keep all this ado, prove in the end the guilty perſons themſelves? I am much deceived if it do not not clearly prove ſo, if we either compare her Doctrine and theirs together, or take a view of ſome of theirs by themſelves. *Firſt*, compare them a little, (*c*) which will alſo add ſome confirmation to the former point for the farther juſtifying of the *Church of England* in this behalf. And for example and perſpicuity ſake, let the inſtance be *kneeling at the Communion*; there being the like reaſon of all the reſt. I pray you conſider well the *evidence*; weigh the grounds, and obſerve the courſe held on both ſides, and then give *ſentence* accordingly. If, as God hath given thoſe *our Church Governours* power to determine of indifferent mutable circumſtances, and they uſing the liberty of the power given them, have appointed *kneeling* rather than *ſitting*, or *ſtanding*, as judging it a geſture of greater *reverence* and well becoming our *unworthineſs*, but without any opinion either of the *neceſſity* of that geſture, or of the *unlawfulneſs* of the other two; ſo God had given the like Power to theſe our *Brethren*, and they uſing the liberty of that power had appointed *ſitting* or *ſtanding*, rather than *kneeling*, as judging either of them a more *proper Table geſture* than it, yet without any opinion of their *neceſſity*, or of the *unlawfulneſs of kneeling*; the caſe had then been alike of both. Theſe had been as free as they; neither of them had been guilty of Superſtition, in *teaching for doctrines the commandements of men*: becauſe there was no *doctrinal neceſſity*, whereby to bind the Conſcience of Gods people on either ſide. Again, if as theſe ſay to their Proſelytes peremptorily in effect thus [*you are bound in Conſcience not to kneel*; it is an unlawful geſture, a ſuperſtitious relique of Popery, and carrieth with it a ſhrewd appearance of their idolatrous Bread-worſhip; *and therefore we charge you upon your Conſciences not to kneel:*] ſo our Church Governours ſhould ſay to the people peremptorily in effect thus, [*you are bound in Conſcience to kneel*, or elſe you profane the holy Sacrament, not diſcerning the Lords Body; *and therefore we charge you upon your Conſciences to kneel:*] the caſe of both had here alſo been alike. Both alike guilty of Superſtition, *in teaching for doctrines the commandments of men*: becauſe by that *doctrinal neceſſity* as well the one ſort as the other had laid a per-

(*a*) The Ceremonies that remain are retained for Diſcipline & Order, which upon juſt cauſes, may be altered and changed, and therefore not to be eſteemed equal with Gods law, *Pref. of Cerem.*

(*b*) The Church hath power to decree Rites and Ceremonies, but it ought not beſides the Scripture to enforce any thing to be believed for neceſſity of ſalvation, *Art.* 20 Every particular or National Church hath authority to ordain, change, and abolish Ceremonies, &c. *Ar.* 34

(*c*) Τὰ δὲ τεχνήματα ἀπὸ συγχύσεως μᾶλλον φαίνεται. Chryſoſt. Orat. 2. contr. Judæos.

a perpetual obligation upon the Conſciences of men, in a matter which God having not any where either *commanded* or *forbidden* hath therefore left free and indifferent. But now taking the caſe as *de facto* it is, without *Ifs* and *Ands*, ſet the one againſt the other, and make the compariſon right: and here it is. Our *Brethren* having no publick *authority* given them to order what ſhall be done or not done in matters of *external government*, do yet bind the Conſciences of Gods people, by *teaching* that which they thus forbid to be ſimply and in it ſelf *unlawful*. Our *Governors* on the contrary, though having publick *authority* to preſcribe in ſuch matters, do yet leave the Conſciences of men at liberty, without teaching that which they appoint, to be of abſolute *neceſſity* in it ſelf. This being *ſpecies facti*, as the Civilians ſpeak, the even true ſtate of the caſe: ſay now I beſeech you in good ſooth, and be not partial, *Quid Juris?* at whoſe door lieth the *Superſtition?* The one ſide teaching no ſuch doctrine, but having *authority*, do by virtue of *that authority* appoint the people *to kneel:* The other ſide having no ſuch authority, but teaching a *doctrine*, do by virtue of *that doctrine* charge the people *not to kneel*: Whether of both ſides may rightlier be ſaid to *teach for doctrines the Commandments of men*;

*Tu quum ſis quod ego, & fortaſſis nequior——*

21. Their guilt herein will yet farther appear, if leaving compariſons, we take a view of ſome of their *doctrines* by themſelues. I ſay, but ſome of them: for how many hours would ſerve to reckon them all? or who indeed (even of themſelves) knoweth them all? There are ſo many Covies of *new doctrines* ſprung up ever and anon, eſpecially in theſe late times of connivence and licentiouſneſs; which by that they are well hatcht, preſently fly abroad the Country, and are entertained by ſome or other for as good Divinity, as if they were the undoubted Oracles of the Holy Ghoſt. I dare not affirm it, becauſe I will not put my ſelf to the trouble to prove it, and becauſe I heartily deſire and wiſh I be deceived in it: yet I cannot diſſemble my fear that it is but too true, (by the proportion of what we almoſt daily hear or ſee) that within little more than this *one twelve month* laſt paſt there have been more falſe and *ſuperſtitious doctrines* vented in the *Pulpits* and *Preſſes* in *England*, than have been (in ſo open and daring a manner) in the whole ſpace of *almoſt fourſcore years* before, I mean ſince the firſt of *Queen Elizabeth* of bleſſed memory. And to make good the former charge, omitting ſundry other their unwarrantable poſitions, partly concerning *Church-Government*, Orders, and Ceremonies, eſtabliſhed by *Law*, partly concerning ſundry received *cuſtoms* in matters wholly or in part *Eccleſiaſtical*, partly concerning the uſe of ſundry *paſtimes* and *recreations*, partly concerning ſundry *uſages* and *cuſtoms in vita communi*, in things meerly Civil, and not ſacred or Eccleſiaſtical: the particulars whereof would amount to many ſcores, if not hundreds: I ſhall preſent unto your view a *dozen* only, which I have ſelected from the reſt of thoſe that I have obſerved to have been moſt urged of late in *Sermons* and *Pamphlets*; by which you may in part judge of the reſt. And they are theſe.

22. 1. That the appointing of a *ſet form of Prayer* or Liturgy, to be uſed in the ſervice of God, is unlawful or Antichriſtian; or that it is a ſtraitning or limiting of the Holy Spirit of God.

2. That it is not in the power of the Church to ordain any *Rites* or *Ceremonies* in the Service of God, which the people are bound to obſerve, other than ſuch as God hath commanded in his Word.

3. That *Rites* and *Uſages*, deviſed or abuſed either by *Heathens* or *Idolaters*, may not be lawfully uſed by Chriſtians in the Service of God.

4. That it is unlawful or ſuperſtitious to *kneel at the Holy Communion*, in the act of receiving the Sacrament.

5. That *Inſtrumental Muſick* may not be uſed in the Service of God, as well as *Vocal*.

6. That *Epiſcopacy* is *Antichriſtian*, or repugnant to the word of God.

7. That the *Presbyterian Diſcipline* is the very *Scepter of Chriſts Kingdom*, or the order appointed by Chriſt himſelf for the perpetual Government of his Church, which ought of all particular Congregations to be inviolably obſerved unto the worlds end.

8. That it is ſimply unlawful for a Miniſter to be poſſeſſed of *two Benefices*.

9. That *Eccleſiaſtical perſons* may not meddle in *ſecular affairs*, nor can with a good Conſcience exercile any *Civil Office or Juriſdiction*, although by humane Authority, Law, or cuſtom allowed them.

That the obſervation of annual Feſtivals in memory of Chriſt or his Apoſtles, as Chriſtmas, Eaſter, &c is Antichriſtian, ſuperſtitious, and unlawful.

10. That it is not lawful in *preaching Gods word*, to recite ſentences out of *the Fathers*; much leſs from the writings of *Heathen Writers*.

11. That the *Election or conſent of the people* is of neceſſity required, either to the *ordaining* of Miniſters, or to the appointing of them to their particular charges.

12. Laſtly, (which though I find not poſitively delivered *in terminis*, nor is the danger thereof ſo generally obſerved, as of ſundry of the former; yet for that I find it often touched upon in theſe late Treatiſes, and conceive it to be an *error* of no leſs dangerous conſequence than many of the former, I thought meet not to omit it:) That the *examples of Chriſt and of his Apoſtles* ought to be obſerved of all Chriſtians, as a *perpetual Rule* binding them to *Conformity*, even as their *Precepts* do unto *obedience*.

23. Concerning which *Poſitions*, I do here in the face of this Congregation take God to witneſs, who ſhall judge us all at the laſt day, that I do verily believe, and in my conſcience am perſwaded, that all and every of them are the vain and *ſuperſtitious inventions* of men, wholly deſtitute of all ſound warrant from the *written word* of God rightly underſtood and applied: and (till they ſhall be better proved) ought to be ſo eſteemed of every man that deſireth to make Gods Holy Word the rule of his opinions and actions. Many and great are the *miſchiefs* otherwiſe, that come to the Church and people of God, by the *teaching* of theſe and other like *groundleſs Poſitions*: As amongſt others, theſe *three* following. *Firſt*, great ſcandal is hereby given to *Atheiſts*, *Papiſts*, *Separatiſts*, and other the enemies of our Religion; eſpecially to the *Papiſts*: who will not only take occaſion thence to ſpeak evil of us and of *the way of truth and holineſs* which we profeſs, but will be themſelves alſo the more confirmed in their own wicked errors, by objecting to us, that ſince we left them, we cannot tell where to ſtay. *Secondly*, many ſober and godly men, both Miniſters and others, who chearfully ſubmit to *the eſtabliſhed Laws* and Government, (as they take themſelves by *the Law of God* bound to do, in things which they believe not to be repugnant to his word) are by this means unworthily expoſed to contempt and miſcenſure, as if they were *time-ſervers*, or inclined to *Popery* or *Superſtition* at the leaſt. But if they ſhall farther endeavour in their Sermons or otherwiſe, to ſhew their juſt diſlike, and to hinder the growth of theſe *unlawful impoſitions*, and to hold the people in their good belief by inſtructing them better; they ſhall be ſure to be forthwith branded as *oppoſers of the Goſpel*. As if there were ſuch *a ſpirit of infallibility* annexed to ſome mens *Pulpits*, as ſome have ſaid there is to the *Popes Chair*, that whatſoever they ſhall deliver thence muſt needs be *Goſpel*. *Thirdly*, hereby many an honeſt-hearted and well-meaning Chriſtian is wonderfully abuſed; by being miſ-led into *Error*, *Superſtition*, and *Diſobedience*, by having his Conſcience *brought into bondage* in thoſe things, whereunto it was the good pleaſure of God to leave him free; and by being diſpoſed to much *uncharitableneſs* in judging evil of his Brother, that hath given him no juſt cauſe ſo to do.

24. Beſides theſe and ſundry other *miſchiefs* of dangerous conſequence, too long now to repeat: the thing that I am preſently to affirm, concerning all and every of the *poſitions aforeſaid*, and other like them, pertinently to the Text and buſineſs in hand, is this, That whoſoever ſhall *doctrinally* and poſitively *teach* any of the ſame, doth *ipſo facto* become guilty of the *Superſtition* here condemned by our Saviour, and ſo far forth ſymbolizeth with the Phariſees in *teaching for doctrines the commandments of men*. And I doubt not, but there are in the *Church of England* ſundry learned, judicious, and *Orthodox Divines*, no way ſuſpected of favouring *Popery or Popiſh Innovations*, that by Gods help and the advantage of Truth will be ready to maintain what I now affirm, in a fair Chriſtian and Scholar-like trial, againſt whoſoever are otherwiſe minded, whenſoever by Authority they ſhall be thereunto required.

25. I have now finiſhed what I had to ſay from this Scripture by way of *Application*. From the whole premiſſes would ariſe ſundry *Inferences*, as Corollaries and by way of *Uſe*. In the proſecution whereof, had we time for it, I ſhould have occaſion to fall upon ſome things that might be of right good uſe for the ſetling of mens *Judgments* and *Conſciences* in a way of *Truth* and *Peace*. And truly my aim lay chiefly here, when my thoughts fixt upon this Text. But having enlarged my ſelf ſo far beyond my firſt purpoſe already, I ſhall only give you a ſhort touch of each of them: and it may be hereafter (as I ſhall ſee cauſe, and as God ſhall diſpoſe) I may take ſome other occaſion, here or elſewhere to enlarge them further.

26. The

26. The *first* should be an *earnest request* to such of my Brethren, as through inconsideration, zeal against Popery or profaneness, or any other cause, have been a little too forward and faulty this way. That they would in the fear of God *review* their own *dictates*, and (all *partiality* and self-seeking laid aside) bestow a little pains to *examine* throughly the soundness of those *principles* from which they draw their *Conclusions*: whether they be the very *true word* of God indeed, or but the fansies and devices of the wit of man. I know how loathly men are induced to suspect themselves to be in an Error: and that it is with our brethren herein as with other men, may sufficiently appear in this, that few of them will so much as bestow the reading of those books, that might give them satisfaction. But (beloved) better *try your own work* your selves, and if it prove but *hay* or *stubble* burn it your selves, by acknowledging your errour and retracting it; that you may build better: than let it lie on still, till a sorer fire catch it. Better for any of us all, whether in respect of our *errors* or sins, to prevent the Lords judging of us, by timely *judging our selves*, than to slack the time till his judgment overtake us. 1 Cor. 11. 31.

27. The *Second Use* should be an *Admonition* to all my Brethren of the Ministry for the time to come, and that in the Apostles words, 1 *Cor.* 3. 10. *Let every man take heed what he buildeth.* St. *Paul* himself was very careful this way, not to *deliver* any thing to the people, but what he had *received* from the Lord. The Prophets of the Lord still delivered their Messages with this Preface *Hæc dicit Dominus*. Yea, that wretch *Balaam*, though a false Prophet, and covetous enough, professed yet that if *Balak* would give him his house full of Silver and Gold, he neither durst nor would *go beyond the word of the Lord to do less or more*. There is a great proneness in us all to Idolize *our own inventions*: Besides much *Ignorance*, *Hypocrisie*, and *Partiality*; any of which may byas us awry. Our *Educations* may lay such early anticipations upon our judgments; or our *Teachers*, or the *books* we read, or the *Society* we converse withall, may leave such impressions therein, as may fill them with prejudice, not easily to be removed. The *golden mean* is a hard thing to hit upon almost in any thing, without some warping toward one of *the extremes*, either on the right hand, or on the left: and without a great deal of wisdom and care seldom shall we seek to shun one *extreme*, and not run a little too far towards the other, if not quite into it. In all which, and sundry other respects, we may soon fall into gross mistakes and *errors*, if we do not take the more heed; whilst we suspect no such thing by our selves, but verily believe that all we do is out of pure zeal for Gods Glory, and the *love* of his truth. We had need of all the *piety*, and *learning*, and *discretion*, and *pains*, and *prayers* we have: and all little enough without Gods *blessing* too, (yea, and our own greater *care* too) to keep us from running into *Errors*, and from *teaching for doctrines the commandments of men*. 1 Cor. 11. 23. & 15. 3. *Quod accepisti, non quod excogitasti* V... ...ar. cap. 27. Num 22. 18.

28. The *Third Use* should be for *Admonition* also, to all the people of God, that they be not hasty to *believe every spirit*; *but to try the Spirits* (especially when they see the *spirits* to disagree and clash one with another, or find otherwise just cause of suspicion;) and that, as the *Beræans* did, by the *Scriptures*. Using withal all good subsidiary helps for the better understanding thereof: especially those two as the principal; the Rule of *Right Reason*, and the known constant judgment and practice of the *Universal Church*. That so they may fan away *the chaff* from *the wheat*: and letting go the refuse, *hold fast that which is good*. To this end, every man should especially beware, that he do not suffer himself to be carried away with *names*; nor to have any mans *person* either in *hatred* or *admiration*: but embrace what is consonant to truth and reason, though *Judas* himself should preach it; and reject what even an *Angel* from heaven should teach, if he have no other reason to induce him to believe it, than that he teacheth it. 1 Joh. 4. 1. Acts 17. 11. 1 Th... 5. 21. Jude 16. Gal. 1. 8. Παρεγκαλῶ δὲ δίκαιόν μοι πάντων ὑμῶν ἀφέντας τὸ δόγμα καὶ τὸ δόγμα καὶ δοκεῖν τέτων, παρὰ τῶν γραφῶν ταῦτα ἅπαντα πιστεύειν. Chrys. Hom. 13 in 2 Cor.

29. The *Fourth Use* should be for *Exhortation* to the learneder sort of my Brethren, to shew their faithfulness, duty, and true hearty affection to God and his Truth and Church, by maintaining the simplicity of the *Christian Faith*, and asserting the doctrine of *Christian Liberty*, against all corrupt mixtures of *mens inventions*, and against all unlawful impositions of *mens commandments*, in any kind whatsoever. If other men be zealous to set up *their own errors*, shall we be remiss to hold up *Gods Truth*? God having *deposited* it with us, and committed it to our special trust: how shall we be able to answer it to God and the World, if we suffer it to be stolen out of the hearts of our people by our *silence* or neglect! Like enough you shall incur blame and *censure* enough for so doing; as if

you

you *ſought* but *your ſelves* in it, by ſeeking to pleaſe thoſe that are in authority in hope to get preferment thereby. But let none of theſe things diſcourage you, if you ſhall not be able by the grace of God in ſome meaſure to deſpiſe the *cenſures* of raſh and uncharitable men, ſo long as you can approve your hearts and actions in the ſight of God, and to break through (if need be) far greater *tryals* and *diſcouragements* than theſe; you are not worthy to be called *the ſervants of Chriſt*.

30. The *laſt Uſe* ſhould be an humble *Supplication* to thoſe that have in their hands the ordering of the great affairs of *Church* and *State*: that they would in their goodneſs and wiſdoms make ſome ſpeedy and effectual proviſion, to repreſs the exorbitant licentiouſneſs of theſe times, in *printing* and *preaching* every man what he liſt: to the great diſhonour of *God*, ſcandal of the *Reformed Religion*, fomenting of *Superſtition* and *Error*, and diſturbance of the peace both of *Church and Common-wealth*. Leſt if way be ſtill given thereunto, thoſe *evil ſpirits* that this late connivence hath raiſed, grow ſo fierce within a while, that it will trouble all the power and wiſdom of the Kingdom to *conjure* them handſomly down again. But certainly, ſince we find by late experience, what *Wildneſs* in ſome of the Lay-people, what *petulancy* in ſome of the inferiour Clergy, what *inſolence* in ſome both of the Laity and Clergy, our Land is grown into, ſince the reins of the *Eccleſiaſtical Government* have lain a little ſlack: we cannot but ſee, what need we have to deſire and pray, that the *Eccleſiaſtical Government* and *Power* may be timely ſetled in ſome ſuch *moderate* and *effectual* way; as that it may not be either too much *abuſed* by them that are to exerciſe it, nor too much *deſpiſed* by thoſe that muſt live under it. In the mean time, ſo long as things hang thus looſe and unſetled, I know not better how to repreſent unto you the preſent face of the times in ſome reſpects, than in the words of the Jer. 5. 31. Prophet *Jeremy*, [ *The Prophets propheſie lies, and the Prieſts get power into their hands by their means, and my people love to have it ſo: And what will you do in the end thereof?*

31. What the *end* of theſe inſolencies will be, God alone knoweth. The increaſe of *Profaneneſs*, *Riot*, *Oppreſſion*, and all manner of wickedneſs on the one ſide; and the growth of *Error*, *Novelty*, and *Superſtition* on the other ſide: are no good ſigns onward. The Lord of his great mercy grant a better end thereunto, than either theſe beginnings or proceedings hitherto portend, or our ſins deſerve. And the ſame Lord of his infinite goodneſs vouchſafe, To diſpel from us by the *light* of his Holy Spirit all *blindneſs and hardneſs* of heart; To purge out of us by the *fire* of his Holy Spirit all droſs of *pride and hypocriſie*; To increaſe in us by the *grace* of his Holy Spirit the love of *Truth and Godlineſs*; To ſupport us by the *comforts* of his Holy Spirit amidſt all our *diſtreſſes and fears*; And to lead us by the *guidance* of his Holy Spirit along the paths of *holineſs* unto the ports of *happineſs*. And all this for the alone merits ſake of his bleſſed Son and our alone Saviour *Jeſus Chriſt*. To which bleſſed *Father*, *Son*, *and Holy Spirit*, be aſcribed by us and the whole Chriſtian Church, all *the Kingdom*, *the Power*, *and the Glory*, from this time forth for evermore. *Amen*. *Amen*.